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THE

GULISTAN OF SHAIK SADAY;

A COMPLETE ANALYSIS

OF THE

ENTIRE PERSIAN TEXT.

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BY

MAJOR R. P. ANDERSON,

12. YEARS INTERPRETER OF THE 25TH REGT. N. I. AND LATE ASSISTANT COMMISSIONER AT LUCKNOW.

TRANSLATOR OF THE GOOL-I-BAKAWALI AND TAUARIK-I-BAHADUR SHAH

PREPARED BY THE AUTHOR PURELY TO FACILITATE THE SUTDY OF THE PERSIAN LANGUAGE.

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To the Memory

OF

THE GENEROUS AND MAGNANIMOUS

SIR HENRY LAWRENCE

WHO DIED IN THE DEFENCE OF

HIS COUNTRY

DURING THE EVER MEMORABLE SIEGE OF LUCKNOW IN 1857,

AS A HUMBLE TRIBUTE OF REGARD AND ESTEEM,

THIS WORK

IS RESPECTFULLY DEDICATED BY

THE AUTHOR

ONE OF THE ORIGINAL LUCKNOW GARRISON.

INTRODUCTION.

THE object of a work of this description is apparent, *i. e.*, it obviates the necessity of using a dictionary, and moreover the entire "Gulistan" (as wanted for the examination) can now be studied without the aid of a Moonshee. A student commencing the study of any "foreign language" has to use his judgment when referring to a dictionary, and is of course liable to select the wrong meaning. By having this "Analysis," he finds that the *exact* meaning of the word (to suit the *very* passage he is translating,) stands the *first* in the vocabulary, and if he wants also the *general* meanings, they immediately follow in succession. It is evident, therefore, if he pays attention, that he can acquire far more than a "smattering" of the language, as he has ample opportunity of discovering the *full force* of each word, in *every* position that it occurs. For instance, if he refers to a dictionary, he probably finds that the meaning of a particular word stands

last, and that in the analysis it is brought and placed *first* and so on, &c. From the above, therefore, much *time* is saved and such a book, almost entirely, prevents the possibility of mistakes on the part of the student. In preparing this "Analysis," it has been my humble endeavour to re-translate here and there some of Saikh Sady's inimitable and elegant similie sin such a manner as to elucidate, as far as possible their covert meanings, and by a simple exposition of the ambiguous passages, I have attempted to show the depth and beauty of thought of the said Persian author, on whom transcendent abilities and lofty powers of imagination, (in *my* opinion,) sufficient commendation has not been bestowed. In the preface of Charles Rann Kennedy's able translation of the "Olynthiac and other public orations of Demosthenes," the following will be found, and such will also better express my reasons for revising Gladwin's translation :—

"Brevity and simplicity of style, together with the choice "of *apt* and *forcible* words, are the most essential elements "of a good translation.

"The primary object of a good translation is that it may "be read with pleasure, or at least without difficulty, by "your countrymen; and, secondly to this, is the assisting of "the student in his perusal of the original. It is true for "these purposes a certain degree of *closeness* is necessary.

"Whilst it is the translator's duty to produce (if possible) "such a work as, placed *side* by *side* with the original, "shall be in point of style and composition not unworthy "of it, he must be sure to preserve all *needful* accuracy in "regard to the sense and meaning.

"He must adhere to the original—he must be accurate.
"It is the business of the translator to express the *full* sense,
"briefly, simply, forcibly—to *add* nothing, *omit* nothing—
"never to amplify or exaggerate."

I consider that every man has an undoubted right to publish his own labours, and the mere *fact* of his doing so cannot injure any one. In this capacity he is responsible for his own acts, and he must be prepared to meet with criticism; but the *result* of his labour will always be the best proof of his skill in the performance of his undertaking, and, by *such* result, "competent authorities" will be guided in passing their final judgment on the inherent merits of a work—and not merely by the turbulent railings of satirical critics!!! Far be it from me to disparage the able works of my predecessors—we are all working for the same cause, (*i. e.*, for the good of the Government—as there can be no "*justice*" till Europeans fully understand the language of the natives of India,) and every person should endeavour to add what *little* he can to the general stock of Oriental Literature; for this reason I trust that my zealous attempt to facilitate the study of Persian will not tend to call forth any absurd animadversions, originating from motives of jealousy. I have devoted many years to the accomplishment of my object, and I did not decide in making this "Analysis," until I had read numerous Persian authors, and felt myself competent to undertake the task. As there is sufficient space on the boundless "ocean" for *innumerable ships*, so in the field that I have chosen there is *yet* ample room for future improvement; but although ships conveying the *same* description of

cargo may all eventually reach their destination, still a merchant *prefers* the one that will reach the haven the *soonest*. So also with translations, all may be "substantially correct," but some require "*less time*" to understand, (*i. e.*, from their capability of being more easily compared with the original language,) and, consequently, by aid of the latter, a man will pass his examination all the *sooner*. Without *any* exaggeration, I *firmly* believe that this analysis will be the means of reducing the period (*formerly* spent in mastering the "Gulistan") to full one-fourth, if not more. I have had no assistance from any one but Natives, (who did not understand a word of English,) nor have I compared, or read any translation but Gladwin's. If therefore my book should meet with severe criticism, I shall have my consolation in the words of the "immortal Saday," *viz.* :—

"It is better to wear your *own* tattered garments than to borrow your neighbour's coat."

R. P. ANDERSON, MAJOR.

The use of this Table is to enable a man to learn the Alphabet when the letters are formed into words, i. e., in حکایت *it is* ح *or* 8, ک *or* 25, ا *or* 1 ي *or* 32, *and* ت *or* 4. *(Vide Alphabet.)*

Number.	Letter in Persian.	Pronounced.	Abbreviated form in writing.	Number.	Letter in Persian.	Pronounced.	Abbreviated form in writing.
1	ا	Alif	ا	18	ض	Zaud	ضـ
2	ب	Ba	بـ	19	ط	Toe	ط
3	پ	Pa	پـ	20	ظ	Zoe	ظ
4	ت	Ta	تـ	21	ع	Aine	عـ
5	ث	Sa	ثـ	22	غ	Ghine	غـ
6	ج	Jeem	جـ	23	ف	Fa	فـ
7	چ	Cha	چـ	24	ق	Kauf	قـ
8	ح	Hha	حـ	25	ک	Kaf	کـ
9	خ	Kha	خـ	26	گ	Gaf	گـ
10	د	Dal	د	27	ل	Laum	لـ
11	ذ	Zal	ذ	28	م	Meem	مـ
12	ر	Ra	ر	29	ن	Noon	نـ
13	ز	Za	ز	30	و	Vau	و
14	ژ	Zha	ژ	31	ه	Ha	هـ
15	س	Seen	سـ	32	ي	Ya	يـ
16	ش	Sheen	شـ	33	لا	Lam-Alif	لا
17	ص	Ssaud	صـ	34	ء	Hamza	ء

(Vide Alphabet for these Words.)

حکایت	*Hikāyat*, a tale, a story,	Vide 8, 25, 1, 32, 4.
بیت	*Bait*, a verse, couplet, distich,	do. 2, 32, 4.
قطعه	*Kit'a*, a strophe, a fragment, a section, a cutting,	do. 24, 19, 21, 31.
مثنوي	*Masnawi*, the sort of verse in which the couplets rhyme regularly.	do. 28, 5, 29, 30, 32.
نظم	*Nazm*, poetry, verse, order,	do. 29. 20, 28.
رباعي	*Rubāi*, a quatrain, a stanza of four lines,	do. 12, 2, 1, 21, 32.
مثل	*Masl*, a similie, proverb, metaphor,	do. 28, 5, 27.
لطیفه	*Latifa*, a joke, jest, pleasantry,	do. 27, 19, 32, 23, 31,
قطعه اخري	*Kit'a-i-akhree*, the ending strophe, the finishing section, or fragment,	do. 24, 19, 21, 31, 1, 9, 12, 32.
منظومه	*Manzumah*, metrical, versified poetic,	do. 28, 29, 20, 30, 28, 31.
مصراع	*Misra*, a hemistich, a single line in poetry,	do. 28, 17, 12, 1, 21.
شعر	*Shir*, poetry, verse,	do. 16, 21, 12.
حکمت	*Hikmut*, wisdom, knowledge,	do. 8, 25, 28, 4.
مطایبه	*Mitayaba*, jesting, pleasantry,	do. 28, 19, 1, 32, 2, 31.
تنبیه	*Tambih*, admonition,	do. 4, 29, 2, 32, 31.
پند	*Pand*, advice, admonition,	do. 3, 29, 10.
تحذیر	*Tazeer*, threatening, cautioning,	do. 4, 8, 11, 32 12.
تربیت	*Turubeeut*, teaching, advice,	do. 4, 12, 2, 32, 4.
ملاطفه	*Mulateefa*, kindness, politeness, humanity,	do. 28, 27, 1, 19, 23, 31.
نصیحت	*Naseeut*, advice, admonition,	do. 29. 17, 32, 8, 4.
تشبیه	*Tusbeea*, similitude, similie,	do. 4, 16, 2, 32, 31.

GULISTAN.

CHAPTER I.

TALE 1.

5 4 3 2 1
باب اول در سیرت ملوک

1 *Chapter,* 2 *the First,* 3 *on,* 4 *the Morals,* 5 *of Kings—Chapter the First, on the Morals of Kings.*

12 11 10 9 8 7 6 5 4 3 2 1
بادشاهي را شنیدم که بکشتن اسیري اشارت کرد بیچاره در ان حالت

25 24 23 22 21 20 19 18 17 16 15 14 13
نومیدي بزباني که داشت ملک را دشنام دادن گرفت و سقط گفتن که

36 35 34 33 32 31 30 29 28 27 26
گفته‌اند هرکه دست از جان بشوید هرچه در دل دارد بگوید ———

46 45 44 43 42 41 40 39 38 37
وقت ضرورت چو نماند گریز ——— دست بگیرد سر شمشیر تیز

1 A king—2 the sign of the oblique case—3 I have heard, (from شنیدن shanidan, to hear)—4 who—5 to kill—6 a captive—7 a sign, a signal, a wave of the hand—8 gave, did (from کردن kardan, to do)—9 the poor creature, without remedy—10 in, at, on—11 that—12 state—13 of despair—14 with the tongue, language—15 that—16 possessed, (from داشتن dastan, to possess)—17 the king—18 to—19 abuse—20 to give—21 commenced, (from گرفتن to seize, take)—22 and—23 reproach—24 to say—25 as, in the manner, that—26 has been remarked, (from گفتن guftan, to say)—27 whoever—28 hand—29 from, of—30 life—31 washes, (from شوییدن shoi-idan, to wash)—32 whatever—33 in—34 mind, heart—35 possesses, (from داشتن dashtan, to possess)—36 says, (from گفتن guftan, to speak)—37 time—38 of necessity, want—39 when—40 does not exist, remain, (from ماندن mandan, to remain)—41 flight, (from گریختن gurekhtan, to run away)—42* the hand—43 seizes—44 the point, head, edge—45 of the sword, 46 sharp.

I have heard that a certain monarch, having commanded a captive to be put to death, the poor creature, in a fit of despair, began to abuse the king, in his own language; according to the saying—"Whosoever washeth his hand of life, uttereth whatever is in his heart." (Arabick)—"A man without hope speaketh boldly, as the cat, when driven to despair, seizeth the dog." In the time of need, when it is impossible to escape, *the hand graspeth the sharp-edged sword.**

* *Revised from No.* 42 *to No.* 46.—The hand graspeth the *edge* of the sharp sword.

ملک پرسید که چه میگوید یکي از وزراي نیک محضر گفت اي
خداوند میگوید که ملک را برو رحم آمد و از سر خون او درگذشت
وزیر دیگر که ضد او بود گفت ابناي جنس مارا نشاید که در حضرت
پادشاهان جز براستي سخن گفتن این ملک را دشنام داد و ناسزا گفت

1 The king—2 asked—3 that, viz.—4 what—5 does he say, is saying, (from گفتن guftan, to say, speak)—6 one—7 of, from, amongst—8 the viziers, (the plural of وزیر)—9 of good—10 appearance, disposition—11 said—12 O! —13 Lord—14 he is saying, he said—15 that—16 king—17 oblique case —18 in, upon—19 him—20 compassion—21 had, came, (from آمدن amdan, to come,)—22 and—23 from—24 head, desire, inclination—25 of blood, life— 26 of him, his—27 forgave, passed over (from گذشتن guzasthan, to pass, pardon)—28 a vizier—29 another—30 who—31 contrary, opposite—32 of him—33 was, (from بودن būdan, to be, being)—34 said—35 equals, men of the same rank—36 us, (*i. e.* like us)—37 does not fit, become, (from شایستن shāyistan, to suit)—38 that—39 in—40 the presence—41 of monarchs—42 except, else, but—43 with truth—44 word, speech,—45 to say, speak—46 this,—47 king—48 oblique case,—49 abuse—50 gave, (from دادن dadan, to give)—51 and—52 improper, (from نا not and سزا fit, proper)—53 said, spoke.

The king asked—"What did he say?" One of the viziers, who was of a benevolent disposition, replied—"O! my Lord, he said—(Arabick) 'The Almighty befriendeth him who stifleth his anger, and is merciful to his fellow-creatures.'" The king had compassion on him, and spared his life. Another vizier, of a contrary temper, said—"It becometh not persons of our rank to speak anything but truth in the presence of monarchs, that man reviled the king, and spoke indecently."

ملک روي ازين سخن درهم‌کشيد و گفت مرا اين دروغ وي پسنديده‌تر
آمد آزين راست که تو گفتي که انرا روي در مصلحتي بود و اين را
بنا برخبث و حکما گفته‌اند دروغ مصلحت اميز به از راست فتنه انگيز

بيت

هرکه شاه آن کند که او گويد — حيف باشد که جز نکو گويد

1 The king—2 face—3 from, on account of—4 this—5 speech—6 drew up, frowned, (from روي face درهم together, and کشيدن to draw)—7 and—8 said—9 to me—10 this—11 lie, falsehood—12 his, of him—13 more preferable —14 came—15 from, than—16 this—17 truth—18 that—19 you—20 spoke—21 because—22 that, of his—23 face, intention—24 towards—25 expedient, counsel—26 was—27 and—28 this—29 oblique case—30 fabric, edifice,—31 on—32 malignity—33 and—34 the sages—35 have remarked—36 a lie, falsehood—37 expedient, for good counsel's sake—38 mixed—39 better —40 than—41 truth—42 strife, mischief, sedition—43 tending to excite, (from آنگيختن ange*kh*tan, to excite)—44 whenever, whatever—45 king—46 that—47 does—48 that, which—49 he, (*i. e.* the other person)—50 says—51 woe, alas!—52 may be, will be—53 if, that—54 except—55 good—56 should say.

The king was displeased at his speech, and said—"I am more satisfied with that falsehood than with this truth which you have uttered, because that was well intended, and this is founded on malignity; and the sages have declared, 'That falsehood timed with good advice, is preferable to truth tending to excite strife.'" When a king is guided by the advice of another, woe be unto him, if he speaketh anything but good.

1 2 3 4 5 6

بر طاق ایوان فریدون نوشته بود

مثنوي

7 8 9 10 11 12 13 14 15 16 17 18

جهان اي برادر نماند بکس   دل اندر جهان افرین بند و بس

19 20 21 22 23 24 25 26 27 28 29 30 31 32 33

مکن تکیه بر ملک دنیا و پشت   که بسیار کس چونتو پرورد و کشت

34 35 36 37 38 39 40 41 42 43 44 45 46

چو اهنگ رفتن کند جان پاک   چه بر تخت مردن چه بر روي خاک

1 On—2 the cupola, portico—3 of the hall, palace, an open-gallery—4 of Feridoon—5 written, (from نوشتن nawishtan, to write)—6 was—7 the world —8 O!—9 brother—10 does not remain, (from ماندن māndan, to remain)—11 with any person—12 the heart—13 on, upon—14 the world—15 Creator (from آفریدن āfridan, to create)—16 shut up, devote, (from بستن bastan, to shut)—17 and—18 enough, sufficient—19 do not, (from کردن kardan, to-do)—20 reliance, dependence—21 on, upon—22 country, realm, kingdom—23 world—24 and—25 progenitors, props, an assistant—26 because—27 many—28 person, any one—29 like—30 you, or the same as you—31 hath nourished (from پروردن purwardan, to nourish)—32 and—33 killed, (from کشتن kushtan, to kill)—34 when—35 design, intention, inclination—36 to go, of departure—37 does—38 the life, soul—39 pure—40 what, (matter?)—41 on—42 a throne—43 to die—44 what (matter?)—45 on the face, surface—46 of the ground, earth, mould.

On the portico of the hall of Feridoon was written—"The world, O! my brother, continueth not to any one, place your affections on the Creator of the Universe, and that will suffice. Make no reliance, neither rest upon the kingdom of this world, seeing how many like yourself it hath nourished and killed. When the pure soul is about to depart, what is the difference between expiring on a throne or on the bare ground."

TALE 2.

یکي از ملوک خراسان سلطان محمود سبکتگین را بخواب دید بعد از
وفات او بصد سال که جمله وجود او ریخته بود و خاک شده مگر چشمان
که همچنان در چشمخانه همي گردیدند و نظر میکردند سائر حکما از تاویل
آن عاجز ماندند مگر درویشي که خدمت بجاي آورد و گفت هنوز
نگرانست که ملکش بادیگرانست

1 One—2 of—3 the kings—4 of Khorasan—5 Sultan—6 Mahmood—7 Sebuktegeen—8 oblique case—9 in a dream, sleep—10 saw (from دیدن deedan, to see)—11 after—12 from—13 death—14 of him, his—15 a hundred—16 years—17 when, that—18 all, the whole—19 of the body, person, essence, substance—20 his, of him—21 scattered, (from ریختن rekhtan, to scatter)—22 was—23 and—24 dust—25 had become, (from شدن shudan, to become)—26 but, except—27 his eyes—28 that—29 yet, still, in the same manner—30 in, between—31 the eye-sockets, (*i. e.* چشم eye, and خانه abode, place, house)—32 a redundant particle, sometimes prefixed to the present and preterite tenses—33 revolved, (from گردیدن gurdidan, to revolve)—34 and—35 glance, look—36 they did—37 all—38 the sages—39 from, of—40 explanation, interpretation, (*i. e.* of dreams)—41 of that—42 defective, weak, helpless—43 remained—44 except, but—45 a beggar—46 who—47 obeisance, service—48 performed, (from بجاي in place, and آوردن awardun, to bring)—49 and—50 said—51 yet, till now—52 he is looking, (from نگریستن nigrestan, to look)—53 because—54 his country—55 with others (is with others.)

One of the kings of Khorasan saw in a dream Sultan Mahmood Sebuktegeen, an hundred years after his death, when the whole of his body had fallen into pieces, and become dust, excepting his eyes, which moved in the sockets and looked about; all the philosophers were at a loss to explain the meaning excepting a derwaish, who after making his obeisance, said—"He is still looking about, because his kingdom is possessed by others."

نظم

1 2 3 4 5 6

بس نامور که زیر زمین دفن کرده‌اند

7 8 9 10 11 12 13

کز هستیش بروي زمین یک نشان نماند

14 15 16 17 18 19 20 21 22

و ان پیر لاشه را که سپردند زیر خاک

23 24 25 26 27 28 29

خاکش چنان بخورد کزو استخوان نماند

30 31 32 33 34

زنده است نام فرخ نوشیروان بخیر

35 36 37 38 39 40

گرچه بسي گذشت که نوشیروان نماند

41 42 43 44 45 46 47 48

خیري کن اي فلان و غنیمت شمار عمر

49 50 51 52 53 54 55 56

زان پیشتر که بانگ برآید فلان نماند

[1 Many—2 famous, renowned person—3 who, that—4 under—5 ground—6 they have buried—7 that of—8 his existence—9 on the face—10 of the ground, earth—11 one, single—12 a trace, mark, vestige—13 does not exist, remain—14 and—15 that—16 old—17 corpse—18 oblique case—19 that—20 they have deposited—21 under, below—22 ground—23 his ashes, dust (i. e. the earth, to him)—24 so, in such a way, thus—25 has eaten, (from خوردن khardan, to eat)—26 that of—27 him—28 a bone—29 does not remain]*—30 is living, exists—31 the name—32 happy, fortunate—33 of Nushirwan—34 by liberality, goodness—35 although—36 a long time, much —37 has passed, elapsed, (from گذشتن guzastan, to pass)—38 that, since—39 Nushirwan—40 has not remained, (*i. e.* departed)—41 good—42 do—43 O! —44 certain one—45 and—46 gain good, profitable, plunder, wealth—47 count, (from شمردن shumardan, to reckon)—48 life, age—49 from—50 that —51 before—52 that—53 report, sound, cry, noise—54 spreads, comes out, (from برامدن bar-āmdan, to come out)—55 a certain person—56 is no more, does not exist.

*Many men of renown whom they have buried in the ground, have not left any traces of their existence on the surface of the earth. That old corpse which they had deposited in the grave, his dust is so decayed that not a single bone of him remains.** The happy name of Nushirwan still exists through his liberality, although a long season hath elapsed since his departure. Do good, O! man, and account your life as gain, before the report is spread that such a one is no more.

* *Revised from No. 1 to No. 29.*—One trace does not (now) remain on the face of the earth of the existence of many renowned persons whom they have buried, (*i. e.* hid under the earth,) and that old corpse which they consigned to the grave, (*i. e.* deposited under the earth,) the mould has so devoured it that not a single bone remains.— I translate خاکش as "the earth or mould to him."

TALE 3.

ملکزاده را شنیدم که کوتاه بود و حقیر و دیگر برادرانش بلند
و خوبروي باري پدرش بکراهیت و استخفاف در وي نظر کرد پسر بفراست
دریافت و گفت اي پدر کوتاه خردمند به از نادان بلند نه هرچه
بقامت مهتر بقیمت بهتر

1 A king's son—2 oblique case—3 I heard, (from شنیدن shanidan, to hear)—4 who—5 small, low, short—6 was—7 and—8 contemptible, ill-favoured, vile—9 and—10 other—11 his brothers—12 tall, high—13 and—14 handsome—15 once, one time—16 his father—17 with hatred, disgust—18 and—19 slight, want of regard, neglect—20 on, towards—21 him—22 looked, (from نظر look, and کردن kardan, to do)—23 the son—24 by sagacity, sense—25 understood—26 and—27 said—[28* O!—29 father—30 a small—31 wise person—32 is better—33 than—34 a foolish—35 tall, (*i. e.* person)—36 not—37 every, whatever—38 by stature, size of body—39 greater, chief, (is greater—40 in price, value—41 is better, more [*here the verb is understood.*]

I heard of a king's son, who was low in stature and ill-favoured, whilst all his brothers were tall and handsome. Once on a time, his father looked at him with disgust, which the son had sagacity enough to discover, and said—"*O! father a short man who is wise, is preferable to him who is tall and ignorant. Not every thing is valued according to its height*"*—(Arabick.) The sheep is clean, and the elephant an unclean animal. Sinai is one of the most inconsiderable mountains of the earth, but verily it is the greatest before God in rank and dignity.

* *Revised from No.* 28 *to No.* 41.—O! father, a short, wise person is better than a tall fool; not every thing of the *largest stature* is the most valuable.

Note.—Many say this is not the proper meaning, and take the *wrong* Persian, (as it is given in many of the books printed in the common presses of India,) which say "Every thing of the smallest stature is the most valuable." Such is easily disproved by reading the Arabick translation that follows, which clearly shows that Sheik Sādāy meant as a *general rule* that the largest things are not *always* the most valuable.

The son of the king was *short*, and this is the reason he is made to make *this* speech to his father, but Sādāy was too good a judge of human nature ever to make such a sweeping and absurd assertion, viz. "that every thing of the smallest stature is the best," or *vice versâ* either.

قطعه

آن شنیدي که لاغر دانا گفت روزي بابله فربه

اسپ تازي اگر ضعیف بود همچنان از طویله خر به

پدر بخندید و ارکان دولت به پسندیدند و برادران بجان برنجیدند

1 That—2 have you heard—3 that—4 a thin, lean—5 wise person—6 said—7 one day—8 to a blockhead—9 fat—10 the horse—11 Arabian—12 if, —13 weak, emaciated, infirm—14 should be, was—15 for all that, notwithstanding—16 from—than—17 a stable—18 of asses—19 better is—20 the father—21 laughed—22 and—23 the pillars—24 of state, ("pillars of state,") *i. e.* ministers—25 also, (redundant here)—26 approved, applauded—27 and —28 the brothers—29 to the very life, soul—30 were vexed, mortified.

Have you heard what was said one day by a wise lean man to a fat blockhead? "An Arab horse though lean, is preferable to a stable full of asses." The father laughed, the courtiers applauded, and the brothers were mortified to the very soul.

نظم

تا مرد سخن نگفته باشد عیب و هنرش نهفته باشد

هر بیشه گمان مبر که خالیست شاید که پلنگ خفته باشد

1 Until, so long as—2 a man—3 a sword, word—4 has not spoken—5 defect, fault—6 and—7 his skill, talents—8 remain hid, are concealed—9 every—10 desert—11 imagination—12 do not (from گمان imagination, and بردن to bear, carry)—13 that—14 it is empty—15 perhaps, it may be—16 that—17 a tiger—18 may be asleep.

Until a man hath spoken his defects, and his skill are concealed, imagine not every desert to be empty, for perhaps a tiger may be there asleep.

10 9 8 7 6 5 4 3 2 1
شنیدم که آن مدت ملک را دشمنی صعب روي نمود چون دو
23 22 21 20 19 18 17 16 15 14 13 12 11
لشکر روي بهم آوردند اول کسيکه اسپ در ميدان جهانيد آن پسر بود
25 24
و گفت

1 I heard—2 that—3 at that—4 time—5 to the king—6 an enemy—7 strong powerful—8 appeared, (from روي face, and نمودن to show,)—9 when—10 the two, both—11 armies—12 face—13 together—14 brought—15 the first—16 of any one, who—17 horse—18 into—19 the field of battle—20 impelled, urged on—21 that—22 son—23 was—24 and—25 said.

I heard that at that time a powerful enemy appeared against the king; and when the two armies met, the first person who impelled his horse into the action was that young prince, calling out—

10 9 8 7 6 5 4 3 2 1
آن نه من باشم که روزي جنگ بيني پشت من
19 18 17 16 15 14 13 12 11
ان منم كاندر ميان خاك و خون بيني سري
24 23 22 21 20
كانكه جنگ آرد بخون خويش بازي ميكند
30 29 28 27 26 25
روز ميدان آنكه بگريزد بخون لشكري

1 That—2 not—3 me, I—4 am I—5 who—6 in the day—7 of battle—8 shall see—9 back—10 mine, my, of me—11 that—12 I am—13 that under, between, amongst—14 middle, loins, waist—15 dust—16 and—17 blood—18 may, or shall see—19 a head—20 for he who—21 commences battle, fights, (from جنگ battle, and آوردن to bring)—22 with blood—23 his own—24 plays, (from بازي play, and كردن to do)—25 in the day—26 of battle ميان also means a plain and open space—27 he who—28 flies, (from گريختن to run off)—29 with blood—30 of soldiers, (persons attached to an army, (from لشكر an army, camp, لشكري a single soldier.)

I am not him whose back you shall see in the day of battle, but my head may be found *in dust and blood;* for whosoever fighteth the battle staketh his own life, and he who flieth, sporteth with the blood of his troops.

Revised from No. 13 *to No.* 17.—In the *midst* of dust and blood.

این بگفت و بر سپاه دشمن زد چندان از مردان کاردیده بینداخت

چون پیش پدر آمد زمین خدمت ببوسید و گفت

1 This—2 he said—3 and—4 on, upon—5 the soldiers—6 of the enemy—7 attacked, (from زدن to strike)—8 a few, some—9 of, among—10 the men, —11 experienced, (from کار work, service, and دیدن to see)—12 he overthrew, (from انداختن to throw, upset)—13 when—14 in front—15 of his father—16 he came—17 the ground—18 of service, obeisance—19 he kissed, (from بوسیدن to kiss)—20 and—21 said.

Having thus said, he attacked the troops of the enemy, and overthrew several men of renown. When he came to his father he bowed down to the earth, and said.

قطعه

آي که شخص منت حقیر نمود　　تا درشتي هنر نه پنداري

اسپ لاغر میان بکار آید　　روز میدان نه گاو پرواري

1 O!—2 who, to whom—3 the person, body—4 of me, to you—5 contemptible—6 appeared—7 so long as, until—8 the severity, force, impulse—9 of my valour, honor, skill—10 not—11 you consider, (from پنداشتن to think, imagine)—12 the horse—13 of slender, thin—14 loins, middle—15 useful, with use—16 comes—17 on the day—18 of battle, (also a field, a plain)—19 not—20 the ox, bull—21 fatted, fed up.

O! Ye to whom my form appeared contemptible without considering the force of my valour; in the day of battle *the slender steed* is useful, and not the fattened ox.

Revised from No. 12 *to No.* 14.—The horse with the slender loins (*i. e.* well-bred one.)

10 9 8 7 6 5 4 3 2 1

آورده اند که سپاه دشمن بسیار بود و اینان اندک طایفهٔ آهنگ

17 16 15 14 13 12 11

گریز کردند پسر نعره بزد و گفت

1 It is said, reported—2 that—3 the soldiers—4 of the enemy—5 were many, (from بسیار many, and بودن to be)—6 and—7 this side (*i. e.* the prince's) these—8 little few—9 a band—10 intention—11 of flight, (from گریختن to run away)—12 did—13 the son—14 a noise, shout—15 gave, made, (from زدن to strike)—16 and—17 said.

It is reported that the enemy having many troops, and this side but few, a body of the latter were giving way, upon which the prince vociferated—

Revised from No. 1 *to No.* 17.—It is reported that the soldiers of the enemy were many, and these, (*i. e.* the prince's men) were few, a party of them (*i. e.* prince's army,) were about to retire, (or intended to fly,) the son gave a shout and said—

*11 10 9 8 7 6 5 4 3 2 1

اي مردان بکوشید تا جامهٔ زنان نپوشید سوارانرا بگفتن او تهور

25 24 23 22 21 20 19 18 17 16 15 14 13 12

زیادت گشت و بیکبار حمله کردند شنیدم که دران روز بر دشمن ظفر

26

یافتند

1 O!—2 men—3 exert yourselves, (from کوشیدن to work hard)—4 so that —5 the clothes—6 of women—7 may not be said to wear, may not wear—8 the horsemen—9 from the saying, or speech—10 of him, (*i. e.* Prince's) [*—11 rage, violence, fury—12 more, increase]—13 became, (from گشتن to turn, become) —14 and—15 all at once, simultaneously—16 attack, assault—17 they did, —18 I heard—19 that—20 in, on—21 that—22 day—23 on, over—24 the enemy—25 victory—26 they obtained, gained, (from یافتن to get, receive.)

Exert yourselves like men, that you may not wear the dress of women. The troopers, animated by this speech, joined in the general attack, and are reported to have gained a victory over the adversary on that day.

Revised from No. 1 *to No.* 26.—"O! men, exert yourselves, so that you may not (be said to) wear the apparel of women." His horsemen became more *furious*,† at this speech, and charged simultaneously. I have heard that on the said day they gained a victory over the enemy.

* N. B. They were not *animated* by the speech, but were *furious* at being taunted by their leader.

† Vide Nos. 11 and 12.

14 13 12 11 10 9 8 7 6 5 4 3 2 1
ملک سر و چشمش ببوسید و در کنارش گرفت و هر روز نظر بیش
19 18 17 16 15
کرد تا ولیعهد خویش کرد

1 The king—2 his head—3 and—4 his eyes—5 kissed, (from بوسیدن to kiss—6 and—7 in, between—8 his embrace, bosom—9 clasped, seized, (from گرفتن to seize)—10 and—11 every—12 day—13 look, (*i. e.* of kindness)—14 more—15 did—16 until—17 heir-apparent, successor—18 his own, of himself —19 made, appointed, did, (from کردن to do.)

The king kissed his head and eyes, and folded him in his arms, and his affection towards him increased daily, till at length he appointed him his successor.

11 10 9 8 7 6 5 4 3 2 1
برادران حسد بردند و زهر در طعامش کردند خواهرش از غرفه
23 22 21 20 19 18 17 16 15 14 13 12
بدید دریچه برهم زد پسر دریافت و دست از طعام بازکشید و گفت
32 31 30 29 28 27 26 25 24
محالست که هنرمندان بمیرند و بیهنران جای ایشان گیرند

1 The brothers—2 envy, malevolence—3 felt, suffered, (from بردن to bear, suffer, carry)—4 and—5 poison—6 in—7 his food—8 put, (from کردن to do) —9 his sister—10 from—11 an upper apartment—12 saw—13 the window —14 closed together, shut—15 the son, (*i. e.* the prince)—16 understood—17 and—18 hand—19 from—20 food—21 drew back, (from باز again, back, and کشیدن to draw)—22 and—23 said—24 it is impossible, absurd—25 that—26 wise people—27 should die—28 and—29 the unskilful, (*i. e.* foolish people)— 30 the place—31 of them—32 should hold, (from گرفتن to seize.)

The brothers became envious and put poison in his food. His sister seeing this from a window, slapped to the shutters, and he, understanding the signal, withdrew his hand from the dish, and exclaimed—"If the wise should be deprived of life, it would be impossible for the unskilful to supply their place."

بيت

کس نيايد بزير سايهٔ بوم   ور هما از جهان شود معدوم

پدر را ازين حالت آگاهي دادند برادرانش را بخواند و گوشمالي
بواجبي داد پس هريکيرا از اطراف بلاد حصه مرضي معين کرد تا فتنه
فرونشست و نزاع برخاست و گفته اند.

ده درويش در گليمي بخسپند   و دو بادشاه در اقليمي در نگنجد

1 Any one—2 does not come, would not come—3 under—4 the shadow—5 of the owl—6 if, although—7 the Homā, (*i. e.* a fabulous bird of happy omen, it being pretended that if its shadow falls on a person, he will become a king) —8 from—9 the world—10 was—11 annihilated—12 the father—13 of, from —14 this—15 circumstance—16 apprisal, information, intelligence—17 they gave—18 to his brothers—19 he called—20 and—21 punishment, (from گوش ear, and ماليدن to rub, pull)—22 with fitness, suitable—23 gave, administered—24 at last, after, which—25 to each one of them—26 of, from—27 the sides, quarters, territories—28 of his country—29 a share, portion—30 agreeable, acceptable—31 appointed—32 so that—33 strife, mutiny—34 subsided, (from فرو down, and نشستن to sit or settle)—35 and—36 strife, contention, —37 broke up, (*i. e.* departed,) ceased to be present, (from برخاستن to break up as an assembly)—38 and—39 it has been remarked—40 ten—41 beggars —42 in, on, upon—43 one blanket—44 sleep—45 and—46 two—47 kings— —48 in—49 a kingdom—50 in, within—51 cannot be contained, (from گنجيدن to hold, contain.)

No one would go under the shadow of the owl, if the Homā was annihilated from the earth. They informed the father of the circumstances, who sent for the brothers, and after rebuking them properly, he gave to each a suitable portion of his kingdom, that all cause of strife and bickering might subside. It has been observed that ten durwaishes may sleep upon one blanket, but that one kingdom cannot contain two kings.

قطعه

10 9 8 7 6 5 4 3 2 1

نیم نانی گر خورد مردخدای بذل درویشان کند نیم دگر

19 18 17 16 15 14 13 12 11

ملک اقلیمی بگیرد پادشاه همچنان در بند اقلیمی دگر

1 Half—2 of a loaf of bread—3 if—4 eats—5 a man of God, good man—6 gift, present—7 to beggars—8 will do, (*i. e*, bestow)—9 the half—10 other—[11 the country or possessions—12 of a region—13 seizes, conquers, or takes, (from گرفتن to seize)—14 a king—15 so also, likewise, nevertheless, notwithstanding, that, still—16 in, regarding—17 the subjection, subduing, (from بستن to bind)—18 of clime, region—19 another.]

If the pious man eateth half a loaf of bread he bestoweth the other half on the poor. *If a king* possesseth the dominion of a whole climate, he longeth to have the same enjoyment of another.

Revised from No. 11 *to No.* 19.—If a king subjugates the region of an entire clime, still he thinks of subduing other countries, اقلیمی گرفتن is to seize or conquer a country, (*i. e.* to subjugate.)

TALE 4.

11 10 9 8 7 6 5 4 3 2 1

طایفهٔ دزدان عرب بر سر کوهی نشسته بودند و منفذ کاروان بسته

23 22 21 20 19 18 17 16 15 14 13 12

و رعیت بلدان از مکاید ایشان مرعوب و لشکر سلطان مغلوب بحکم

35 34 33 32 31 30 29 28 27 26 25 24

آنکه ملاذی منیع از قله کوهی بدست آورده بودند و ملجا و ماوای ساخته

1 A band—2 of robbers—3 of Arabia, (*i. e.* Arabs)—4 on—5 the head, summit top—6 of a mountain—7 had assembled, (from نشستن to sit down, and بودن to be)—8 and—9 the road, passage—10 of the caravan—11 had blocked up, shut, (from بستن to shut)—12 and—13 the peasants, subjects—14 of cities—15 from—16 the tricks, artifices—17 of them—18 were distressed, terrified—19 and—20 the army, troops—21 of the Sultan—22 defeated, conquered—23 on account, reason, order—24 of that—25 a fortress, place of refuge—26 inaccessible, impregnable—27 on—28 the head, summit, top—29 of a mountain—30 had taken possession of, (from بدست in hand, grasp, and آوردن to bring)—31 and—32 asylum—33 and—34 dwelling, residence—35 had made, (from ساختن to make,) converted into.

A gang of Arabian robbers had assembled on the top of a mountain, and blocked up the road of the caravan. The inhabitants were distressed by their stratagems, and the troops of the sultan, were overpowered ; because the thieves having possessed themselves of a fortress, on the summit of the mountain, made this stronghold their fixed residence.

1 2 3 4 5 6 7 8 9
مدبران ممالك آن طرف در دفع مضرت ايشان مشورت كردند

10 11 12 13 14 15 16 17 18 19
اگر اين طايفه برين نسق روزگاري مداومت نمايند [مقاومت ايشان

20
ممتنع گردد]

1 The counsellors—2 of the kingdoms—3 of that—4 side, quarter—5 in, towards, concerning—6 the removal—7 of the damage, injury—8 of them—9 consulted, (from مشورت counsel, consultation, and كردن to do)—10 *if*—11 this—12 band—13 in on—14 this—15 manner state—16 way of life, profession—17 should continue, (from مداومت continuance, and نمودن to show, display, exhibit)—[18 opposition, resistance—19 of them—20 will become impossible, (from ممتنع impossible, prohibited, and گرديدن to become, turn.]

The counsellors of the king's party consulted together how to remove this grievance, because if they were suffered to continue any time in this state—[they would become too powerful to be subdued.]

Revised from No. 18 *to No.* 20.—To oppose them would become impossible, *i. e.*, opposition towards them (on the part of the king's troops,) would become impossible.

مثنوي

1 2 3 4 5 6 7 8 9 10
درختي كه اكنون گرفتست پاي — بنيروي شخصي برايد ز جاي

11 12 13 14 15 16 17 18 19
ورش همچنان روزگاري هلي — بگردونش از بيخ بر نگسلي

20 21 22 23 24 25 26 27 28 29 30
سر چشمه شايد گرفتن بميل — چو پر شد نشايد گذشتن بپيل

1 A tree—2 that—3 now, of late—4 has taken, seized—5 root, foot—6 by the force, strength—7 a single person—8 will come out—9 from—10 its place, (*i e.* of root)—11 but, if it—12 thus—13 time, delay, (profession)—14 you desist—15 with a windlass—16 from—17 its root—18 up—19 you cannot draw, (from گسليدن to root up, draw)—20 head—21 of a fountain—22 it may be, per haps—23 to seize, stop—24 with a bodkin—25 when—26 full—27 has become—28 cannot be—29 to pass—30 on an elephant, or with an elephant.

The tree that has only just taken root, may be pulled up by the strength of a man, but should it continue some time in that state, it could not be eradicated by a windlass. It is possible to stop the course of a spring with a bodkin, which when formed into a full stream, cannot be forded by an elephant.

سخن بر ین مقرر شد که یکي را بتجسس ایشان برگماشتند و فرصت
نگاهداشتند تا وقتي که بر قومي رانده بودند و بقعه خالي مانده تني چند
از مردان واقعه دیده و جنگ آزموده را بفرستادند تا در شعب جبل
پنهان شدند

1 The speech, conversation, (*i. e.* subject)—2 on—3 this—4 fixed—5 was—6 viz, that—7 one—8 to spy, for the purpose of watching—9 them—10 should send,—11 and—12 good opportunity, leisure—13 should look out for, guard —14 so that, until—15 a time—16 that—17 on, upon—18 a tribe—19 should be attacking, (from راندن to attack, drive)—20 and—21 cave, den, dwelling-place—22 remained empty, (from خالي empty, and ماندن to remain)—23 person, man—24 a few—25 of, from, among—26 men—27 experienced, (from واقعه events and دیدن to see)—28 and—29 tried in battle, (from جنگ battle, and آزمودن to try, prove)—30 they sent—31 so that, so as—32 in—33 the path, pass, (*i. e.* in the mountains)—34 of the mountain—35 remained hid, (from پنهان hid and شدن to be, become.)

They came to the determination to send one as a spy to watch the opportunity when the thieves should be gone to attack a tribe, and the place evacuated. They detached a party of approved men, who concealed themselves in the pass of the mountains.

Revised from No. 1 *to No.* 35.—The affair (*i. e.* the conversation of the king's counsellors on the subject of the grievance,) was settled as follows (literal on this was fixed,) viz., that they should send a person to watch them, and look out for an opportunity until the time that they (*i. e.* robbers,) should have gone to attack any tribe, and their cave become empty. They sent a few of their experienced and warlike men for the purpose of remaining concealed in the pass of the mountains.

شبانگاه که دزدان باز آمد سفرکرده و غارت آورده سلاح بکشادند و غنایم
بنهادند نخستین دشمني که بر سر ایشان تاخت خواب بود چندانکه
پاسي از شب بگذشت

1 In the evening—2 when—3 the robbers—4 had returned, (from باز back, and آمدن to come)—5 having travelled, (from سفر a journey, and کردن to do, perform)—6 and—7 had brought, plunder, (from غارت plunder and آوردن to bring)—8 they took off their arms, weapons, (from سلاح arms and کشادن to open, undo)—9 and—10 plunder, spoils—11 they placed, deposited —[12 the first—13 enemy—14 who—15 on—16 the head—17 of them—18 attacked (from تاختن to assault)—19 was sleep—20 when—21 one watch —22 of—23 the night—24 had elapsed, passed.]

In the evening when the robbers returned from their expedition with their plunder, they laid aside their weapons, and deposited their spoil. The first enemy who attacked them was sleep, about the first watch of the night.

Revised from No. 12 *to No.* 24.—The first enemy who made an *attack* on their *heads,* was sleep; when one watch of the night had passed.

بيت

قرص خورشید در سیاهي رفت یونس اندر دهان ماهي رفت

1 The circle, a disk—2 of the sun—3 into—4 blackness, darkness—5 had gone—6 Jonas, also the pupil of the eye—7 into, within—8 mouth—9 of fish —10 had gone.

Revised from No. 1 *to No.* 10.—The sun's disk passed into shadow, Jonas entered into the whale's belly.

N. B.—Such is Gladwin's translation, but if we rest satisfied with this alone, we lose all Sādāy's wit contained in this passage قرص as well as meaning. "An orb" also means "a crust of bread," therefore when he says "The sun's orb had passed into darkness," (*i. e.* the sun had set,) he also means that their bread (the native cake or "chapattie" being round, is here compared to an orb or circle,) had gone into their stomachs, (*i. e.* or darkness,) in fact "They had eaten their (evening) meal یونس (which also means the pupil of the eye,) had gone into the دهان ماهي or fish's mouth, (*i. e.* the eye-lids,) so (called from their resemblance to the shape of a fish's mouth,) they had in fact fallen asleep (*i. e.* had shut their eye-lids).

11 10 9 8 7 6 5 4 3 2 1

مردان دلاوران از کمین بدرجستند و دست همه‌را یگان یگان بر کتف

19 18 17 16 15 14 13 12

بستند بامدادان بدرگاه ملک حاضرآوردند همه‌را بکشتن اشارت فرمود

1 The men—2 brave—3 from—4 ambush—5 jumped out, (from بدر without, out of doors, and جستن to jump)—6 and—7 the hands—8 of all—9 one by one—10 upon on—11 their shoulders—12 tied—13 in the morning—14 into the court—15 of the king—16 they brought, presented, (from حاضر present, and آوردن bring)—17 all of them—18 to be killed, to kill—19 gave the signal, (from اشارت a signal, sign, and فرمودن to order.)

The gallant men sprung out of the ambush and pinioned the robbers one after another. In the morning they were brought to the palace, when the king gave orders for them all to be put to death.

12 11 10 9 8 7 6 5 4 3 2 1

اتفاقا در ان میان جواني بود که میوهٔ عنفوان شبابش نورسیده و

17 16 15 14 13

سبزهٔ گلستان عذارش نو دمیده

1 By chance—2 in, among—3 those, them—4 midst—5 a young man—6 was—7 whose—8 fruit—9 of the vigour—10 of his youth—11 had newly arrived, (from نو new, and رسیدن to arrive,)—12 and—13 the green, fresh, verdure—14 of the rose garden—15 of his cheeks—16 newly, new—17 bloom, expanded, (from دمیدن to blow, as a flower.)

There happened to be amongst them a lad, the first fruits of whose youth were yet immature, the freshness of his cheeks resembled a rosebud in early spring.

Revised from No. 1 to No. 17.—By chance amongst them there was a lad whose fruit of early youth had but just made its appearance, and the freshness of the rose garden of his cheeks had just begun to bloom, *i. e.*, he had an incipient beard and moustache.

یکي از وزرا پاي تخت ملک بوسه داد و روي شفاعت بر زمین نهاد و گفت این پسر همچنان از باغ زندگاني بر نخورده و از ریعان جواني تمتع نیافته

1 One—2 of—3 the viziers—4 the foot—5 of the throne—6 of the king—7 kissed, (from بوسه a kiss, and دادن to give,)—8 and—9 the face—10 of intercession—11 on, upon—12 ground, earth—13 laid, placed, (from نهادن to lay, place,)—14 and—15 said [*—16 this—17 lad, son—18 yet—19 of, from —20 the garden—21 of life—22 fruit—23 has not eaten, (from خوردن to eat,) —24 and—25 of, from—26 the vigour, freshness—27 of youth—28 relish, enjoyment—29 has not received, derived.]

One of the viziers kissed the foot of the king's throne, and bowed his head to the earth in intercession, saying "This boy hath not like thè rest tasted the fruit of the garden of life, nor ever enjoyed the *harvest* of the season of youth.

Revised from No. 16 *to No.* 29.—This boy has not yet *eaten* fruit from the garden of life, and has not enjoyed the relish of the *spring*,* (or vigour,) of youth.

توقع بکرم و اخلاق خداوندي آنست که بخشیدن خون او بر بنده منت نهد ملک روي از این سخن درهم کشید و موافق راي بلندش نیامد و گفت

1 Hope, trust, reliance—2 by the kindness; clemency—3 and—4 disposition— 5 of majesty—6 is this, is that—7 that--8 by granting, giving, bestowing—9 the life-blood—10 of him—11 on, upon—12 this slave—13 an obligation favor—14 will confer, put or place on, upon—15 the king—16 face, countenance—17 from —18 this—19 speech—20 together—21 drew (from روي face درهم together and کشیدن to draw, *i. e.* to frown,)—22 and (read here *because*,)—23 in conformity, suitable—24 to understanding—25 his lofty, (from بلند high, lofty, and ش of him, his)—26 did not come—27 and—28 said.

I therefore venture to hope from your majesty's known clemency, that you will oblige your servant by sparing the lad's life. The king looked displeased at these words, as they did not accord with his enlightened understanding.

Revised from No. 1 *to No.* 28.—From your majesty's benign disposition my hope is this, that by granting his life you will confer an obligation on your slave. The king frowned at this speech, because it did not coincide with his lofty understanding, and said—

* Spring time and harvest are vastly different; the former is the emblem of youth, the latter of old age.

بیت

پرتو نیکان نگیرد هرکه بنیادش بداست

تربیت نااهل را چون گردگان بر گنبدست

1 In a shade—2 good—3 does not seize or take, (*i. e.* root,)—4 whatever—5 his root, foundation—6 is bad—7 the education—8 of the foolish, worthless—9 like, resembles—10 a walnut—11 on, upon—12 a dome is.

An evil root will not thrive in a goodly shade. To educate the worthless is like throwing a walnut upon a dome.

نسل و تبار اینان منقطع کردن اولیترست و بیخ و بنیاد ایشان

برآوردن بهتر که اتش نشاندن و اخگر گذاشتن و افعي کشتن و بچه

نگاه داشتن کار خردمندان نیست

1 The offspring—2 and—3 the tribe—4 of them—5 to cut off—6 is preferable, best—7 and—8 the root—9 and—10 the foundation—11 of them—12 to draw up—13 better—14 than—15 the fire—16 to quench—17 and—18 the spark—19 to leave, pass over—20 and—21 the snake—22 to kill—23 and—24 the offspring, young—25 to guard—26 the work, act—27 of wise men—28 is not.

It is better to eradicate them altogether; for to extinguish the fire and suffer a spark to remain—or to kill a snake and preserve its young, is not acting like a wise *man*.

Revised from No. 1 *to No.* 28.—It is preferable to cut off their tribe and offspring, and to root them out (literal) to draw up their root and foundation; for to quench a fire and leave a spark, and to kill a snake, and nourish its young, is not the act of wise *men*.

قطعه

10 9 8 7 6 5 4 3 2 1

ابر اگر آب زندگي بارد هرگز از شاخ بيد بر نخوري

19 18 17 16 15 14 13 12 11

با فرومايه روزگار مبر کز ني بوريا شکر نخوري

1 A cloud—2 if—3 water—4 of life, should rain, (from زندگي life, باريدن to rain)—5 ever—6 from—7 the branch—8 of the willow—9 fruit—10 you will not eat, cannot eat—11 with—12 low people, (from فرو down, below, and مايه capital, origin)—13 time, service—14 do not pass, (from بردن to bear, to suffer—15 because, from—16 the reed—17 mat, (*i. e.* mat-reed)—18 sugar—19 you cannot eat, will not be able to eat.

Though the clouds should pour down the water of life, you would never gather fruit from the branch of the willow. Waste not your time on low people, for we can never obtain sugar *from the reed.*

Revised from No. 15 *to No.* 17.—From the "reed" of which *mats* are made, because ني means any reed or cane, and here it is particularly called نيبوريا the mat-reed.

11 10 9 8 7 6 5 4 3 2 1

وزير اين سخن بشنيد طوعا و کرها پسنديد و بر حسن راي ملک

23 22 21 20 19 18 17 16 15 14 13 12

افرين خواند و گفت انچه خداوند دام ملکه عين حقيقتست که اگر در

33 32 31 30 29 28 27 26 25 24

سلک صحبت آن بدان تربيت يافتي يکي از ايشان شدي

1 The vizier—2 this—3 speech—4 heard—5 reluctantly—6 approved—7 and—8 upon—9 the good, beautiful—10 wisdom—11 of the king—12 sung or read, praise, (from افرين praise, and خواندن to read,)—13 and—14 said or remarked, (*i. e.*, has said)—15 that which—16 lord, master—17 and 18 may his kingdom be eternal—19 really, perfectly—20 is true—21 that—22 if—23 in, amongst—24 the train, string—25 those—26 bad folks—27 education—28 should receive (or had received)—29 one—30 of—31 them—32 would have become.

When the vizier heard these words he reluctantly approved of them, and praised the king for his just observation, saying—"May the king live for ever, nothing can be more true than what my lord hath pronounced that if he continued with these wicked wretches he would naturally have fallen into their evil courses, and would have become one of them."

Revised from No. 1 *to No.* 33.—The vizier heard this speech and reluctantly approved; he eulogised the monarch's elegant sentiment, and said—"That which your majesty, (may your kingdom be eternal,) has remarked, is perfectly true, viz., that if he were to be educated in their immediate society, he would become one of them."

10 9 8 7 6 5 4 3 2 1

آما بندہ امیدوارست کہ بصحبت صالحان تربیت پذیرد و خوي

23 22 21 20 19 18 17 16 15 14 13 12 11

خردمندان گیرد هنوز طفلست و سیرت بغي و عناد آن گروه در نهاد

26 25 24

وي متمکن نشدہ است

1 But—2 this slave—3 is hopeful—4 that—5 by the companionship—6 of pious persons—7 education—8 will accept, get—9 and—10 the morals, behaviour—11 of wise men—12 will acquire, seize—13 as yet—14 is a child—15 and—16 the way of life, morals—17 of rebellion—18 and—19 perverseness—20 of that—21 band, body of people—22 in—23 the nature—24 of him—25 fixed, established—26 has not become.

But your servant entertains hopes that this boy by associating with men of probity will receive instruction and imbibe virtuous sentiments, for being but a child, his principles cannot be tainted with the lawless and inimical disposition of that banditti.

Revised from No. 1 *to No.* 26.—[But your slave is full of expectation that by the companionship of just persons he will accept education and acquire the ways of wise men. As yet he is but a child, and the mode of life, (viz., rebellion and obstinacy,) of that band has not become firmly fixed in his nature.]

Arabick.—[For in the Hadus, it is recorded " of a truth every one is born with a disposition to Islamism," and it is owing to his parents, his becoming a Jew, a Christian, or a Majoosie.]

قطعه

7 6 5 4 3 2 1

با بدان یارگشت همسر لوط خاندان نبوتش گم شد

18 17 16 15 14 13 12 11 10 9 8

سگ اصحاب کهف روزي چند پي نیکان گرفت و آدم شد

1 With the wicked—2 freely associated (from یار a friend, and گشتن to become, converted)—3 an equal, the wife, consort, peer, comrade, companion, (from هم same, equal, similar and سر inclination, desire, end, head, origin,)—4 of Lot—5 the family—[6 his power of prophecy—7 were deprived of, *i. e.* lost]—8 the dog—9 of the men, masters—10 of the cave—[11 a day—12 few,]—13 the feet—14 good people—15 seized—16 and—17 a man, rational creature—18 became.

Lot's wife associated with the wicked, and his posterity *forfeited the gift of prophecy*, but the dog of the companions of the cave, by *long converse*, became a rational creature.

Revised from No. 6 *to No.* 7.—Forfeited his (*i. e.* Lot's,) power of prophecy.

Revised from No. 11 *to No.* 12.—روزي چند in a few days, or short interval.

11 10 9 8 7 6 5 4 3 2 1
این بگفت و طایفهٔ از ندماي ملک باو بشفاعت یارشدند تا

23 22 21 20 19 18 17 16 15 14 13 12
ملک از سر خون او درگذشت و گفت بخشیدم اگرچه مصلحت ندیدم

1 This—2 he said—3 and—4 a band—5 of—6 the courtiers—7 of the king —8 with him—9 in intercession—10 assisted, joined, (from یار friend and شدن to be)—11 until, so that—12 the king—13 from—14 the head, inclination—15 of blood—16 of him—17 passed over, pardoned, (from ازسرخون درگشتن is to pardon life)—18 and—19 said—20 I pardon, grant—21 though—22 what is right, proper fit—23 does not appear to me.

The vizier having thus concluded his speech, some of the courtiers joined in the petition, till at length the king spared the life of the youth, and said—"I grant your request, although I disapprove of it."

Revised from No. 1 *to No.* 23.—He said this, and a band of the king's courtiers joined him in the intercession, so that the monarch spared his life (*i. e.* the youth's), and remarked, "I pardon (*i. e.* him,) though I do not look on it as right." (*i. e.* it did not appear right to me.)

رباعي

14 13 12 11 10 9 8 7 6 5 4 3 2 1
داني كه چه گفت زال با رستم گرد   دشمن نتوان حقير و بيچاره شمرد

26 25 24 23 22 21 20 19 18 17 16 15
ديدم بسي آب ز سرچشمهٔ خورد   چون بيشتر آمد شتر و بار ببرد

1 Do you know—2 that—3 which, what—[4 said—5 Zal—6 to, with—7 Rustum—8 the hero, the champion]—9 an enemy—10 should not (from نتوانستن not to be able)—11 contemptible—12 and—13 helpless, without remedy—14 count, consider—15 I have seen—16 many—17 water—18 from —19 a head of a fountain, (from سر head and چشمه a fountain)—20 small—21 when—22 has become larger, or more—23 camel—24 and—25 load—26 carried away.

Know you what Zal *said to Rustum*?—Consider not any enemy as weak or contemptible. *I have frequently seen water issue from a small spring, which so increased in its course that it carried away the camel with his load.*

Revised from No. 4 *to No.* 28.—"Said to Rustum, the hero," as گرد is given and wants translation.

Revised from No. 15 *to No.* 26.—I have seen water issue from a diminutive fountain-head, which (when it had increased), carried away the camel and its load.

13 12 11 10 9 8 7 6 5 4 3 2 1

فی الجمله وزیر پسر را بخانه برد و بناز و نعمت بپرورد و استاد و

24 23 22 21 20 19 18 17 16 15 14

ادیب بتربیتش نصب کرد تا حسن خطاب و ردجواب و سائر آداب

31 30 29 28 27 26 25

ملوکش بیاموختند تا در نظر همگنان پسندیده آمد

1 Briefly, in short—2 the vizier—3 the boy—4 to house—5 carried, took—6 and—7 with kindness—8 and—9 attention, favor—10 nourished—11 and—12 a master—13 and—14 a teacher of etiquette, polite manners—15 for his education—16 appointed—17 until, so that—18 elegant, handsome—19 language, address—20 and—21 replying, answer to a question, (from رد returning, and جواب an answer)—22 and—23 all—24 the manners—25 of his kings, (*i. e.* the knowledge of king's manners would constitute him a *courtier*,) ملوک actually means kings, *i. e.* the plural of ش a king, and ملک his)—26 learnt, (from آموختن to learn)—27 so that—28 in—29 the sight, estimation—30 of all, every one—31 became approved.

Summarily, the vizier took the youth into his "*family*," and educated him with kindness and attention. An able master was appointed his tutor, who taught him to ask a question, and return an answer with elegance, together with all the accomplishments requisite for court, so that his manners met with general approbation.

Revised.—In short the vizier took the boy to his *house*, and nourished him with fondness and attention, he appointed masters and etiquette instructors to educate him, until he acquired elegance of language, quickness of rejoinder, and all the politeness of a courtier, so much so that he became (liked or approved) by every one.—*Vide Nos.* 1 *to*-31. رد جواب simply means an answer to a question, but I translate it "quickness of rejoinder" as such appears to be what is meant. *Remark.*—It is erroneous to say that the vizier took the youth into his "family," the word given is خانه which means a "house" only, and had the author meant that he had been actually taken into the family (*i. e.* adopted,) some such words as خاندان or عیال would have been used, instead of خانه Any one the least acquainted with oriental customs, must be well aware that natives never allow any individual of the male sex (except brothers, or the very nearest relations of their wives,) to enter the precincts of the female apartments, without entering such apartments therefore no one can be styled a member of the family. He was taken into the house *merely*, and remained with the other males, but the youth's age itself (young as he was even,) was a complete obstacle to his being actually admitted into the vizier's family. Marriages amongst the natives of all oriental countries are celebrated at a very early age, and any one taking a male (of the age of this youth) into his "family," would have brought indelible disgrace on his own reputation as the head of a house, (*i. e.* as a father.)

14 13 12 11 10 9 8 7 6 5 4 3 2 1

باري وزير از شمايل و اخلاق او در حضرت ملک شمۀ ميگفت كه تربيت

26 25 24 23 22 21 20 19 18 17 16 15

عاقلان در وي اثر كرده است و [جهل قديم از جبلت او بدر برده

33 32 31 30 29 28 27

ملک را ازين سخن تبسم آمد و گفت

1 Once—2 the vizier—3 of, from—4 the virtues, talents—5 and—6 manners, morality—7 his, of him—[8 in—9 the presence—10 of the king,]—11 some, a little—12 was saying, mentioned—13 that—14 the education—15 of wise people—16 in, on, upon—17 him—18 impression—19 has done—20 and—21 foolishness—22 old, former, original, ancient, pristine—23 from—24 the nature, constitution—25 of him, his—26 has gone out (from بدر out, outside, and بردن to carry,)—27 the king—28 from—29 this—30 speech—31 smiled—32 and—33 said.

Once [*when*] the vizier mentioned *to the king* some particulars of the youth's disposition and manners, and was saying that wise education had made impression, and that *his former ignorance was rooted out of his mind;* the king laughed at these expressions, and said—

Revised from No. 8 *to No.* 10.—"When" is redundant, no Persian word being given for it here. In the presence of the king. And his *nature* was void of its original ignorance (literal—his former foolishness had gone out of his nature.)—*Vide No.* 20 *to No.* 26.

بيت

8 7 6 5 4 3 2 1

عاقبت گرگزاده گرگ شود گرچه بآدمي بزرگ شود

1 In the end—2 a wolf's cub (from گرگ a wolf, and زادن to bring forth, to bear,)—3 a wolf—4 will become—5 although—6 with a man—7 old, venerable, saint—8 should be.

The wolf's whelp will at length become a wolf, although it be brought up along with men.

Revised from No. 1 *to No.* 8.—"The offspring of a wolf will eventually be a wolf, although it should be reared by a *perfect* saint." آدمي بزرگ means "a venerable man," "a person to be revered," "a spiritual guide," or "a saint." I translate it as a "*perfect* saint," because what is meant is "that every endeavour (even of the *best* of persons,) cannot eradicate the innate wickedness of a child born with a bad disposition.

13 12 11 10 9 8 7 6 5 4 3 2 1

سالي دو بر ين برآمد طايفهٔ اوباش محله در او پيوستند و عقد

25 24 23 22 21 20 19 18 17 16 15 14

مرافقت بستند تا بوقت فرصت وزيررا با دو پسرش بكشت و نعمت

37 36 35 34 33 32 31 30 29 28 27 26

بيقياس برداشت و در مغارهٔ دزدان بجاي پدر بنشست و عاصي شد

45 44 43 42 41 40 39 38

ملكرا خبركردند دست تحير بدندان گرفت و گفت

1 A year—2 two—3 over, on—4 this—5 passed, came forth—6 a band—7 of vagabonds—8 of the quarter, side, street—9 with—10 him—11 joined—12 and—13 the knot—14 of friendship—15 tied—16 so that—17 at the time—18 opportunity—19 the vizier—20 with—21 two—22 his sons—23 killed—24 and —25 plunder, treasure—26 immense, inconceivable, (from بي without, beyond, and قياس imagination)—27 carried off, took off—28 and—29 in—30 the cave—31 of robbers—32 in the place—33 of father—34 sat—35 and—36 a rebel, sinner—37 became—38 the king—39 they told—40 the band—41 of astonishment—42 in teeth—43 seized—44 and— 45 said.

Two years after this conversation, a set of vagabonds of the town entered into a conspiracy with him, and taking an opportunity he killed the vizier and his two sons, carried off immense booty, and succeeding his father as the head of the gang, became an avowed offender. The king apprised thereof, in the emotion of amazement exclaimed—

Revised from No. 1 *to No.* 45.—Two years after this a band of vagabonds of that quarter, (*i. e.* of the city,) joined him, and contracted an intimacy, so that on a favourable opportunity he killed both the vizier and his two sons, and carried off immense treasure; occupied the thieves' cave in the room of his father, and became a rebel. They informed the king who was shocked, and said—*Remark.*—It is improper to take the literal meaning of تحير in this place, viz., astonishment, because the former and latter parts of this tale prove that the king was not astonished, but shocked. When he pardoned the boy's life, he said he felt he was not doing right, and after this he says "a good sword cannot be made of bad iron, &c., &c., in fact he fully anticipated all this, and was far more horrified than amazed.

قطعه

14 13 12 11 10 9 8 7 6 5 4 3 2 1

شمشیر نیک از آهن بد چو کند کس · ناکس بتربیت نشود ای حکیم کس

30 29 28 27 26 25 24 23 22 21 20 19 18 17 16 15

باران که در لطافت طبعش خلاف نیست · در باغ لاله روید و در شوره بوم خس

قطعه

41 40 39 38 37 36 35 34 33 32 31

زمین شور سنبل بر نیارد · درو تخم عمل ضایع مگردان

51 50 49 48 47 46 45 44 43 42

نکوئی با بدان کردن چنانست · که بد کردن بجای نیک مردان

1 A sword—2 good—3 from—4 iron—5 bad—6 how—7 may make, can make?—8 any one—9 a worthless person—10 by education—11 will not become—12 O!—13 wise man, doctor—14 a person, *i. e.* worthy individual—15 the rain—16 that—17 in—18 the grace, benignity—19 of its nature—20 opposition, contrariety—21 is not—22 in—23 the garden—24 tulips—25 produces, (from رویدن to vegetate)—26 and—27 in—28 salt, brackish—29 ground—30 weeds—31 ground—32 salt—33 spikenard—34 up—35 does not produce—36 on—37 it—38 seed—39 work, labour—40 loss, wasting—41 do not (from گردانیدن to do, turn away, alter)—42 goodness, kindness—43 to, with—44 bad people—45 to do—46 is like this—47 viz. the same as—48 to do evil—49 in the place, towards—50 good—51 men.

How can any one form a good sword out of bad iron: O ye philosophers, it is impossible to convert a worthless wretch into a good man! The rain in whose nature there is no partiality, produces tulips in the garden, but only weeds in a barren soil. A sterile soil will not yield spikenard, waste not then seed upon it. To shew favour to the wicked is in fact doing injury to the good.

TALE 5.

13 12 11 10 9 8 7 6 5 4 3 2 1

سرهنگ زاده را بر در سرای اغلمش دیدم که عقل و کیاستی و فهم و

26 25 24 23 22 21 20 19 18 17 16 15 14

فراستی زایدالوصف داشت هم در عهد خردی آثار بزرگی در ناصیهٔ او پیدا

1 An officer's son—2 at—3 the door—4 of the inn, house—5 of Ughlumish—6 I saw—7 who—8 wisdom—9 and—10 sagacity—11 and—12 understanding—13 and—14 penetration—15 beyond description or praise (from زاید more, and وصف, praise, encomium)—16 possessed—17 even, also—18 in—19 the age—20 of childhood, smallness—21 the signs—22 of dignity—23 in—24 the forehead—25 of him, his—26 manifest, apparent, evident, clear.

I saw at the gate of Ughlumish, an officer's son, who was endowed with wisdom and sagacity beyond description; even his childhood was distinguished by proof of superior abilities.

Revised from No. 1 *to No.* 26.—I saw an officer's son at the gate of the caravanserai of Uglumish, who possessed, wisdom, sagacity, knowledge, and penetration beyond description, even in his childhood, the signs of dignity were manifest in his forehead (*i. e.* his countenance was intellectual and dignified).

بيت

1 2 3 4 5 6 7

بالاي سرش ز هوشمندي مي‌تافت ستارهٔ بلندي

1 over, above, at the top—2 his head—3 from, on account of—4 wisdom, sense—5 shone, (from تافتن to shine)—6 star of—7 sublimity, altitude.

The star of sublimity shone on his head through wisdom.

1 2 3 4 5 6 7 8 9 10 11 12 13 14

في الجمله مقبول سلطان آمد كه جمال صورت و كمال معني داشت و حكما گفته‌اند

15 16 17 18 19 20 21 22

توانگري بهنرست نه بمال بزرگي بعقلست نه بسال

1 In short—2 approved—3 of the sultan—4 became, came—5 because—6 beautiful—7 face, form—8 and—9 great, excessive—10 meaning, intelligence—11 possessed—12 and—13 the sages—14 have remarked—15 wealth—16 is with merit, or virtue—17 not—18 with property, goods—19 goodness, nobleness—20 is with wisdom—21 not—22 with age, or years.

Summarily he obtained favour in the sight of the sultan, on account of his beauty and acute understanding, according to the saying of the sages—" Ability, and not riches, constitutes worth; greatness dependeth on skill, and not on years."

Revised from No. 1 *to No.* 22.—To be brief, he became a favourite of the sultan, because he was handsome in person, and was excessively intelligent, and the sages have remarked, virtue,* and not property, constitutes wealth. Knowledge, and not age, constitutes priority (or seniority.)

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15

ابناي جنس او بر و حسد بردند و بخيانتي متهم كردند و در كشتن او سعي بيفايده نمودند

1 Equals, companions, (from أبنا sons, and جنس genus, kind, species, *i. e.* sons of the same family,)—2 his—3 on—4 him—5 became envious (from حسد envy, and بردن to bear,)—6 and—7 with dishonesty, treachery—8 accused, falsely, (from متهم suspected, and كردن to do,)—9 and—10 in, for the purpose, to—11 to kill—12 him—13 endeavour—14 useless, fruitless—15 made (from نمودن to show.)

His companions became envious, and accusing him falsely of dishonesty, made a fruitless attempt to deprive him of life.

* Means also " efficacy," " moral goodness."

مصراع

7 6 5 4 3 2 1

دشمن چه کند چون مهربان باشد دوست

17 16 15 14 13 12 11 10 9 8

ملک پرسید که موجب خصم ایشان در حق تو چیست

1 The enemy—2 what—3 can do—4 when—5 kind—6 remains, will or may be—7 the friend—8 the king—9 asked—10 viz., saying—11 the cause—12 of enmity—13 of them—14 in—15 lot, portion—16 of you—17 what is.

What can the enemy do against him who hath an assured friend? The king asked him, " What is the cause of their striving against you?

Revised from No. 1 *to No.* 17.—What can an enemy do when a friend is kindly disposed? The king asked, viz., " What is the cause of their enmity toward you?

9 8 7 6 5 4 3 2 1

گفت در سایه دولت خداوندي همگنانرا راضي کردم مگر حسودرا

21 20 19 18 17 16 15 14 13 12 11 10

که راضي نميشود الا بزوال نعمت من دولت و اقبال خداوندي باد

1 He said—2 in—3 the shade—4 of wealth, happiness—5 of sovereignty—6 to all—7 I have pleased—8 except, but—9 the envious person—10 who—11 pleased—12 will not be, does not—13 but—14 by the decline, fall—15 of the favours, good fortune—16 of me, mine—17 the wealth—18 and—19 prosperity—20 of sovereignty—21 let it be, may it be, (from بودن to be.)

He replied—Under the shade of your majesty's protection, I have gained the good will of every one, excepting the envious man who cannot be satisfied but by the decline of my good fortune, may the wealth and prosperity of sovereignty be perpetual.

قطعه

1 2 3 4 5
توانم انکه نیازارم اندرون کسي
6 7 8 9 10 11 12
حسود را چه کنم کو زخود برنج درست
13 14 15 16 17 18 19
بمیر تا برهي اي حسود کین رنجیست
20 21 22 23 24 25 26 27
که از مشقت آن جز بمرگ نتوان رست

قطعه

28 29 30
شور بختان بآرزو خواهند
31 32 33 34 35
مقبلان را زوال نعمت و جاه
36 37 38 39 40 41
گر نه بیند بروز شپره چشم
42 43 44 45
چشمه آفتاب را چه گناه
46 47 48 49 50
راست خواهي هزار چشم چنان
51 52 53 54 55
کور بهتر که آفتاب سیاه

1 I am able, (from توانستن to be equal to, able)—2 that—3 I do not injure—4 the mind, inside—5 of any one—6 the envious man—7 what—8 can I do—9 because he, (from که and او—10 of himself)—11 with grief, pain—12 is within, is inside—13 die—14 so that—15 you may be released—16 O!—17 envious one—18 because this—19 is a pain, torment, disease—20 that—21 from—22 the trouble—23 of that, it—24 except—25 by death—26 are not able—27 to escape—28 unfortunates, unlucky ones—29 with desire, wish—30 wish, (from خواستن to desire)—31 the prosperous, lucky—32 decline—33 of wealth, favours—34 and—35 rank, dignity, position—36 if—37 not—38 sees—39 by day—40 bat—41 eye—42 the fountain—43 of the sun—44 what—45 fault—46 truth, well—47 do you wish—48 a thousand—49 eye—50 such—51 blind—52 better—53 than—54 the sun—55 dark, black, obscured.

I can avoid injuring the mind of any one, but what shall I do to the envious man who carrieth the injury in his own breast: die thou envious wretch, since thou canst not be cured of the disease under which thou labourest but by death. The malevolent man wishes that misfortune may befal the successful. If the bat's eye seeth not in the day, what fault is on that account to be imputed to the sun? Require you truth? It is better for a thousand such eyes to suffer, than that the brightness of the sun should be obscured.

شوربختان means unfortunate people, and not malevolent, (from شور unlucky or disturbed, and بخت fate, fortune.)

TALE 6.

10 9 8 7 6 5 4 3 2 1
یکي را از ملوک عجم حکایت کنند که دست تطاول بمال رعیت
22 21 20 19 18 17 16 15 14 13 12 11
درازکرده بود و جور و ازیت آغازکرده خلق از مکاید ظلمش در جهان .
30 29 28 27 26 25 24 23
برفتند و از کربت جورش راه غربت گرفتند

1 One—2 of—3 the kings—4 of Persia—5 they tell a tale, (from حکایت a story, and کردن to do,)—6 who—7 the hand—8 of oppression—9 on the property—10 of subjects—11 had stretched out, (from دراز long and کردن to do,) —12 and—13 injustice—14 and—15 wanton, injury, vexation—16 had commenced (from آغاز beginning, and کردن to do,)—[17 the people, population—18 from—19 the deceits, stratagems—20 of his tyranny—21 in, into—22 the world—23 went—24 and—25 from—26 the distress—27 of his oppression—28 the road, path—29 of emigration—30 seized, took.]

They tell a story of one of the kings of Persia, that he had stretched out the hand of oppression on the property of his subjects, and exercised tyranny and violence. *By his repeated acts of injustice, the people were compelled to emigrate to different countries beyond the limits of his power.*

Revised from No. 17 *to No.* 30.—On account of his tyrannical artifices the population roved over the face of the country, (literally went into the world,) and from his grievous oppression, they trod the path of emigration, (literal, they seized the road of emigration.)

9 8 7 6 5 4 3 2 1
چون رعیت کم شد ارتفاع ولایت نقصان پذیرفت و خزینه تهي ماند
14 13 12 11 10
و دشمن از هرطرف زور آوردند

1 When—2 subjects—3 became less, (from کم less, and شدن to become, —4 the pacifier, resources, elevation, (*i. e* money)—5 of the country—6 suffered loss, (from نقصان loss and پذیرفتن to accept)—7 and—8 the treasury—9 remained empty—10 and—11 enemies—12 from—13 all sides—14 pressed on him, brought their strength, (from زور strength and آوردن to bring.

When his subjects were diminished, the resources of his country were lessened, his treasury exhausted, and powerful enemies pressed him on all quarters.

قطعه

هر که فریاد رسي روز مصیبت خواهد
گو در ایام سلامت بجوان مردي کوش
بندهٔ حلقه بگوش ار ننوازي برود
لطف کن لطف که بیگانه شود حلقه بگوش

1 Whoever—2 redress of grievance, assistance, (from فریاد a complaint—and رسیدن to arrive, meet)—3 in the day—4 of misfortune—5 desires, wishes for—[6 say]—7 in—8 the time, period—9 of safety, good fortune—10 with humanity—11 endeavour—12 the slave—13 with ring in the ear—14 if—15 you do not cherish, (from نواختن to cherish)—16 he will go, (*i. e.* away)—17 kindness—18 do—19 kindness—20 so that—21 the stranger—22 will become—23 most obedient servant, (*i. e.* slave with a ring in his ear.)

Whosoever looketh for assistance in the day of adversity, *let him* exercise humanity in the season of prosperity. If you do not treat kindly the servant with the ring in his ear he will depart; shew kindness in such a manner that the stranger may become a willing servant.

Revised from No. 6.—" Say" (*i. e.* to him.)

روزي در مجلس او کتاب شاهنامه همي خواندند در زوال مملکت ضحاک و عهد فریدون وزیر ملک را پرسید که فریدون گنج و ملک و حشم نداشت برو پادشاهي چه گونه مقرر شد

1 One day—[2 in—3 the assembly, court—4 his, *i. e.* of him]—5 a book—6 Shahnameh—7 were reading—8 concerning, regarding—9 the fall decline—10 of the possessions, kingdoms—11 of Zohac—12 and—13 the time, reign—14 of Feridoon—15 the vizier—16 to the king—17 asked—18 that, viz.—19 Feridoon—20 treasure, money—21 and—22 country, possessions—23 and—24 servants, pomp, magnificence—25 did not possess—26 upon, him—27 the kingdom—28 what—29 manner—30 was fixed, established.

One day in his *presence* they were reading in the Shahnameh, the history of the decline of the kingdom of Zohac, and the reign of Feridoon. The vizier asked the king " since Feridoon had neither money, nor territory, nor troops, how did it happen that the kingdom was conferred on him.?"

Revised from No. 2 *to No.* 4.—In his assembly, " court."

گفت انچنانکه شنیدي خلقي برو بتعصب گرد امدند وتقويت کردند
پادشاهي يافت وزير گفت چون گردآمدن خلق موجب پادشاهيست
تو خلق را چرا پريشان ميکني مگر سر پادشاهي نداري

1 He said—2 in this way—3 as you have heard—4 the people—5 with him, on him—6 by partiality—7 collected, assembled—8 and—9 strengthened—10 the government—11 he got, received—12 the vizier—13 said—14 when, as, if—15 to collect—16 people, population—17 the cause, reason, means—18 is of government—19 you—20 to the people—21 why—22 do you distress, scatter—23 unless—24 the inclination, desire, head—25 of government—26 you do not possess, have not.

He answered, "In the manner you have heard, the people joined him, and through their strength he gained the kingdom." The vizier rejoined, "Seeing that collecting people together is the means of forming a kingdom, why then do you make them disperse unless you do not desire to govern?"

بيت

همان به که لشکر بجان پروري   که سلطان بلشکر کند سروري

1 That is better—2 viz., that—3 army—4 with life you should nourish—5 because—6 sultan—7 by the army—8 does—9 government, chiefship, command.

It is adviseable to cherish the army at the risk of life, as the sultan deriveth his power from his troops.

9 8 7 6 5 4 3 2 1
گفت موجب گردآمدن سپاه و رعیت چیست گفت پادشاه را
21 20 19 18 17 16 15 14 13 12 11 10
اعدل باید تا برو گردایند و رحمت تا در سایهٔ دولتش ایمن
26 25 24 23 22
نشیند وترا این هردو نیست

1 He said—2 the way, cause, mode—3 to collect, of collecting—4 soldiers—5 and—6 subjects—7 what is—8 he said—9 the king—10 just—11 should be—12 so that—13 to him, towards him, with him,—14 they will assemble, come round—15 and—16 mercy—17 so that—18 under—19 the shade—20 of his power, government—21 safe, secure—22 may sit—23 and to you—24 these—25 both (from هر every and دو two)—26 are not.

The king asked "What methods are to be taken to collect together troops and subjects?" The vizier replied, the monarch must be just to induce them to approach him, and merciful that they may enjoy peace in the shade of his government; but you possess neither of these qualities.

مثنوي

8 7 6 5 4 3 2 1
نکند جورپیشه سلطاني که نیاید ز گرگ چوپاني
18 17 16 15 14 13 12 11 10 9
پادشاه که طرح ظلم فگند پاي دیوار ملک خویش بکند

1 Cannot do, does not—2 a tyrant (from جور oppression and پیشه profession)—3 government—4 because—5 does not come—6 from—7 the wolf—8 the office of a shepherd—[9 the king—10 who—11 the way, mode, usage—12 of tyranny, injustice—13 introduces, (from فگندن to throw down, establish,) —14 the foot, foundation—15 of the wall—16 of kingdom—17 his own—18 digs, undermines, saps, destroys.]

A tyrant cannot govern a kingdom as a wolf cannot perform the office of a shepherd. *The tyrannic prince saps the foundation of his own empire.**

* *Revised from No.* 9 *to No.* 18.—The king who introduces a rule of tyranny saps the foundation of the wall of his own empire.

ملک را پند وزیر ناصح موافق طبع نیامد بندفرمود و بزندان
فرستاد بسي برنیامد که بني عم سلطان بمنازعت برخاستند و بمقاومت
لشکر اراستند و ملک پدر خواستند قومي که از دست تطاول او
بجان آمده بودند و پریشان شده برایشان گردامدند و تقویت کردند
تا ملک از تصرفش بدر رفت

1 To the king—2 the advice—3 of the vizier—4 adviser—5 agreeable—6 to temper, disposition—7 did not come—8 he ordered him to be bound—9 and—10 into prison—11 sent—12 much, long—13 did not elapse, did not come—14 when—15 the sons—16 of the uncle—17 of the king—18 in contest, strife—19 rose up—20 and—21 for opposition, fight—22 prepared troops—23 and—24 the kingdom, country—25 of father—26 desired, wished for—27 a tribe—28 who—29 from—30 the hand—31 of tyranny, oppression—32 of him, his—33 had been pestered to death—34 and—35 had been scattered—36 with them—37 joined, come round—38 and—39 assisted, aided (from تقویت force, and کردن to do, grant)—40 so that—41 the country—42 from—43 his use, possession—44 went out, departed, (from بدر out, outside and رفتن to go, depart.)

The king was offended at the vizier's wise admonition, and ordered him to be bound and committed to prison.* A short time after the sons of the king's uncle commenced hostilities and appeared in arms, and claimed possession of their father's dominions. A number of people who on account of his oppression had absconded now joined the enemy, and supported them, till at length the king was dispossessed of the kingdom, and they obtained it.

* *Revised from No.* 1 *to No.* 44.—The advice of his faithful monitor, (the vizier) did not coincide with his Majesty's temperament, he ordered him to be bound and sent to prison. Much time had not elapsed when the sons of the king's uncle rose for the purpose of controversy, prepared an army for opposition. and desired to possess their father's dominions. A tribe (who had been almost pestered to death and scattered by his tyrannical sway) joined and assisted them, till at last the kingdom went out of his possession (*i. e.* the tyrant's).

قطعه

6 5 4 3 2 1

پادشاهي كوروا دارد ستم بر زيردست

11 10 9 8 7

دوستدارش روز سختي دشمن زوراورست

20 19 18 17 16 15 14 13 12

بارعيت صلح كن و ز جنگ خصم ايمن نشين

25 24 23 22 21

زانكه شاهنشاه عادل را رعيت لشكرست

1 The king—2 who—(*i. e.*, كه that او he)—3 permits—4 tyranny—5 upon, on—6 subjects, (from زير under, and دست hand,)—7 his friend—8 in the day—9 of calamity, trouble, hardship—10 enemy—11 is strong—12 on subjects—13 peace, reconciliation—14 do, preserve—15 and—16 from—17 the battle—18 of enemy—19 safe, easy—20 sit—21 for this reason, because—22 the great king—23 the just—24 his subjects—25 are an army.

The king who suffers the poor to be oppressed, will find, in the day of adversity, his friends become powerful enemies. Be on good terms with your subjects, and sit down secure from the attack of your enemy, for to a just monarch his subjects are an army.

TALE 7.

10 9 8 7 6 5 4 3 2 1

پادشاهي باغلام عجمي در كشتي نشسته بود غلام ديگر دريا نديده بود

22 21 20 19 18 17 16 15 14 13 12 11

و محنت كشتي نيازموده گريه و زاري آغاز كرده و لرزه براندامش افتاد

31 30 29 28 27 26 25 24 23

چندانكه ملاطفت كردند ارام نگرفت ملك را عيش ازاو منغص شد

33 32

چاره نميدانستند

1 A king—2 with a slave—3 Persian—4 in—[5 a boat]—6 was sitting—[7 the slave]—8 another—[9 river]—10 had not seen—11 and—12 the trouble, inconvenience—[13 of a boat]—14 had not tried, experienced—15 crying—16 and—17 lamenting—18 commenced—19 and—20 tremor—21 on his body—22 fell, seized—23 however much—24 they soothed—25 ease—26 did not get, seize—27 the king's—28 pleasure—29 from—30 him—31 was disturbed —[32 a remedy—33 they did not know.]

A king was sitting in a *vessel** with a Persian slave. The *boy*† having never before seen the *sea*,‡ nor experienced the inconvenience of a *ship*,§ began to cry and lament, and his whole body was in a tremor. Notwithstanding all the soothings that were offered, he would not be pacified. The king's diversion was interrupted, *and no remedy could be found.*||

* *Revised No.* 5.—Read "boat." † *Vide No.* 7.—Read "slave." ‡ *Vide No.* 9.—Read "river." § *Vide No.* 13.—Read "boat." || *Vide from No.* 32 *to No.* 33.—And they knew of no remedy.

11 10 9 8 7 6 5 4 3 2 1

حکيمي در ان کشتي بود گفت اگر فرمائي من اورا خاموش کنم

22 21 20 19 18 17 16 15 14 13 12

پادشاه گفت غايت لطف باشد حکيم فرمود تا غلام را بدريا انداختند

34 33 32 31 30 29 28 27 26 25 24 23

باري چند غوطه‌خورد مويش بگرفتند و سوي کشتي آوردند بهر دو دست

44 43 42 41 40 39 38 37 36 35

در دنبال کشتي آويخت چون برآمد بگوشه بنشست و قراريافت

1 A doctor, a wise man—2 in—3 that—[4 boat]—5 was—6 said—7 if—8 you have the goodness to direct, order—9 I—10 to him—11 I will quiet, silence, (from خاموش silence)—12 the king—13 said—14 the utmost, extreme, great—15 kindness, favor—16 will be—17 the doctor, philosopher—18 ordered—19 so that, that—[20 the slave]—[21 into river]—22 they threw—23 at last, when—24 a few, some—25 dips had suffered, or been plunged, (from غوطه a dip, a plunge, and خوردن to endure, bear, undergo, eat, drink,) —26 his hair—27 they seized—28 and—29 to the side—[30 of the boat]—[31, they brought, drew]—32 with both—33 two—34 hands—35 to, on—36 the rudder—37 of the boat—38 he clung on, hung to—39 when—40 he came out, (*i. e.*, water,)—41 in a corner—42 he sat, seated himself—43 and—44 was pacified, received ease, (from قرار tranquillity, and يافتن to get, receive, obtain.)

A philosopher who was in the *ship** said, "If you will command me I will silence him." The king replied, "It will be an act of great kindness." The philosopher ordered them to throw the *boy*† into the *sea*,‡ and after several plunges, they laid hold of the hair of his head and *dragging*§ him towards the *ship*,|| he clung to the rudder with both hands; when he got out of the water, he sat down quietly in a corner of the vessel.

* *Revised No.* 4.—Read "boat." † *Vide No.* 20.—Read "slave." ‡ *Vide No.* 21.—Read "river". § *Vide No.* 30.—Read "boat". || *Vide No.* 31.—Read "brought," "drew."

Remark.—The very fact of their being able to lay hold of his hair, proves that they were not in a *ship*; کشتي is a common word, used for river "boats."

ملک را پسندیده آمد گفت درین چه حکمتست گفت اوّل
محنت غرق شدن نچشیده بود قدر سلامتي نمیدانست همچنین قدر
عافیت کسي داند که بمصیبت گرفتار آید

1 The king—2 was pleased (*i. e.* pleasure came)—3 he said—[4 in—5 this—6 what—7 skill is, wisdom, mystery]—8 he said—[9 first, before—10 the inconvenience, trouble—11 to be dipped, immersed—12 had not tasted, experienced—13 the value, state, dignity—14 of safety—15 he did not know]—16 in the same way, manner—17 the state, value—18 of ease, health, happiness—19 a person—20 knows—21 who—22 in misfortune—23 becomes, seized, overwhelmed, made prisoner.

The king was pleased *and asked, how this was brought about.** The philosopher replied, "*At first he had never experienced the danger of being drowned, and neither knew he the safety of the ship*"† In like manner, he knoweth the value of prosperity who hath encountered adversity.

* *Revised from No.* 4 *to No.* 7.—"What knack is there in this"? † *Vide from No.* 9 *to No.* 15.—At first he had not experienced the discomfort of being immersed, and knew not the value of safety.

قطعه

اي سیر ترا نان جوین خوش ننماید
معشوق منست آنکه بنزدیک تو زشتست
حوران بهشتي را دوزخ بود اعراف
از دوزخیان پرس که اعراف بهشتست

1 O then—2 satiated, full—3 to you—4 a loaf, bread—5 of barley—6 pleasant, nice—7 does not appear—8 a mistress, delicious, handsome—9 is to me—10 that which—11 near—12 you—13 is ugly, deformed—14 to the nymphs of paradise—15 celestial—16 hell—17 would be—18 purgatory—19 from—20 the inhabitants of hell—21 ask—22 if, that—23 purgatory—24 is heaven.

O thou who hast satisfied thine hunger, to thee a barley loaf is beneath notice; that seems loveliness to me, which in thy sight appears deformity. To the nymphs of paradise, purgatory would be hell; and ask the inhabitants of heil, whether purgatory is not paradise.

بیت

12 11 10 9 8 7 6 5 4 3 2 1

فرقست میان آنکه یارش در بر با آنکه دو چشم انتظارش بر در

1 There is a difference—2 between—3 he who—4 his mistress, friend, ("has," is understood)—[5 in—6 his bosom, embrace]—[7 to him who—8 two—9 eyes—10 expecting (*i. e.* his anxious eyes,)—11 at, upon, towards—12 the door.]

There is a difference between him, who claspeth his mistress *in his arms*,* *and him whose eyes are fixed on the door expecting her*.†

* *Revised from No.* 5 *to No.* 6.—To his bosom. † *Vide No.* 7 *to No.* 12.—And one whose two expecting eyes are on the door.

TALE 8.

11 10 9 8 7 6 5 4 3 2 1

هرمز تاجدار را گفتند از وزیران پدر چه خطا دیدي که بند

22 21 20 19 18 17 16 15 14 13 12

فرمودي گفت خطائي معلوم نکردم ولیکن دیدم که مهابت من در دل

34 33 32 31 30 29 28 27 26 25 24 23

ایشان بیکرانست و بر عهد من اعتماد کلي ندارند ترسیدم که از بیم

46 45 44 43 42 41 40 39 38 37 36 35

گزند خویش قصد هلاک من کنند پس قول حکما را کار بستم که گفته اند

1 To Hormuz—2 the king, (from تاج crown, and دار possessor,)—3 they said—4 in, of, from—5 the viziers—6 of your father—7 what—8 fault, crime—9 did you see, observe—10 that—11 imprisonment—12 you directed, ordered—13 he said—14 a fault—15 I did not know—16 but—17 I saw, observed—18 that—19 the awe, fear—20 of me—21 in—22 the hearts—23 of them—24 is beyond bounds—25 and on, upon—26 the promises, agreement—27 of me, mine, my—28 belief, trust, reliance—29 perfect, entirely, full, implicit—30 did not place—[31 I dreaded,—32 that—33 from—34 the fear—35 of injury, loss, harm—36 their own—37 the desire, intention design—38 of destruction, death—39 my, mine, of me—40 will attempt, do]—41 therefore—42 the saying—43 of the sages—44 I adopted—45 who—46 have remarked, said.

They asked king Hormuz, "What crime have you found in your father's ministers that you ordered them to be imprisoned?" He replied "I have not discovered any crime, but perceiving that they fear me greatly in their hearts, and do not place full reliance on my promise, *I was alarmed, lest out of apprehension for their own safety they might attempt my ruin** and therefore I have followed the advice of the sages who say"—

* *Revised from No.* 31 *to No.* 40.—I dreaded that from fear of injury (*i. e*, happening through my orders) to themselves, they might design my destruction.

قطعه

8 7 6 5 4 3 2 1
از ان كز تو ترسد بترس اي حكيم

15 14 13 12 11 10 9
و گربا چون او صد برائي بجنگ

22 21 20 19 18 17 16
نه بيني كه چون گربه عاجز شود

26 25 24 23
برارد بچنگال چشم پلنگ

33 32 31 30 29 28 27
ازان مار برپاي راعي زند

38 37 36 35 34
كه ترسد سرش را بكوبد بسنگ

[1 Toward, from—2 him, that—3 that to, that of—4 you—5 fears—6 be circumspect, dread—7 O !—8 wise man—9 notwithstanding, although—10 with—11 like—12 him—13 an hundred—14 you can cope, meet, (to come out victorious)—15 in battle]—[16 not—17 do you see]—18 that—19 when—20 the cat—21 desperate, hopeless—22 becomes—23 tears out, draws out—24 with claws—25 the eye—26 of the tiger—27 from—28 this, (*i. e.* reason,)—29 the snake—30 on—31 the *feet*—32 of the peasant—33 bites, strikes—34 because—35 he fears—36 his head—37 will strike—38 against a stone, on a stone.

*Fear him who feareth you, although you be able to cope with an hundred such.** *Dost thou not know*† that the cat when desperate, teareth out the tiger's eyes with her claws ? The snake biteth the foot of the peasant, from the dread of having its own head dashed against a stone.

* *Revised from No.* 1 *to No.* 15.—Be *circumspect* towards him who fears you O ! wise man, although you could fight an hundred such (*i. e.* as him.)

Remark.—I do not translate بترس *literally* here, as I feel assured it is not Sadāy's meaning to use the expression "fear" in this passage. It would be indeed pusillanimous to *fear* every one who stood in awe or dreaded you. In the case of an officer and his men, were he to *fear* all those who *dreaded* him, he would have no authority whatever.

† *Vide from No.* 16 *to No.* 17.—Have you not observed ? (literally "do you not see.")

TALE 9.

یکي از ملوک عرب رنجور بود در حالت پیري و امید از
زندگاني قطع کرده ناگاه سواري از در درآمد و بشارت آورد که فلان
قلعهرا بدولت خداوندي گشادیم و دشمنان اسیرشدند و سپاه و
رعیت آنطرف بجملگي مطیع فرمان گشتند چون این سخن بشنید
نفسي سرد برآورد و گفت این مژده مرانیست دشمنانمراست یعني
وارثان مملکت

1 One—2 of—3 the kings—4 of Arabia—5 was ill, sick—6 in, during—7 the state—8 of old age—9 and—10 the hope—11 of—12 life—13 was cut off, (from قطع cut, cutting, کردن to do,)—[14 suddenly, by chance]—15 a horseman—16 from—17 the gate, door—18 came in—19 and—20 glad tidings—21 brought—22 that—23 a certain—24 fortress, fort—25 by the auspices, wealth—26 of majesty—27 I have taken, opened—28 and—[29 the enemies]—30 have been made prisoners—31 and—32 the soldiers—33 and—34 the subjects, peasants—35 others—36 altogether, in a mass—37 obedient to orders—38 have become—39 when—40 this—41 speech—42 he heard—[43 a sigh, breath—44 cold—45 drew, brought forth]—46 and said—47 this—48 good news—49 is not mine, or for me—50 it is for my enemies—51 that is to say—52 the heirs, successors—53 of the kingdom, country.

One of the kings of Arabia was sick in his old age, and there was no hopes of his recovery. *When** a horseman entered the gate, and brought these glad tidings, "Through your majesty's auspices, I have taken such a fortress, *the garrison*† are made prisoners; and the troops and subjects of that quarter have one and all submitted to your government." When he heard these words *he sighed*,‡ and said "This good news concerns not me but mine enemies, that is, those who shall succeed to my kingdom."

* *Revised No.* 14.—Read "suddenly," † *Revised No.* 29.—Read "evil disposed persons," (*i. e.*, enemies). ‡ *Revised from No.* 43 *to No.* 45.—Read "drew a cold sigh."

قطعه

14 13 12 11 10 9 8 7 6 5 4 3 2 1

درین امید بسرشد دریغ عمر عزیز که انچه در دلست از درم فرازاید

26 25 24 23 22 21 20 19 18 17 16 15

امید بسته برآمد ولي چه فایده زانکه امید نیست که عمر گذشته باز آید

1 In—2 this—3 hope—4 has passed—5 alas !—6 my life, age—7 dear, precious—8 viz.—9 that which—10 in—11 my heart is—12 from—13 my door—14 would appear, arise, (from فراز lofty, exalting)—15 the hope—16 closed, secret—17 has been accomplished, come out—18 but—19 what—20 use, benefit—21 for this reason—22 hope is not—23 that—24 age, life—25 passed—26 will return.

* My precious life hath been vainly spent in the expectation of accomplishing my wishes, but now to what purpose does it serve, for I have no hope that my past life should return.

* *Revised from No.* 1 *to No.* 26.—Alas ! in this hope has passed my precious life, viz., that I should accomplish what my heart desired. My secret wish has come to pass, but what is its use ? On this account, because there is no hope that my past life will return.

قطعه

11 10 9 8 7 6 5 4 3 2 1

کوس رحلت بکوفت دست اجل اي دو چشمم وداع سر بکنید

22 21 20 19 18 17 16 15 14 13 12

اي کف دست و ساعد و بازو همه تودیع یکدیگر بکنید

31 30 29 28 27 26 25 24 23

بر من افتاده مرگ دشمن کام آخر اي دوستان گذر بکنید

38 37 36 35 34 33 32

روز گارم بشد بنادانی من نکردم شما حذر بکنید

[1 The drum—2 of departure, march—3 has beaten, struck—4 the hand—5 of death]—6 Oh !—7 two—8 my eyes—9 farewell—10 of the head—11 take, do—12 O !—13 palm of hand—14 hand—15 and—16 wrist—17 and—18 arm—19 all—20 farewell—21 of one another—22 take, do—23 on me—24 has fallen—25 death—26 the enemy—27 of business, work—28 at last—29 O !—30 friends—31 pass me, come near me—32 my life—33 has ended—34 in vanity, foolishness—35 I—36 I have not done—37 you—38 be prudent, be practically wise.

*The hand of fate beats his march upon the drum.** Alas ! mine eyes, take leave of this head ; hands, arms, and wrists, bid adieu to each other. Death, a foe to my desire, hath overtaken me; for the last time come before me. O ! my friends, my days have been spent in ignorance, I have not performed my duty, shun my example.

* *Revised from No.* 1 *to No.* 5.—The hand of death has beaten the departure drum, (*i. e.*, drum to march).

TALE 10.

9 8 7 6 5 4 3 2 1
سالي بر بالين تربت يحيى پيغمبر عليه السلام معتكف بودم در

20 19 18 17 16 15 14 13 12 11 10
جامع دمشق يكي از ملوك عرب كه به بي انصافي موصوف بود

27 26 25 24 23 22 21
اتفاق بزيارت آمد و نمازكرد و حاجت خواست

1 One year—2 on, at—3 the pillow, head, or top of the grave—4 of the tomb—5 of Yahiya—6 the prophet—7 on whom be peace—[8 I was constantly praying]—9 in—10 the temple, mosque—11 of Damascus—12 one—13 of—14 the kings—15 of Arabia—16 who—17 in, with—18 injustice—19 famous—20 was—21 by chance—22 came on a pilgrimage, visit—[23 and—24 prayed—25 and—26 what he wanted, wants—27 desired, asked for.]

In a certain year *I was sitting retired** in the great mosque at Damascus at the head of the tomb of Yahiya, the prophet, (on whom be peace,) one of the kings of Arabia, who was notorious for his injustice, came on a pilgrimage, *and having performed his devotions, he uttered the following words*†—

* *Revised No.* 8.—"I was constantly praying." † *Revised from No.* 23 *to No.* 27.—And prayed and supplicated for what he was in need of, (*i. e.*, his wants).

بيت

10 9 8 7 6 5 4 3 2 1
درويش و غني بنده اين خاك درانند و آنكه غني تراند محتاج تراند

1 The poor—2 and—3 the rich—4 the slaves, servants—5 of this—6 in earth are—7 and—8 those who—9 more wealthy are—10 the more in want are.

The poor and the rich are servants of this earth, and those who are the richest have the greatest wants.

آنکه روي بمن کرد و گفت ازانجا که همت درويشان است و

صدق معامله ايشان خاطري همراه من کنيد که از دشمن صعب

انديشناکم گفتم بررعيت ضعيف رحمت کن تا از دشمن قوي

زحمت نه بيني .

1 At that time, then—2 face—3 towards me—4 turned, did—5 and—6 said—[7 for that reason, because—8 that—9 magnaminity—10 is with durwaishes—11 and—12 honest, true—13 transactions—14 their's, of them—15 soul, mind—16 along with, same road—17 of me, mine—18 do, let it go]—19 because—20 from, on account of—21 an enemy—22 powerful—23 I am in anxiety, fear, dread—24 I said—25 on subjects—26 weak, humble—27 shew mercy, be kind—28 so that—29 from, of—30 an enemy—31 powerful—32 distress, pain—33 not—34 may see, experience.

He then looked towards me and said, "*Because durwaishes are strenuous and sincere in their commerce with heaven, unite your prayers with mine,** for I am in dread of a powerful enemy." I replied, "Shew mercy to the weak peasant, that you may not experience difficulty from a strong enemy."

* *Revised from No.* 7 *to No.* 18.—Because magnaminity is with durwaishes, and their transactions are honest, (*i. e.*, true,) let your soul accompany mine, ("to the throne of mercy" understood).

نظم

5 4 3 2 1
ببازوان توانا و قوت سردست

10 9 8 7 6
خطاست پنجهٔ مسکین ناتوان بشکست

14 13 12 11
بترسد آنکه برافتادگان نبخشاید

21 20 19 18 17 16 15
که گر زپاي درآيد کسش نگيرد دست

29 28 27 26 25 24 23 22
هرانکه تخم بدي کشت و چشم نيکي داشت

36 35 34 33 32 31 30
دماغ بيهوده پخت و خيال باطل بست

43 42 41 40 39 38 37
زگوش پنبه برون آر و داد خلق بده

49 48 47 46 45 44
وگر تو مي ندهي داد روزدادي هست

[1 With arms—2 strong—3 and—4 strength—5 of hand, grasp—6 it is a fault, shame, sin—7 the hand, the five fingers—8 of the humble, poor—9 weak, helpless—10 to break]—11 he fears—12 he who—13 on the fallen, cast down, poor—14 does not have pity, grant favors—15 because—16 if—17 from foot—18 comes out, misses, slips—19 any one to him—20 does not seize, catch—21 his hand, (*i. e.*, to save his fall,)—22 whoever—23 seed—24 bad—25 planted, sowed—26 and—27 the eye, desire, hope—28 of good—29 possessed, entertained—30 an imagination, brain—31 foolish—32 matured, ripened—33 and—34 an idea, imagination, fancy—35 futile, foolish, vain, absurd—36 closed, entertained, made up his mind to, was sanguine—37 from ear—38 cotton—39 bring out, extract—40 and—41 justice—42 of the people, creation—43 grant—44 if not—45 you—46 do not give, grant—47 justice—48 a day of justice—49 there is, (*i. e.*, to come).

*It is criminal to crush the poor and defenceless subjects with the arm of power.** He liveth in dread who befriendeth not the poor, for should his foot slip, no one layeth hold of his hand. Whosoever soweth bad seed, and looketh for good fruit, tortured his imagination in vain, making a false judgment of things. Take the cotton out of thine ear, and distribute justice to mankind, for if thou refusest justice there will be a day of retribution.

* *Revised from No.* 1. *to No.* 10.—With strong arms and a powerful grasp, it is a sin to break the feeble hand of the humble.

مثنوي

بني آدم اعضاي يكديگرند

كه در آفرينش زيك گوهرند

چو عضوي بدرد آورد روزگار

دگر عضوها را نماند قرار

تو كز محنت ديگران بي غمي

نشايد كه نامت نهند آدمي

1 The sons of Adam—2 the limb, member of a body—3 are of one another—4 who—5 in—6 their birth, origin—7 from one—8 substance are, origin, gem, jewel, nature—9 when—10 a limb, one member—11 is seized with pain, becomes painful—12 world, fate, fortune, by age—13 the other—14 members—15 do not remain, rest—16 at ease, rest, tranquillity—17 you—18 who of—19 trouble, affliction, pain—20 of others—21 are without sorrow, indifferent to—22 it is not fit, suitable, proper—23 that—24 they should apply to you the name—25 of man, (نام نهادن is to apply a name, نامت your name).

The children of Adam are limbs of one another, and are all produced from the same substance, when the world gives pain to one member, the others also suffer uneasiness—"Thou who art indifferent to the sufferings of others deservest not to be called a man."

TALE 11.

7 6 5 4 3 2 1

درويش مستجاب الدعوات در بغداد پديد آمد حجاج يوسف

18 17 16 15 14 13 12 11 10 9 8

بخواندش و گفت دعاي خير بر من کن گفت خدايا جانش بستان

29 28 27 26 25 24 23 22 21 20 19

گفت از بهر خدا اين چه دعاست گفت دعاي خيرست ترا

32 31 30

و جمله مسلمانان را

1 A durwaish—[2 when blessings were accepted, (from مستجاب acceptable, agreeable, and دعوات benedictions, blessings, invitations, feast, banquet]—3 in—4 Baghdad—5 appeared—6 Hajaj—7 Yousuf—8 called him—9 and—10 said—[11 prayer, benediction—12 good—13 on me—14 bestow, do]—15 he said—16 O! God—17 his life—18 seize, take away—19 he said—20 on—21 account, for—22 God—23 this—24 what—25 blessing is—26 he said—27 a blessing—28 good is—29 to you, for you—30 and—31 for all, the whole—32 of Moslems.

A durwaish *who never prayed in vain,** made his appearance at Baghdad, Hajaj Yousuf sent for him, and said, "*Offer up a prayer for me.*"† He said, "O! God take away his life." Hajaj asked, "For God's sake what kind of prayer is this?" He answered, "It is a salutary wish for yourself and for all Moslems."

* *Revised No.* 2.—"Whose blessings were accepted," (*i. e.*, by the Almighty). †*Revised from No.* 11 *to No.* 14.—"Confer a *good* blessing on me."

مثنوي

4	3	2	1
آزار	زيردست	زبردست	اي

9	8	7	6	5
بازار	اين	بماند	تاكي	گرم

12	11	10
جهان داري	كار آيد ت	بچه

16	15	14	13
مردم آزاري	كه	به	مردنت

1 O!—2 powerful, oppressive, victorious, (from زبر above دست hand,)—3 the weak, under orders, inferior, (from زير under and دست hand)—4 annoyer, tormenter—5 warm, active, full or crowded, (as a market,) thronged—6 how long, till when—7 will continue—8 this—9 market (from گرم بازار is a market, when crowded, or at its height; in this place it means with the word ماندن added, "How long will the king's oppression remain?"—comparing his "injustice" to, as it were, "goods in a market," and as he was *always* committing acts of tyranny, such was styled گرم بازار a thronged market, *i. e.*, his tyranny was at its height, or being distributed very busily. In other words "How long will he live?" For when a market is over, all sales cease, so in the case of his death there would be an end to oppression,)—10 of what—11 use will be, become—12 your government—13 you to die—14 better—15 because—16 you are an oppressor, (from مردم men and آزار pain, trouble).

O! thou powerful wretch, who oppressest the weak, how long will this violence continue? Of what use is thy government? It is better that thou shouldst die, because thou art an oppressor of mankind.

TALE 12.

یکي از ملوک بي‌انصاف پارسائي را پرسید که از عبادتها کدام
افضلترست گفت ترا خواب نیم روز تا در ان یک نفس خلق را
نیازاري

قطعه

ظالمي را خفته دیدم نیم روز گفتم این فتنه‌است خوابش برده به
آنکه خوابش بهتر از بیداریست آنچنان بد زندگاني مرده به

1 One—2 of—3 the kings—4 unjust—5 to a religious man, chaste, abstemious—6 asked—7 that—8 of—9 devotions—10 which, what—11 most excellent is, meritorious—12 he said—13 your—14 sleep—15 at mid-day, (from نیم half روز day,)—16 so that—17 in—18 that—19 one—20 moment, breath—21 the people—22 will not annoy, vex, torment—23 a tyrant, oppressor—24 asleep—25 I saw—26 at mid-day, noon—27 I said—28 this—[29 is a mischief-maker, fomenter of disturbances]—30 his sleep, his being asleep—31 gone, overcome—32 better—33 he who—34 his being asleep—35 better—36 than—37 his being awake is—38 such—39 a bad life—40 death, dead, a corpse—41 is better, is preferable.

A certain tyrannical king asked a religious man, "What kind of devotion will be most meritorious for me to perform? He replied, "That you sleep at noon, because in that one moment you will not oppress mankind." *When** I saw a tyrant sleeping at noon, I said, "He is *a tyrant*,† it is best that he should be overcome with sleep. He who is better asleep than awake, death is preferable to such an evil life."

* *Revised No.* 29.—"When" is redundant, no word being given for it here in the Persian.
† "He is a fomenter of disturbances," or "mischief-maker."

TALE 13.

1 2 3 4 5 6 7 8 9 10 11 12
یکي از ملوک شنیدم که شبي در عشرت کرده بود و در پایان
13 14
مستي میگفت

بیت

15 16 17 18 19 20 21
مارا بجهان خوشتر ازین یکدم نیست
22 23 24 25 26 27 28 29 30 31
کز نیک و بد اندیشه و از کس غم نیست
32 33 34 35 36 37 38
درویشي برهنه بیرون بسرما خفته بود و گفت

1 One—2 of—3 the kings—4 I heard—5 who—6 a night—7 in—8 pleasure, mirth—9 had passed, had performed, done—10 and—11 in—12 the end, extremity—13 of intoxication—14 was saying, said—15 to me—[16 in the world]—17 pleasanter, nicer—18 than—19 this—20 one moment—21 is not—22 because of, from—23 good—24 and—25 bad—26 anxiety, thought, —27 and—28 from, of—29 any one—30 grief, sorrow—31 is not—32 a durwaish—33 naked—34 outside—35 in the cold, winter—36 was asleep, was sleeping—37 and ("awaking" understood)—38 said.

I heard the king who had spent the night in jollity, and, when he was completely intoxicated, he said, "I have never *in my life** experienced a more pleasant moment than the present, for I have no thoughts about good or evil, and am not plagued with any one." A naked durwaish, who had been sleeping without in the cold, said.

* *Revised No.* 16.—"In the world."

بیت

1 2 3 4 5 6 7
اي آنکه باقبال تو در عالم نیست
8 9 10 11 12 13 14
گیرم که غمت نیست غم ماهم نیست

[1 O! 2 you who—3 with the power—4 of you—5 in—6 the universe, world—7 is not—8 I admit—9 that—10 your own grief, private grief—11 is not—12 sorrow—13 such as myself—14 is there not? Have you not?]*

O! king there is none equal to thee in power, I grant you, you have no sorrow of your own, but what then, hast thou no concern about us?

* *Revised from No.* 1 *to No.* 14.—O! thou with whom no power in the universe is equal, I admit you have no *private* sorrow. Have you not any for such as myself?

ملکرا این کلام خوش آمد صرّه هزار دینار از روزن بیرون داشت

و گفت ای درویش دامن بدار گفت دامن ازکجا آرم که جامه

ندارم پادشاه را بر ضعف حال او رحمت زیادت گشت خلعتی

بران مزید کرد و برون فرستاد درویش آن نقد را باندک مدت

بخورد و تلف کرد و باز آمد

1 To the king—2 this—3 speech—4 pleasant—5 came, appeared—6 a bag—7 of one thousand—8 dinars—9 from—10 the window—11 placed out, threw out—12 and said—13 O! durwaish—14 put out your skirt—15 he said—16 skirt—17 from whence, where—18 can I bring?—19 who—20 clothes—21 I do not possess—22 the king—23 on, upon—24 the weak, wretched—25 state—26 his, of him—27 pity—28 more—29 became—[30 a dress—31 besides that—32 gave, granted an increase—33 and outside—34 sent]—[35 the durwaish—36 that cash—37 in a short, little—38 time—39 eat up, expended—40 and wasted—41 and came back, (*i.e.*, to the king).]

The king was pleased at this speech, and threw out of the window a bag of a thousand dinars, and said, "O durwaish hold out your skirt." He answered, "Whence shall I produce a skirt, who have not a garment?" The king the more pitied his weak state, and, in addition to the money, *sent him a dress.** *The durwaish, having consumed the whole sum in a short time, came again.*†

* *Revised from No.* 30 *to No.* 34.—"Gave him a dress and sent him out," (or away).

† *Revised from No.* 35 *to No.* 41.—The durwaish in a short time spent that cash in food, and also squandered it away, and returned.

بيت

قرار بر کف آزادگان نگيرد مال نه صبر در دل عاشق نه آب در غربال

درحالتي که ملکرا پرواي او نبود حالش بگفتند بهم برآمد و روي

ازوي درهم کشيد و از اينجا گفته‌اند اصحاب فطنت و خبرت که

از حدت و سورت پادشاهان پرحذر بايد بود که غالب همت

ايشان بر معضلات امور مملکت متعلق باشد و تحمل [اژدحام

عوام] نکنند

1 Rest, residence, firmness—2 on, upon the palm of hand—3 of good people, the free, pious—4 does not seize—5 wealth, riches, property—6 nor —7 patience—8 in—9 the heart—10 of lovers—11 nor—12 water—13 in —14 a sieve—15 at a time, state—16 when—17 the king—18 care, having occasion for—19 him—20 had not—21 his state they mentioned—22 he became angry—23 and—24 face—25 from him—26 drew together, frowned—27 and—28 in—29 this mode, way, place—30 have remarked—31 the men, masters—32 of wisdom—33 and—34 experience, knowledge—35 that—36 from, of—37 the fury—38 and—39 force, impetus, violence power—40 of kings—[41 full caution, great care—42 ought to do]—43 because—44 often, frequently—45 the mind, design, resolution—46 of them—47 on, in, upon—48 the difficulties, troubles, important matters—49 of affairs—50 of the kingdom—51 are occupied, attached to, connected with, depending—52 and—53 the endurance, burden—[54 of the crowd—55 of common people, vulgar class] —56 they cannot do, (*i. e.*, تحمل نکنند they cannot endure).

Riches remain not in the hand of the pious, neither patience in the heart of a lover; nor water in a sieve. At a time when the king had no care about him, they related his case. He was angry, and turned away his face from him, and to this point, men of wisdom and experience have observed that we *ought to guard** against the fury and rage of kings, for frequently their thoughts are engrossed by important affairs of state, and they cannot endure interruption *from the vulgar*.†

* *Revised from No.* 41 *to No.* 42.—"Ought to be extremely or particularly cautious of."

† *Revised from No.* 54 *to No.* 55.—"From the vulgar multitude."

مثنوي

حرامش بود نعمت پادشاه
که هنگام فرصت ندارد نگاه
مجال سخن تا نه بيني زپيش
به بيهوده گفتن مبر قدر خويش

[1 Excluded to him, forbidden, prohibited—2 will be—3 the king's favor, benefit, gift—4 who—5 the time of opportunity, leisure, ease, freedom, time of convenience—6 does not watch, keep or possess]—7 the power, strength—8 of speech—9 until—10 not—11 you see, observe—12 in front, before—13 by speaking foolishly, uselessly—14 take not away, remove not—15 the dignity—16 your own, of yourself.

*Whosoever watches not a fit opportunity, must expect nothing from the king's favor :** till you perceive a convenient time for conversing, lose not your own consequence by talking to no purpose.

* *Revised from No.* 1 *to No.* 6.—Excluded will be to him (the favor of the king,) who does not watch the time he is at leisure, (*i. e.*, the king is at leisure).

1 2 3 4 5 6 7 8

گفت برانید این گداي شوخ مبذر را که چندین نعمت باندک

9 10 11 12 13 14 15 16

مدت برانداخت نداند که خزینه بیت المال لقمه مساکینست نه

17 18

طعمه اخوان شیاطین

1 He said—2 drive out—3 this, beggar—4 saucy spendthrift, (from شوخ insolent presumptuous, and مبذر extravagant, wasteful, بذري foolish,)—5 who—6 so much, such—7 wealth—8 in little, short—9 time—10 has thrown away, squanders—[11 does he not know, is he not aware—12 that—13 the treasury, money—14 of the house of wealth, (*i. e.*, for charity,) from بیت a house or temple, and مال goods, property]—15 a piece, morsel for the poor is—16 not—17 the food—18 of the brothers of devils."

The king said, "Drive away this insolent extravagant fellow, who has dissipated such an immense sum in so short a time, *since the Biet ul mâl** is designed to afford a mouthful for the poor, and not to feast the fraternity of devils."

* *Revised from* No. 11 *to* No. 14.—"Does he not know that the temple of charity," &c., &c.

بیت

1 2 3 4 5

ابلهي کو روز روشن شمع کافوري نهد

6 7 8 9 10 11 12

زود بیني کش بشب روغن نباشد درچراغ

A foolish person—2 that he, who—3 by day-light—4 a camphor candle—5 places, *i. e.*, burns—6 quickly—7 you shall see, you see—8 that to him—9 at night—10 oil, grease—11 will not have, not be—12 in lamp.

The blockhead who burns a camphor candle in the day-time, you will soon see without oil in his lamp at night.

یکي از وزراي ناصح گفت اي خداوند مصلحت آن مي بينم
که چنين کسانرا وجه کفاف بتفاريق مجري دارند تا در نفقه
اسراف نکنند اما انچه فرمودي از زجر و منع مناسب سيرت
ارباب همت نيست يکي را بلطف اميدوار گردانيد و باز
بنوميدي خسته خاطر کردن .

1 One of—2 the viziers—3 adviser, an intelligent person—4 said—[5 Oh! lord—6 proper, fit, right—7 that—8 I see, it appears to me—9 that—10 for such—11 for persons—12 reason, money, salary, cause, mode, manner—13 salary, sufficient to live on—14 by separate portions, distinct, away one from the other—15 should grant an allowance—16 so that—17 in, with reference to—18 the necessary expenses of living, money granted for subsistence alone—19 may not spend extravagantly, profusely—20 but—21 that which—22 you ordered, said—23 of, with, regarding—24 an impediment, obstacle—25 and—26 prohibition—27 suitable, fit, agreeing—28 to the way of life—29 of the lords of generosity, (*i. e.*, kings)—30 is not]—31 one person—32 by kindness—33 to cause to entertain hopes—34 and again—35 by despair, want of hope, hopelessness—36 to distress the mind, (from خسته wounded, broken, and خاطر heart).

One of the viziers, a good counsellor, said, "*O king, it seems expedient that stated allowances should be settled for people of this class separately for their maintenance, that they may not live extravagantly; but what you commanded in displeasure, to exclude them altogether, is repugnant to the principles of true generosity;** to fill one with hopes through kindness, and then to destroy him with despair."

* *Revised from No.* 5 *to No.* 30.—O Lord, to me it appears expedient, that an adequate stipend, for such persons, should be granted them at intervals (*i. e.*, in small proportions,) so that they may not squander away their subsistence allowance; but what you said, as regards an impediment and prohibition, (*i. e.*, to the granting of such for the future,) is not in accordance with the principles of the lords of liberality, *i. e.*, *kings*.

Remark.—The "impediment" and "prohibition" which the vizier here refers to, was the expression of the king when he said, "Does he not know that the Temple of charity is designed to afford a mouthful for the poor, and not to feast the fraternity of devils."—This, on the part of the king, was tantamount to saying that this class of people were not to receive any support for the future, *i. e.*, such was equivalent to throwing "an impediment" in the way, and was consequently a "prohibition" also. It appears to me, that it is a great mistake to translate زجر here as "displeasure," when such is evidently not the meaning in this passage.

بيت

بروي خود در اِطماع باز نتوان کرد

چون بازشد بدرشتي فراز نتوان کرد

قطعه

کس نه بيند تشنگان حجاز

بلب آب شور گرد آيند

هر کجا چشمهٔ بود شيرين

مردم ومرغ ومور گرد آيند

[1 On your own face, presence—2 the door of avarice, (*i. e.*, charity)—3 you cannot throw back—4 when—5 become, open, back—6 with severity, violence—7 you cannot shut it, (from فراز height, lofty)]—8 a person—9 does not see—10 the thirsty pilgrims—11 at the brink—12 of salt water, brackish—13 assembled—14 everywhere, place—15 there is a fountain—16 sweet—17 men—18 and birds—19 and ants—20 flock, assemble.

*A monarch cannot admit people into his presence, and, when the door of liberality is open, then shut it upon them with violence.** No one seeth the thirsty pilgrims on the sea-shore; wherever there is a spring of sweet water, men, birds, and ants flock together.

* *Revised from No.* 1 *to No* 7.—You cannot in your own presence, throw open the door of charity, (literal door of avarice,) and, when it is open, shut it again with violence.

Remark.—This means, that it is ever hard or difficult to be *truly* liberal, *i. e.*, when one has "*opened the heart*," and laid aside avaricious thoughts and ideas, he becomes charitable; or has "opened the door of charity," which is *shut* by *avarice*.

TALE 14.

7 6 5 4 3 2 1
یکي از پادشاهان پیشین در رعایت مملکت سستي کردي و لشکر

14 13 12 11 10 9 8
بسختي داشتي چون دشمن صعب روي نمود همه پشت بدادند

بیت

24 23 22 21 20 19 18 17 16 15
چو دارند گنج از سپاهي دریغ دریغ آیدش دست بردن به تیغ

1 One of—2 the kings—3 former—4 upon the subjects—5 of kingdoms—6 was negligent, acted slowly—[7 and army—8 kept in difficulty, was stingy towards, harsh]—[9 when—10 an enemy—11 strong, powerful—12 showed his face, opposed him, came to the front—13 all of them—14 showed their backs, fled]—[15 when—16 they keep, withhold—17 treasure, money—18 from the soldier—19 a sigh, sorrow, disinclination, grudge, stinginess—20 disinclination—21 will be to him, he will feel—22 the hand—23 to put, carry—24 on sword.]

One of the former kings was negligent in protecting his dominions, *and having suffered his troops to be in distress,* when a powerful enemy appeared, they forsook him.† When pay is withheld from the troops, they are unwilling to put their hands to their swords.‡*

* *Revised from No. 7 to No.* 8.—And was stingy, (or niggardly) towards his army.

† *Revised from No. 9 to No.* 14.—When a powerful enemy appeared, they all turned, (*i. e.*, showed) their backs, fled. *Remarks.*—This can also be translated as follows, "They all gave them, (*i. e.*, the opposite troops) assistance," instead of "all turned their backs," as پشت means "aid," "assistance," "support," as well as "back."

‡ *Revised from No. 15 to No. 24.*—"When money, from stinginess, is withheld from the soldier, he will feel a disinclination to use his sword."

یکي را از آنانکه غدر کردند بامنش دوستي بود ملامتش کردم و گفتم
دونست و ناسپاس وسفله وحق ناشناس که باندک تغیر حال از مخدوم
قدیم خود برگردد و حقوق نعمت سالیان نوردد گفت اگر بگویم
معذور داري شاید که اسپم بي جو بود ونمدزین در گرو و سلطان
که بزر باسپاهي بخیلي کند با او بجان جوانمردي نتوان کرد

1 One—2 of—3 those who—[4 had been perfidious]—5 with me, with him, and myself—6 was friendship—7 I reproached him—8 and I said—9 it is mean, low—[10 and unthankful]—11 and base, low—12 and ungrateful—13 that—14 by a little, on account of a little—15 change of condition, circumstances—16 from—17 master—18 old—19 his own, his—20 forsakes, leaves, turns away from—21 and—22 the rights, just claim—23 of benefits, favours—24 of years—25 passes over, forgets, folds up—26 he said—27 if—28 I told you, should tell you—29 you would excuse, or forgive me—30 perhaps—31 that my horse—32 without barley—33 was—34 and my saddle cloth, (from نمد felt, coarse woollen cloth,)—35 in—36 pawn, pledge—37 and the king, sultan—38 who—39 with gold, money—40 towards soldiers—41 acts avariciously, miserly, niggardly—42 towards him, for him—43 with life—44 bravery—45 not able to do.

Being intimately acquainted with one who *had deserted his post*,* I reproached him saying, "It is base, *disreputable*,† mean and ungrateful, when upon trifling change of condition, a man forsakes his old master, unmindful of the favours of many years." He replied, "If I should tell you the state of the case, you would acquit me; perhaps my horse was without barley, and my saddle-cloth in pawn; a prince who, through avarice, withholds the pay of his soldiers, does not deserve that they should expose their lives in his service."

Arabic.—The strong man, if his belly is full, will fight valiantly, but when hungry, he will run away stoutly.

* *Revised No.* 4.—"Had been perfidious." † *Revised No.* 10.—"Unthankful," "ungrateful."

بيت

8 7 6 5 4 3 2 1

زربده مرد سپاهي را تا سربنهد وگرش زرندهي سربنهد درعالم

1 Give gold—2 to the gallant soldier, (from مرد man, brave)—3 so that —4 he may expose his head, lay down his head, life—5 but if to him—6 you give not money—7 he will turn or expose his head—8 towards the world, elsewhere.

Give money to the gallant soldier, that he may expose his head, for if you do not pay him, he will seek his fortune elsewhere.

TALE 15.

۱۸

6 5 4 3 2 1

يكي از وزراي معزول شد و بحلقهٔ درويشان درآمد وبركت صحبت

15 14 13 12 11 10 9 8 7

ايشان دروي اثركرد وجمعيت خاطرش دست داد ملك باردیگر بروي

23 22 21 20 19 18 17 16

دل خوش كرد و عمل فرمود قبول نكرد وگفت معزولي به كه مشغولي

1 One of the viziers, a certain vizier—2 was dismissed from office—3 and —4 into the circle or society of durwaishes—5 came—6 and blessing of society —7 of them—8 on him—9 had an effect—10 and peace, (*i. e.*, of mind)—11 to his mind, heart—12 came to hand, was bestowed—13 the king—14 another time, again—15 on him—16 heart became pleased, kindly disposed—17 and —18 ordered him to be reinstated—19 he did not accept—20 and said—[21 out of employment, dismissed from office]—22 better than—23 employment.

A certain vizier being dismissed from his office joined a society of durwaishes, the blessing of whose company made such an impression as bestowed comfort on his mind. The king was again favourably disposed towards him, and ordered that he should be reinstated; to which the vizier would not consent, saying that *degradation** was preferable to employment.

* *Revised No.* 21.—"Removal from official duties."

رباعي

آنانکه بکنج عافیت بنشستند دندان سگ ودهان مردم بستند

کاغذ بدریدند وقلم بشکستند وزدست وزبان حرفگیران رستند

ملک گفت هراینه مارا خردمندي کافي باید که تدبیر مملکت را

شاید گفت نشان خردمندي کافي آنست که بچنین کارها تن درندهد

1 They who—2 in the corner—[3 of rest, ease, tranquillity]—4 sit—5 the teeth—6 of dogs—7 and the mouths—8 of men—9 they shut—10 they tear their paper—11 and pens—12 they break—13 and from the hand—14 and tongue—15 of word catchers, slanderers—16 they are free—17 the king—18 said—[19 truly—20 to us—21 knowledge, wisdom—22 sufficient, competent—23 should be, we want]—24 so that—25 the deliberation, policy, arrangement, expedient—26 of the kingdom—27 may be, (*i. e.*, carried on)—28 he said—29 the sign, proof—30 of competent knowledge—31 is this—32 that—33 in such—34 matters, affairs—35 the body—36 should not give towards, should not engage.

They who are seated in the corner of *retirement** close the dog's teeth, and men's mouths. They tear their papers and break their pens, and are delivered from the hands and tongues of slanderers. The king said, "*Of a truth we stand in need of a man of such sufficiency*† for the administration of our government." The vizier observed that the proof of a man's being sufficiently wise, was his not engaging in such matters.

* *Revised No.* 3.—"Tranquillity." † *Revised from No.* 19 *to No.* 23.—"Truly we require competent knowledge."

بیت

1 2 3 4 5 6 7 8 9 10

همای برهمه مرغان ازان شرف دارد که استخوان خورد و جانور نیازارد

* مثل *

11 12 13 14 15 16 17 18 19

سیاه گوش را گفتند ترا ملازمت صحبت شیر بچه وجه اختیار

20 21 22 23 24 25 26 27 28 29 30

افتاد گفت تا فضله صیدش میخورم واز شرّ دشمنان درپناه دولتش

31 32 33 34 35 36 37 38

زندگانی میکنم گفتند اکنون که بظل حمایتش درآمدی و بشکر

39 40 41 42 43 44 45 46 47 48

نعمتش اعتراف کردی چرا نزدیکتر نیای تا بحلقه خاصانت درآورد

49 50 51 52 53 54 55 56 57 58

واز بندگان مخلصت شمارد گفت همچنان ازبطش او ایمن نیستم

1 The Homai—2 on, or over all—3 birds, feathered tribe—4 on that account—5 possesses dignity, honour—6 because—7 bones eats—8 and—9 animal, any thing with life—10 does not annoy, injure—[11 to the lynx, (from سیاه black, and گوش ear)]—12 they said—13 your, to you—14 the servile,—15 acquaintance, companionship—16 of the lion—17 by what—18 mode, reason, manner—19 choice—20 has fallen—21 he said 22 so that—23 the remainder, what is left—24 of his game—25 I eat or can eat—26 and from—[27 the wickedness, malignancy, evil]—28 of enemies—29 under the shelter or shade—30 of his fury, violence—31 I live, pass my time—32 they said—33 now—34 that—35 by or under the shadow—36 of his protection—37 you are come—38 and thanks—39 of his favours—40 acknowledgment, avowal, confession—41 you have done—42 why—43 nearer—44 do you not come, (*i. e.*, go)—45 so that—46 into the circle—[47 of his elect, chosen, private]—48 may come in, be brought—49 and of, amongst—[50 the servants, dependants—51 sincere, pure]—52 be numbered—53 he said—54 in this manner, that, for this reason—55 from violence, power, severity, sudden passion, (from Arabic بطش seizing,)—56 his, of him—57 safe, guarded, secure—58 I am not.

The Homai is honoured above all other birds, because it feeds on bones, and injures not any living creature—Parable.* They asked the *Syahgoosh*† why do you choose the servile society of the lion? He replied, "Because I eat the remains of his hunting, and live guarded from the *machinations*‡ of my enemies, under the protection of his valour." They asked, "Now that you are under the shadow of his protection, and gratefully acknowledge his beneficience, why do you not approach nearer, so as to be brought into the circle of his *principal servants*,§ and to be numbered amongst his *favourite ministers*?"|| He replied, "I am not so confident of my safety from his severity."

* مثل a parable, simile. † *Revised No.* 11.—"Lynx." ‡ *Vide No.* 27.—"Malignancy." § *Vide No.* 47.—"Elect." || *Vide from No.* 50 *to No.* 51.—"Sincere dependants."

بيت

اگر صد سال گبر آتش فروزد اگر يكدم در او افتد بسوزد

افتد كه نديم حضرت سلطان زر بيابد و باشد كه سر برود و حكما
گفته‌اند از تلون طبع پادشاهان پر حذر بايد بود كه گاه بسلامي
برنجند و گاه بدشنامي خلعت دهند و گفته اند ظرافت بسيار هنر
نديمان است و عيب حكيمان

بيت

تو برسر قدر خويشتن باش و وقار بازي و ظرافت بنديمان بگذار

1 If—2 an hundred—3 years—4 Gueber, fire-worshipper, Parsee;—5 a fire should light, kindle—6 if—7 one moment—8 in it—9 falls—10 would be burnt—11 it happens, falls—12 that—[13 a courtier—14 of his majesty, the king]—15 makes or gets money—16 and it may be—17 that—18 his head will leave him, *i. e.*, be struck off, lose his head—19 and the sages—20 have remarked—21 from, of—[22 the changeable disposition, (تلوّن means changing colour, like the chamelion,) versatile, capricious, variable]—23 of kings—24 full or particular caution—25 we should remain, should be, ought to be—26 because—27 sometimes—28 by a salutation—29 they are vexed, annoyed—30 and at times, sometimes—[31 by abuse, on receiving abuse]—32 they will present one with a robe, will give a robe, "And they said"—[33 jocularity, facetiousness]—34 a great—[35 attainment, art]—36 in courtiers is—37 and a defect, blemish, fault—38 in wise men, philosophers—[39 you—40 on the summit of dignity, "The pinnacle of dignity," "The top of rank or grandeur"—41 your own—42 remain]—43 and—44 reputation, gravity—45 play and jocularity—46 leave to courtiers.

If the Gueber lights the fire an hundred years, yet should he fall into it, for an instant, he would be burnt. It may happen that a *king's minister** obtains money; or he may chance to lose his head. The sages have said, "Beware of the *inconstant*† disposition of princes, who sometimes are dissatisfied at a salutation, and sometimes in return for *rudeness*‡ will bestow a dress of honour." And they have also observed "*wit*§ *is an accomplishment*|| in a courtier, but a blemish in the character of a wise man; *preserve the dignity of your own character*,¶ and leave sport and buffoonery to courtiers."

* *Revised from No.* 13 *to No.* 14.—"King's courtier." † *Vide No.* 22.—Rather read "capricious." ‡ *Vide No.* 31.—Actual "abuse." § *Vide No.* 33.—Rather read "jocularity." || *Vide No.* 35.—"An attainment." ¶ *Vide from No.* 39 *to No.* 42.—Remain on the very *pinnacle* of your dignity and gravity.

TALE 16.

1 یکیرا 2 از 3 رفیقان 4 شکایت 5 روزگار 6 ناساعد 7 بنزدیک من 8 آورد که

9 کفاف 10 اندک 11 دارم 12 وعیال 13 بسیار 14 وطاقت 15 فاقه 16 ندارم 17 بارها 18 دردلم

19 آمد 20 که 21 باقلیم دیگر روم 22 تا 23 در 24 هرصورت 25 که 26 زندگانی کنم 27 کسی را

28 برنیک وبد 29 من 30 اطلاع نباشد

1 One of—2 the companions, or is friends—3 a complaint—4 of the times—5 not favourable, assisting—6 to me, near me—7 brought—8 that—9 means, pittance, daily bread—10 small, little—11 I possess—12 [and] children—13 many—14 and the power—15 of poverty, fast, hunger—16 I do not possess—17 often, many times—18 in my heart—19 has come—20 that—21 I should go to another country, (from اقلیم country,)—22 so—23 in—24 every way, shape, mode, manner—25 that—26 I pass my time, get on in life—27 any one—28 on good or bad—29 mine, of me—30 may not be known, may not be acquainted.

One of my companions was complaining to me of the unfavourableness of the times, and said, "I have but small means *with** a large family, and am not able to support the burthen of poverty. It has frequently come into my mind to go to some other country, that by whatever way I might maintain myself, no one would know my good or bad fortune."

* *Revised No.* 12.—"And."

بیت

1 2 3 4 5 6 7 8

بس گرسنه خفت و کس ندانست که کیست

9 10 11 12 13 14

بس جان بلب آمد که برو کس نگریست

15 16 17 18 19 20 21 22 23 24

باز از شماتت اعداي اندیشم که بطعنه درقفاي من بخندند

25 26 27 28 29 30 31

وسعي مرا درحق عیال برعدم مروت حمل کنند وگویند

1 Many—2 an hungry one—3 has slept—4 and—5 any one—6 did not know—7 that—8 who is—9 many—10 a soul or life has come to the lip, edge, verge, (from لب lip,) has died, breath has departed—11 that—12 on, or over him—13 any one—14 has not cried, wept—15 again—16 from, on account of—[17 the clamour, delight at distress of another, outcry—18 of enemies]—19 I am in dread, I fear—20 who—21 by reproach, scoffingly—22 at back, absence—23 my, of me—24 will laugh—25 and endeavour—26 of me, mine—27 on account of my children, out of justice to my family—28 in want—29 of manliness, humanity, spirit—30 will attribute, (from حمل a load) will ascribe, accuse—31 and will say.

Many a person has slept an hungered without any one knowing who it was. Many a vital spark has departed,* over which no one has wept. Again I reflect on the *malevolence of enemies*,† who in my absence would scoffingly laugh at my conduct, and impute my exertions for the benefit of my family to want of humanity, and might say.

* *Remark.*—The soul coming to the lips, (*i. e.*, escaping from the body,) is a pretty way of expressing that a person is dying.

† *Revised from No.* 17 *to No.* 18.—Delight at my distress on the part of my enemies.

قطعه

به بین آن بی‌حمیت را که هرگز نخواهد دید روی نیک بختی
تن آسانی گزیند خویشتن را زن وفرزند بگذارد بسختی
ودر علم محاسبه چنانکه معلومست چیزی دانم اگر بجاه شما
جهتی معین گردد که موجب جمعیت خاطر باشد بقیهٔ عمر از
عهدهٔ شکر آن نتوانم بیرون آمدن

1 See, look at—2 that—[3 dishonourable one]—4 who—5 ever—6 will not see, deserves not to see—7 the face—8 of good fortune—9 ease of body—10 chooses—11 his own—12 his wife, woman—13 and sons, children—14 forsakes, leaves—15 in distress, poverty—16 and in—17 the science, art—18 of accounts, arithmetic—19 in the manner—20 as is known, evident—21 a little, some, a thing—22 I possess, know—23 if—24 by your interest, position, rank—25 side, form, mode, (*i. e.*, of life)—26 can be obtained, appointed to me—27 that—28 means—29 of ease, tranquillity—30 of mind—31 may be—32 the remainder of my life—33 in—34 the performance—35 of thanks—36 of that—37 I am not able, cannot be able—38 to come out, perform, to express.

Behold that *shameless wretch** who will never experience good fortune, he consults his own ease, and abandons to distress his wife and children. I have some skill in arithmetic, as you know, and if through your interest any office can be obtained, that will be the means of making my mind easy, during the remainder of my life, I shall not be able to express my gratitude.

* *Revised No.* 3.—"Dishonourable."

1 2 3 4 5 6 7 8 9 10 11 12
گفتم اي يار عمل پادشاه دو طرف دارد اميد نان وبيم جان
13 14 15 16 17 18 19 20
وخلاف راي خردمندانست بدين اميد دران بيم افتادن

قطعه

21 22 23 24 25 26 27 28 29
كس نيايد بخانهٔ درويش كه خراج زمين و باغ بده
30 31 32 33 34 35 36 37 38
يا بتشويش وغصه راضي شو يا جگربند پيش زاغ بنه

1 I said—2 O!—3 friend—4 the service—5 of the king—6 two—7 sides—8 possesses, has—9 the hope—10 of bread, food—11 and the fear, dread—12 of life—13 and contrary—14 to the wisdom—15 of the sages is—16 for this, in this—17 hope—18 in that—19 dread, danger—20 to fall—21 any one—22 does not come—23 to the house—24 of a durwaish—25 that, saying—26 rent—27 of land—28 and garden—29 give—30 either—31 in anxiety, perturbation of mind—32 and anger, grief—33 become contented, make up your mind to—34 the—35 intestines (from جگر vitals, liver, and بند fastening, bandage)—36 in front—37 of the crow—38 place, lay down, present.

I said, "Alas! my friend, the service of princes has two sides, the expectation of a livelihood, and the dread of losing one's life, and it is contrary to the opinion of the wise for the sake of such hope to fall into such danger. No one cometh to the poor man's house, saying pay the taxes on your land or garden; either be prepared to encounter anxiety and grief, or expose your intestines to the crow."

1 2 3 4 5 6 7 8 9
گفت اين سخن موافق حال من نگفتي وجواب سوال من نياوردي
10 11 12 13 14 15 16 17 18
نشنيدهٔ كه گفته اند هركه خيانت ورزد دستش از حساب بلرزد

بيت

19 20 21 22 23 24 25 26 27 28
راستي موجب رضاي خداست كس نديدم كه گم شد از ره راست.

1 He said—2 this—3 speech—4 like, conformable, suits—5 my state, circumstances—6 you have not spoken—7 and answer—8 of my question—9 you have not brought, given—10 have you not heard—11 that—12 it has been remarked—13 whoever—14 has been guilty of dishonesty, embezzlement (from ورزيدن to labour, exercise, make a habit, boast, perform, to sow)—15 his hand—16 from, on—17 the account—18 trembles, shakes—19 truth, integrity, uprightness—20 is the means, cause, mode—21 of the will, pleasure, favour (understand "of obtaining")—22 of God is—23 any one—24 I have not seen—25 who—26 was lost—27 on a road, by a road—28 straight, even, level, right, true, upright, honest, sincere.

He replied, "This speech is not applicable to my case, you have not answered my question; have you not heard the saying? That whosoever is guilty of dishonesty, his hand trembles on rendering his account. Rectitude is the means of conciliating the divine favour, I never saw any one lost on a straight road.

وحكما گفته اند چهار كس از چهار كس بجان برنجند حرامي
از سلطان ودزد از پاسبان وفاسق از غماز وروسپي از محتسب وآنرا
كه حساب پاكست از محاسبه چه باكست .

1 And the sages—2 have said—3 four—4 persons—5 from, of—6 four—7 persons—8 are mortally afraid—[9 the evil doer, robber, assassin]—10 from the sultan—11 and the thief—12 of the sentinel, guard—13 and the adulterer—14 from the informer—15 and the harlot, courtesan—16 from the censor, superintendent of bazars, a magistrate to correct manners and morals—[17 and to him—18 whose—19 account—20 is pure, right, correct—21 from rendering them, or their being audited—22 what—23 fear is.]

And the sages have remarked that four kinds of persons are mortally afraid of four others; the *oppressor** dreads the king, the thief dreads the watchman, the adulterer dreads the informer, and the harlot the Mohtesib, *but he who has a clear conscience what has he to apprehend from investigation.*†

* *Revised No.* 9.—Read "evil doer" or "assassin." † *Revised from No.* 17 *to No.* 23.—And he whose accounts are correct, what fear has he of their being audited?

قطعه

مكن فراخ روي در عمل اگر خواهي
كه وقت رفع باشد مجال دشمن تنگ
تو پاك باش ومدار اي برادر ازكس باك
زنند جامهٔ ناپاك گاذران برسنگ

1 Do not—2 extravagance—3 in employment, office—4 if—5 you wish—6 that—7 at time—8 of removal—9 may be, may have—10 power—11 enemy—[12 scanty, tight, confined]—13 you—14 pure, upright—15 remain—16 and care not, have not—17 O!—18 brother—19 from, of any one—20 fear, awe—21 they beat—22 clothes—23 impure, dirty—[24 washermen]—25 on a stone.

Live not extravagantly while in office, if you wish that on your removal from it your enemy may have *no power to injure you.** Be upright in your conduct, O! my brother, and stand not in awe of any one. "*The fuller beats*† foul cloths against the stone."

* *Revised No.* 12.—Scanty means of injuring you. † *Revised No.* 24.—N. B.—This is in the plural—"Washermen beat."

گفتم حکایت آن روباه مناسب حال تست که دیدندش گریزان
وافتان و خیزان کسي گفتش چه آفتست که موجب چندین مخافتست
گفت شنیدم که شتر را بسخره میگیرند گفتند اي سفیه شتر را
باتو چه مناسبتست وترا باو چه مشابهت گفت خاموش که اگر
حسودان بغرض گویند که این شترست و گرفتارآیم کرا غم تخلیص من
باشد تاتفتیش حال من کند وتا تریاق ازعراق آورده شود مارگزیده
مرده باشد وترا همچنان فضیلت ودیانت اما حسودان درکمینند
و مدعیان گوشه نشین اگرانچه حسن سیرت تست بخلاف آن
تقریر کنند ودر معرض خطاب پادشاه آي ومحل عتاب افتي دران
حالت کرا مجال مقالت باشد مصلحت آن مي بینم که ملک
قناعت را حراست کني وترک ریاست گوي که عاقلان گفته اند

1 I said—2 the story—3 of that—4 fox—5 like, fit, befits—6 the state—7 of yours is—8 that—9 they observed, saw—10 running—11 and falling—12 and rising (*i. e.*, limping)—13 some one—14 said to him—15 what—16 calamity is—17 that—18 the cause—19 of such, so much—20 fear is—21 he said—22 I have heard—23 that—24 camels—25 by being pressed into service, also division, ridicule—26 they are seizing, taking—27 they said—28 Oh !—[29 stupid, ignorant]—30 the camel—31 to you, with you—32 what analogy is, correspondence is—33 and you—34 with it (*i. e.*, camel)—35 what—36 resemblance, similitude—37 he said—38 silent, be silent—39 for if—40 enemies, envious ones—41 from design, selfish intentions, should say—42 that this—43 is a camel—44 and—45 I am seized, made prisoner—46 who—47 grief, anxiety—[48 for my release]—49 will be, will have—50 so that investigation—51 of my state—52 may do, may be done, made—53 and until—54 the antidote, treacle, opium—55 from Irak—56 may be brought, can

be brought—57 the snake-bitten one—58 may be dead, will be dead—59 and to you—60 although, notwithstanding—61 excellence—62 and truth, uprightness—63 but the envious—64 are in ambush—65 and enemies—66 sitting in a corner, hid, watching—67 if that which—68 good morals, correctness of principle—69 yours is—70 contrary to that—71 should speak, say, declare, avow, assert, relate—72 and in—73 the place of meeting, an occasion—74 of anger—75 of the king—76 you come—77 and in the place—78 of wrath, displeasure—79 you fall—80 in that—81 state, conjuncture, crisis—82 who—83 the power—84 of speech, conversation—85 may be, can have—[86 proper fit—87 that— 88 I consider, I see—89 that the country, kingdom—90 of contentment—91 you should guard—92 and forsake, give up, abandon—93 government should say]—94 because—95 the wise—96 have remarked.

I replied, "The story of the fox suits you exactly, who, on being seen running away and limping, some one asked what calamity occasioned so much trepidation, he replied, 'I hear that they are going to press a camel into the service.' The other observed, '*I like your impudence*,* what relationship is there between you and a camel, and what resemblance have you to that animal?' He replied, 'Be silent, for if the malignant, out of evil design, should say this is a camel, and I should be seized, who would be so solicitous for my *relief*† as to order an enquiry into my case? and before the antidote can be brought from Irak, he who was bitten by the snake may be dead.' Thus although you possess such worthiness and integrity, yet the envious are in ambush, and the enemy sitting in a corner; if they should misrepresent your worthy disposition, and you should incur the king's displeasure and fall under his resentment,§ who will be able to speak in your behalf. *It seems most advisable that you should moderate your desires, and give up all thoughts of preferment*,‡ for the sages have remarked."

* *Revised No.* 29.—"O! stupid." † *Revised No.* 48.—Read "release." ‡ *Revised from No.* 86 *to No.* 93.—N. B. According to the Persian it is this, "It appears to me advisable that you should keep the 'Kingdom of contentment' under subjection, and abandon the idea of possessing influence." § *Remark.*—After "fall under his resentment," read "at that conjuncture."—N. B. This has been *entirely* left out in the above translation.

بیت

بدریا درمنافع بیشمارست اگر خواهي سلامت درکنارست
رفیق این سخن بشنید بهم برآمد وروي درهم کشید وسخنهاي
رنجش امیز گفتن گرفت که این چه عقل وکفایتست وفهم
ودرایت و قول حکما درست آمد که گفته اند دوستان درزندان
بکار آیند که برسفره همه دشمنان دوست نمایند

1 In the sea, river—2 relating or belonging to gain, profit, advantage—3 are innumerable, (*i. e.*, things)—4 if—5 you wish for—6 safety—7 it is on the shore, bank—8 my friend—9 this—10 speech—11 heard, listened to—12 became angry—13 and face—14 drew up, frowned, looked angry—15 and words—16 is mixed with grief—17 began to speak—18 that, viz.—19 this —20 what—21 wisdom—22 and sufficiency, economy—23 and understanding, knowledge—24 and manner, penetration, science, boldness—25 and the word of the sages, (from قول word, agreement)—26 proper, true, verified—27 has come—28 that, who—29 have remarked—30 friends—31 in prison—32 are of use, serviceable, come to work for, or assist one—33 because—34 at the table—[35 all enemies]—36 appear like friends, seem friends.

"In the sea there are good things innumerable; but that if you wish for safety, you must seek it on the shore." My friend heard these words, was displeased, looked angrily, and began to speak with a degree of asperity saying, "In all this what is there of wisdom, propriety, intelligence, or penetration? and the words of the sages are verified, namely 'That friends are serviceable in prison, for that at a table *enemies** assume the appearance of friends.'"

* *Revised No.* 35.—Read "all" after "table" (*i. e., all* enemies).

قطعه

دوست مشمار آنکه درنعمت زند لاف یاري وبرادرخواندگي
دوست آندانم که گیرد دست دوست درپریشان حالي ودرماندگي

[1 A friend]—2 do not count—[3 he who]—4 in prosperity, when benefits or favours are plenteous or abundant—5 affects, imitates in a constrained manner, strikes, beats, (from زدن to beat)—[6 boast, brag, vanity, self-praise]—7 of friendship—8 and brotherly affection, calling one a brother—[9 a friend—10 him I suppose, consider, know—11 who seizes—12 his friend's hand]—13 in—14 adversity, distressed—15 state, circumstances—16 and in—17 fatigue, weariness, bad circumstances, ill health.

Account not *those your friends** who in prosperity *boast of their*† attachment and brotherly affection, I consider him *as my friend who takes me by the hand*‡ in the season of adversity and distress.

* *Revised No.* 1.—"Him your friend." † *Revised No.* 6.—"Boasts of his."
‡ *Revised from No.* 9 *to No.* 12.—"A friend who clasps his friend's hand."

دیدم که متغیر میشود و نصیحت من بتعرض میشنود بنزدیک

صاحب دیوان رفتم بسابقه معرفتي که میان مابود صورت حالش بگفتم

تا بکاري مختصرش نصب کردند چند روز برین برآمد لطف طبعش را

بدیدند و حسن تدبیرش به پسندیدند کارش ازان در گذشت و بمرتبه

برتر ازان متمکن گشت و همچنین نجم سعادتش در ترقي بود تا باوج

ارادت رسید و مقرب سلطان شد بر سلامت حالش شادماني کردم وگفتم

1 I observed—2 that—3 he became perplexed, changed—[4 and my advice —5 as an hindrance, impediment, obstacle—6 considered or listened to]—7 near—8 master—9 minister, secretary—10 I went—11 by a former, on account of a previous—12 friendship, intimacy—13 that—14 between—15 as was, had existed—16 the state, form, condition--17 of his circumstances his condition, manner—18 I said, mentioned—19 so that—20 in work, employment—21 a little for him, small for him—22 appointed, fixed—23 a few—24 days—25 over this, after this—26 passed, came out—27 the kindness, goodness, worth—28 of his character, temperament, principles—29 they saw—30 and elegant, handsome, good—31 his management, deliberation, approved of—[32 his work, duty, affairs—33 from that—34 got better, passed over, got advanced]—[35 and in rank, station—36 higher—37 than that—38 was fixed, or appointed to]—[39 and—40 and thus§ in this way, manner]—41 the star—42 of his happiness, good fortune, felicity—43 towards advancement, the ascendant—44 was—45 until—46 to the meridian, height—47 of wish, desire—48 arrived, reached—49 and—50 a companion, a near person, a close follower—51 of king—52 became—53 at his safe, pleasant, agreeable—54 state, condition—55 I rejoiced, was delighted—56 and I said.

I perceived that his mind was perturbated, *and that he considered my advice as an excuse for not serving him,** I therefore waited on the superintendent of the finances, and through the means of an intimacy which had formerly subsisted between us, I represented the circumstances; in consequence of which he gave my friend some small appointment. In a short space of time, they saw the worthiness of his character, and his good management met with approbation. *His affairs prospered,*† and he *gained preferment*:‡ *so that*§ the star of his good fortune ascended, until he gained the meridian of his wishes, and became a favourite with the sultan. *Arabic.*—"An object of general admiration, and the confidant of illustrious personages." I rejoiced at the state of his prosperity, and said.

* *Revised from No.* 4 *to No.* 6.—And that he listened to my (words of) advice as so many obstacles (*i. e.,* thrown in his way.) † *Revised from No.* 32 *to No.* 34.—"He got a better situation." ‡ *Revised from No.* 35 *to No.* 38.—"Was promoted in rank." § *Revised from No.* 39 *to No.* 40.—"And in this manner.

بیت

زکار بسته میندیش ودل شکسته مدار

که آب چشمهٔ حیوان درون تاریکست

بیت

منشین ترش تو از گردش ایام که صبر

تلخست ولیکن بر شیرین دارد

1 From affairs—2 closed, confined, straitened, distressed—3 do not, grieve, think over, lament—4 and heart—5 broken, distressed—6 be not, do not place —7 because—8 the water—9 of the fountain of life—10 in the midst, in—11 of darkness is—12 sit not—13 gruff, ill-tempered, crabbed, surly stern, morose —14 from, at—15 the change, revolution, versatility—16 of time, fortune—17 because—18 patience—19 is bitter—20 but—21 fruit—22 sweet—23 possesses.

Be not uneasy about your affairs, nor suffer your heart to be distressed, since the water of immortality is in the land of darkness. Repine not at the versatility of fortune; for patience is bitter, but the fruit is sweet.

دران مدت مرا باجمع یاران اتفاق سفر مکه افتاد چون از

زیارت مکه بازآمد دومنزلم..استقبال کرد ظاهر حالش را دیدم

پریشان ودر هیات درویشان گفتم حالچیست گفت چنانکه توگفتي

طایفهٔ حسد بردند و بخیانتم منسوب کردند و ملک در

کشف حقیقت آن استفسار نفرمود ویاران قدیم ودوستان حمیم

از کلمهٔ حق خاموش شدند وصحبت دیرینه فراموش کردند

1 At that—2 time, crisis, period—3 to me, I—4 with or in conjunction, collection, a body, number—5 of friends—6 by chance—7 a journey—8 to Mecca—9 fell, came about, undertook—10 when—11 from—12 the pilgrimage—13 of Mecca—14 I returned—15 two days' journey on my account—16 he came to meet me—[17 the outward—18 appearance of him—19 I observed, saw—20 distressed, afflicted, wretched]—21 and in—22 the appearance, aspect, figure, manner—23 of durwaishes—24 I said—25 what is the matter? What is your state? How is this?—26 he said—27 in the way as—28 you said—29 a band, party—30 became envious—[31 and me of embezzlement, mutiny, treachery]—32 imputed, ascribed, accused—33 and the king—[34 in—35 investigation, inquiry—36 of those circumstances, the truth, of that—37 earnest search, inquiry, eager search—38 did not order]—39 and friends—40 old—41 and acquaintances, friends—42 sincere, pure—[43 from—44 the word—45 of truth—46 were silent]—47 and friendship, companionship—48 former, old, wise, cunning—49 forgot.

At that juncture, it happened, that in company with a number of my friends I undertook a pilgrimage to Mecca. When we returned from the pilgrimage he came out two days' journey to meet me. *Seeing him in distressed circumstances** habited like a durwaish, I asked him the cause, to which he replied, "It has happened just as you predicted: some persons out of envy charged me with *unfair practices,*† the king *did not order the investigation of the circumstances,*‡ and my old acquaintances and kind friends *opened not their lips in my justification,*§ forgetful of our former intimacy.

* *Revised from No.* 17 *to No.* 20.—I observed that (in outward appearance) he was distressed. † *Revised No.* 31.—"Embezzlement." ‡ *Revised from No.* 34 *to No.* 38.—Did not order any strict investigation into the truth (or otherwise) of that charge. § *Revised from No.* 43 *to No.* 46.—Kept silent as regarded the "Word of truth."

قطعه

11 10 9 8 7 6 5 4 3 2 1
بصنع خدا چون کسي افتاد همه عالمش پاي بر سر نهند
22 21 20 19 18 17 16 15 14 13 12
چو بينند کاقبال دستش گرفت ستايش کنان دست بر بر نهند

1 By the creation, work, will—2 of God—3 when—4 any one—5 falls—6 all—7 the world on him—8 foot—9 on—10 head—11 place—[12 when—13 they see—14 that fortune, wealth—15 his hand—16 has seized, clasped]—17 praise—18 doing, commencing—19 hand—20 on—21 bosom, breast—22 they place.

When by the will of God any one falls, the whole world trample on his head. *When they see good fortune befriending him,** they praise him with their hands upon their breasts.

* *Revised from No.* 12 *to No.* 16.—"When they see that fortune has taken him by the hand."

9 8 7 6 5 4 3 2 1
في الجمله بانواع عقوبت گرفتار بودم تادرين هفته که مژده سلامتي
18 17 16 15 14 13 12 11 10
حجاج برسيد از بند گرانم خلاص کردند و ملک موروثم خاص گفتم
27 26 25 24 23 22 21 20 19
آن نوبت اشارت من قبول نکردي که عمل پادشاه چون سفر
36 35 34 33 32 31 30 29 28
درياست سود مند وخطرناک يا گنج برگيري يا در تلاطم بميري

1 In short—[2 with various, different sorts, kinds—3 of torture, punishment —4 I was imprisoned]—5 until in this—6 week—7 when—8 the good news—9 of the welfare, safety—10 of pilgrims—81 arrived—[12 from—13 my cruel, sad, rigorous, harsh, imprisonment]—14 they released—15 and estate, property—16 my patrimonial, my heritage—17 private, kept for the king's private use, confiscated—18 I said—19 that—20 time—21 my hint, sign—22 you did not accept, approve of—23 that, viz.—24 the office, service, —25 of the king—26 like—27 a journey, voyage—28 of the river is—29 advantageous, profitable—30 and dangerous—31 either—32 treasure—33 you acquire, seize hold of—[34 or in, amidst—35 the buffeting, (*i. e.*, of waves) dashing, collision]—36 you perish, die.

In short, *I was overwhelmed with persecutions,** until this week, when the good news of the safe arrival of the pilgrims being received, I was released *from close confinement*† with the confiscation of my patrimonial estate. I replied, "at that time you would not listen to my suggestion, that the service of kings is like voyaging on the sea, profitable, but hazardous; either you acquire riches, or perish *in the waves.*"‡

* *Revised from No.* 2 *to No.* 4.—I was imprisoned and tortured in various ways. † *Revised from No.* 12 *to No.* 13.—From my cruel imprisonment. ‡ *Revised from No.* 34 *to No.* 35.—In the buffeting, (*i. e.*, of the waves.)

بيت

يا زر بهر دودست كند خواجه دركنار

ياموج روزي افگندش مرده بركنار

مصلحت نديدم از ين بيش ريش درونش خراشيدن و نمك

پاشيدن بدين دوبيت اختصاركردم و گفتم

قطعه

ندانستي كه بيني بند برپاي چو در گوشت نيامد پند مردم

دگرره گر نداري طاقت نيش مكن انگشت در سوراخ كژدم

1 Either—2 gold—3 in each—4 two hands—5 will do, (will arrive with)—6 the merchant—7 on the shore—8 or the waves—9 some day, one day—10 will throw him—11 dead—12 on the bank, shore—13 proper, fit, just—14 I did not think, observe—15 from—16 this—[17 more, further]—18 the wound—19 internal of his, his inside—20 to scratch—21 and salt—22 to sprinkle—[23 with these—24 two lines of (poetry,)—25 I abridged, abbreviated, curtailed, shortened, (*i. e.*, my ideas, expressions]—26 and said—27 know you not?—28 that—29 you see—30 chains, fetters, bindings—31 on feet—32 when—33 in—34 your ear—35 does not come, you do not accept—36 the advice—37 of men—38 another time—39 if—40 you cannot bear, possess not—41 the power—42 of the sting, (*i. e.*, of bearing the pain,)—43 place not, do not—44 finger—45 into—46 the hole—47 of the scorpion, (from كژ crooked and دم tail.)

"The merchant either gains the shore with both hands full of gold, or else one day the waves cast him dead upon the beach." I did not think it advisable* to afflict his inward wound with more scratching, nor to sprinkle salt upon it, *but satisfied myself with repeating the two following lines,*†—"Know you not that you will see your feet in fetters when you listen not to the admonition of mankind, another time if you are not able to endure the sting, put not your finger into the scorpion's hole."

* *Revised No.* 17.—"Add" *further* (to afflict.) † *Revised from No.* 23 *to No.* 25—But abbreviated (my expressions,) in these two lines.—N. B.—As no word is given, it might also be "my admonitory lecture," instead of "my expressions."

TALE 17.

تني چند در صحبت من بودند ظاهر حال ايشان بصلاح آراسته
يكي از بزرگان در حق اين طايفه حسن ظن بليغ داشت
وادراري معين كرده بود مگر يكي از ايشان حركتي كرد نامناسب حال
درويشان ظن آنشخص فاسد و بازار ايشان كاسد خواستم تا بطريقي
كفاف يارانرا مستخلص كنم آهنگ خدمتش كردم دربانم رها نكرد
وجفا كرد معذورش داشتم بحكم آنكه گفته اند

1 Some, a few persons—2 in—3 my acquaintance, fellowship—4 were—[5 the outward, apparent, plain evident—6 state, circumstances—7 of them—8 with virtue, goodness, rectitude—9 adorned]—10 one—11 of—12 the great men, personages—13 in—84 the lot, right, due, just claim, justice, rectitude—15 of this—16 band, body—17 elegant, good—18 opinion—19 great, eloquent—20 had, possessed—21 and stipend, pension, allowance—22 had fixed, appointed —23 but one—24 of them—25 did an act, action, work—26 improper, unfit, not suitable—27 to the state—28 of durwaishes—26 the opinion—30 of that person—31 bad, noxious, corrupt, ill, depraved (*i. e.*, became,)—32 and the bazar, market—33 of them—34 worthless, not selling—35 I wished, wanted, desired, intended—36 so that—37 in the case of, in the manner or regarding—38 the stipend—39 of my friends—40 free, redeemed, deliverance, return, restitution—41 I should do—42 intention—43 of his service, to pay him my respects—44 I did, made up my mind to—45 the door-keeper to me—46 would not admit, refused admittance—47 and behaved rudely, used violence—48 him forgiveness, pardon—49 I did grant, did—50 on account, orders, by reason—51 of that which—52 has been said, remarked.

I was used to associate with a body of men, *whose conduct had the appearance of correctness;** a person of consequence entertained very favourable sentiments of them, and had assigned a fixed pension for their support, but one of them having done something unbecoming the character of durwaishes, they forfeited his good opinion, and their market was injured. I wanted by some means or other, to obtain for my friends a restitution of the pension. I went to wait on the great man, but the porter rudely refused me admittance. I excused him in conformity to the saying—

* *Revised from No. 5 to No. 9.*—Whose *outward* appearance was adorned with virtue.

قطعه

در میر و وزیر و سلطان را   بي وسیلت مگرد پیرامن

سگ ودربان چو یافتند غریب   این گریبانش گیرد آندامن

چندانکه مقرّبان حضرت آن بزرگ برحال من واقف شدند

باکرام درآوردند و برتر مقامي معین کردند اما بتواضع فروتر نشستم

و گفتم

[1 To the door, gate—2 of the meer—3 and the vizier—4 and the sultan —5 without—6 support, interest, aid, power—7 do not walk about, around—8 in the vicinity of, environs, skirt, circuit, adjacent places]—9 the dog—10 and the door-keeper—11 when—12 they have found, they know, have ascertained—13 poor—14 this—15 his collar—16 will seize, seizes—17 that one the skirt, hem—18 when, so soon as—19 the attendants—20 of the majesty—21 of that—22 great personage—23 on the state, condition—24 mine, of me—25 sensible, aware, acquainted, conversant, experienced, intelligent—26 were, became—27 with respect, compliments, veneration, ceremony—28 they brought in—29 and higher, better, superior—30 place, station, seat, residence—31 appointed—32 but—33 with humility, politeness, attention, empty compliments, civility—34 lower, inferior—35 I sat down—36 and said—

*That if you approach the gate of the meer, the vizier, or the sultan without any one to introduce you,** when the dog and the porter discern that you are poor, this seizes your collar, and the other lays hold of your skirt. When the great man's principal attendants were apprized of my case, they conducted me in with respect, and assigned me a place of distinction, but I humbly seated myself lower, and said—

* *Revised from No.* 1 *to No.* 8.—Walk not without support, (*i. e.*, unless you have interest, or influence,) in the vicinity of the meer's, or vizier's, or sultan's, gates.

بیت

4 3 2 1

بگذار که بندۀ کمینم

8 7 6 5

تا در صف بندگان نشینم

14 13 12 11 10 9

گفت الله الله چه جاي این سخنست

بیت

20 19 18 17 16 15

گر بر سر وچشم من نشیني

24 23 22 21

نازت بکشم که نازنیني

1 Leave off, pardon, excuse—[2 because—3 a slave—4 abject I am]—5 so that—6 in the rank, row—7 of servants—8 I may sit—9 he said, it was remarked—[10 Oh! God—11 what—12 place, opportunity—13 for this—14 speech, saying is]—15 if—16 on—17 head—18 and eyes—19 mine, of me—20 you sit—21 your blandishments, coquetry, play, sport, gallantry—22 I allow, I bear with, submit to—23 because—24 you are amiable, elegant, deserving of love.

"Excuse me *for I am an inferior;** suffer me to seat myself in the rank of servants." One of them replied—" *Oh! God what a hard saying is this?*† If you seat yourself on my head and eyes, I admit your gallantry, for you are amiable."

* *Revised from No.* 2 *to No.* 4.—Because I am an abject slave. † *Revised from No.* 10 *to No.* 14.—O God how apropos is this (*i. e.*, following,) saying, (literally—"What a place it is for this saying,") in this place.

[1] في الجمله [2] بنشستم [3] و از [4] هردري [5] سخن [6] پيوستم [7] تا حديث [8] ذلت [9] ياران [10] درميان آمد [11] و گفتم

قطعه

[12] چه [13] جرم [14] ديد [15] خداوند [16] سابق الانعام

[17] كه بنده [18] در نظر [19] خويش [20] خوار ميدارد

[21] خدايراست [22] مسلم [23] بزرگواري [24] ولطف

[25] كه [26] جرم [27] بيند [28] ونان [29] برقرار [30] ميدارد

1 To be brief, in short—2 I sat down—3 and from, of—4 every kind, various manner—5 of speech, subject of conversation—6 I joined—7 until the story, circumstance—8 of the depravity, dishonour, abasement, affront—9 of my friends—10 came in the midst, was brought in, mentioned—11 I said—12 what—13 fault—14 saw—15 the master, Lord—16 of former benefits—17 that slave—18 in sight—19 his, of him—20 looks on as hateful, dislikes, appears detestable—21 to God is—22 guarded, preserved, kept, committed, entire, whole—23 greatness, dignity—24 and kindness, benignity—25 who—26 fault, crime, sin, offence—27 sees—28 and bread, daily food—29 as usual, as established, as fixed—30 grants, gives, bestows, keeps possesses, allots.

Summarily I seated myself, and conversed on various subjects, till the circumstance of my friend's indiscretion was brought in, I asked "What fault was discovered by my most bountiful Lord, that should have rendered his servant hateful in his sight? To God alone belongeth perfect greatness and benignity, who discovereth the crime, and yet withholdeth not daily bread."

حاکم را این سخن پسندیده آمد واسباب معاش یاران فرمود تا
برقاعده ماضي مهیا دارند ومؤنت ایام تعطیل وفا کنند شکر نعمت
بگفتم و زمین خدمت ببوسیدم و عذر جسارت بخواستم
و در حالت بیرون آمدن این سخن بگفتم

1 The great man, ruler, judge, master, commander—2 this—3 speech—4 approved of, met his approbation—[5 and articles, things, goods—6 of the means of living, livelihood, subsistence—7 of friends—8 ordered—9 so that, that—10 in the way, manner mode, custom—11 of the past, as before, as formerly—12 they should prepare, make ready, arrange—13 and daily food, rations, provisions—14 time, period—15 vacation, neglecting, the time it was withheld—16 to perform, suffice, pay off]—17 thanks—18 of favours—19 I offered, said—20 and ground, earth—21 of service—22 I kissed—23 and apology, excuse—24 of boldness, impudence, forwardness, pertness—25 I pleaded for, asked for—26 and at the time—27 of coming out—28 this—29 speech—30 I made, I said, I spoke, I observed.

The great man approved of this speech, *and ordered that my friend's stipend should be restored, and the arrears discharged.** I praised his generosity, made my obeisance, and apologized for my boldness; and, at the time of taking leave, made the following observation—

* *Revised from No* 5 *to No.* 16.—And ordered that my friend's articles of subsistence should be prepared as before, (literally—the time past,) and that they (*i. e.*, his dependants,) should give over what daily food they were entitled to for the time it had been discontinued.

Remark.—I do not translate اسباب معاش as "stipend"; it actually means "articles of subsistence" (*i. e.* food.) It is a very common custom for great men to feed durwaishes and others, but it is not so very usual to grant them stipends. Take again the after word مؤنت it means "daily food" and were this not the real meaning what use was there for using the expression? مهیا دارند "They should prepare,"—Query, prepare what? Their daily rations, such as "rice" "attah" "salt," &c., &c., such articles being constantly distributed to beggars.

قطعه

1 2 3 4 5 6 7 8

چو کعبه قبلهٔ حاجت شد از دیار بعید

9 10 11 12 13 14

روند خلق بدیدارش از بسي فرسنگ

15 16 17 18 19

ترا اتحمال امثال ما بباید کرد

20 21 22 23 24 25 26

که هیچکس نزند بردرخت بي بر سنگ

[1 As because—2 the temple of Mecca—3 the place where people look when praying, (therefore it means Mecca,) any thing opposite—4 wants, desires—5 is, was]—6 from—7 country—8 distant, far off—9 they go—10 the people—11 to see it—12 from—13 many—14 a league, (18,000 feet) —15 to you—16 endurance, to bear the load, trouble—17 of like—18 of us—19 should do, should make up your mind to—20 because—21 any one—22 does not throw—23 on a tree—24 without—25 fruit—26 a stone.

"*Because the temple of Mecca is the bestower of our wants,** multitudes resort to it from many farsangs, you must therefore suffer the importunity of such as myself, since no one flings a stone into a tree that hath no fruit."

* *Revised from No. 1 to No. 5.*—Because the temple of Mecca is the direction (in which we look), when praying for our wants.

TALE 18.

1 2 3 4 5 6 7 8 9

ملک زاده گنج فراوان ازپدر میراث یافت دست کرم برکشاد

10 11 12 13 14 15 16 17

داد سخاوت بداد ونعمت بي قیاس برسپاه ورعیت بریخت

1 A prince, a king's son—2 money, treasure, wealth—3 great, immense—4 from father—5 inheritance, patrimony—6 received—7 hand—8 liberality—9 opened—10 justice, gifts, complaint, revenge, law, equity—11 liberality, generosity—12 gave—13 wealth, favours—14 beyond imagination, innumerable—15 on soldiers—16 and subjects—17 scattered, distributed.

A prince inherited from his father abundance of wealth. He opened the hand of liberality, and bestowed innumerable largesses and gifts on his troops and subjects.

قطعه

11 10 9 8 7 6 5 4 3 2 1

نیاساید مشام از طبله عود بر آتش نه که چون عنبر ببوید

20 19 18 17 16 15 14 13 12

بزرگي بایدت بخشندگي کن که دانه تا نیفشاني نروید

30 29 28 27 26 25 24 23 22 21

یکي از جلساي بي‌تدبیر نصیحتش آغازکرد که ملوک پیشین این

38 37 36 35 34 33 32 31

نعمت را بسعي اندوخته اند و براي مصلحت نهاده دست ازین

47 46 45 44 43 42 41 40 39

حرکت کوتاه کن که واقعها درپیشست ودشمنان در پس نباید که

50 49 48

در وقت حاجت درماني

قطعه

58 57 56 55 54 53 52 51

اگر گنجي کني برعامیان بخش رسد هر کتخدائي را برنجي

69 68 67 66 65 64 63 62 61 60 59

چرا نستاني از هریک جوي سیم که گرد آید ترا هرروز گنجي

1 Does not issue, rest, cease—2 odour, smell, the sense of smelling—3 from —4 a large platter (perfumes and fruits are kept in them,) tray—5 of gum, benzion, the wood of aloes, wood, timber—6 on the fire—7 place—8 when—9 like—10 ambergris—11 it will smell, send forth an odour, fragrance—12 greatness—13 if you wish, to you is desired—14 bounty, liberality, generosity —15 do, exercise—16 for—17 grain—18 until—19 you do not scatter, sow—20 it does not germinate, grow—21 one—22 of—23 the courtier, member of an assembly, (from جلسه a court, assembly)—24 indiscreet, inconsiderate, without deliberation—25 his, or to him advice, admonition—26 commenced, begun—27 that, viz.—28 the king's—29 former, predecessors—30 this—31 wealth—32 by industry, endeavour—33 collected, accumulated—34 and for, on account, for the sake—35 of what is proper, fit, time of want—36 placed, stored—37 hand—38 from this—39 action, work, way—40 shorten—41 because—42 events—43 are in front—44 and enemies—45 in the rear—[46 may it not be, lest—47 that—48 in the time—49 of necessity, want—50 you should be helpless, destitute, without remedy]—51 if—52 treasure—53 you do, (*i. e.* lavish,) give profusely to the multitude, low people, public—54 a share, portion, lot—55 will reach, arrive—56 every—57 householder, head of a family—58 a grain of rice—59 why—60 do you not take by force, enforce, seize, exact—61 from—62 each one, every one—63 a grain—64 of silver—65 that—66 will collect, accumulate—67 for you—68 every day—69 wealth, riches, treasure.

No odour issues from a tray made of lignum aloes, place it on the fire that it may diffuse fragrance like ambergris. If you wish to be esteemed magnificent, be bountiful, for grain groweth not unless it be scattered. One of the courtiers inconsiderately began his admonition, saying that former monarchs accumulated this treasure with labour, and stored it up against a time of need, therefore restrain your liberality, for events being in front, and enemies on the rear, *you must not deprive yourself of resources, against the time of necessity.** If you were to lavish your treasure on the multitude, each head of a family would not receive more than a grain of rice for his share; why do you not exact a grain of silver from each individual which will produce you a treasure daily?"

* *Revised from No.* 46 *to No.* 50.—Lest in the time of necessity you should be helpless.

ملک زادهٔ[1] روي[2] ازين[3] سخن[4] درهم کشید[5] که[6] موافق[7] رایش[8] نیامد[9]

وگفت[10] خداي[11] عز[12] وجل[13] مرا[14] مالک[15] این[16] مملکت[17] گردانیده است[18] تا[19]

بخورم[20] به بخشم[21] نه[22] پاسبانم[23] که[24] نگهدارم[25]

بیت

قارون[26] هلاک شد[27] که[28] چهل[29] خانهٔ[30] گنج[31] داشت[32]

نوشیروان[33] نمرد[34] که[35] نام[36] نکو[37] گذاشت[38]

1 The prince—2 face—3 from this, at this—4 speech—5 drew together, frowned—6 because—7 conformable, suitable, agreeable—8 to his knowledge, idea—9 did not come—10 and said—11 the God—12 of glory—13 and majesty—14 me, to me—15 king—16 of these—17 possessions, kingdoms—18 has appointed, turned, brought about—19 so that—20 I should eat —21 and should distribute, give away—22 not—23 me, a shepherd, sentinel—24 that—25 I should guard, watch—26 Karoon—27 was destroyed, ruined—28 that—29 forty—30 houses, chambers—31 of treasure—32 possessed—33 Nowshirwan—34 died not—35 because—36 a name—37 good—38 left.

The prince looked displeased at this discourse, so contrary to his own sentiments, and he said, "The eternal and Almighty God has made me king of these nations, that I might enjoy and distribute; I am not a sentinel to watch the treasure. Karoon, who had forty chambers full of treasure, was destroyed; but Nowshirwan died not, having left an immortal name.

TALE 19.

آورده اند که نوشیروان عادل را در شکارگاهي صیدي کباب کردندي
نمک نبود غلامي بروستا فرستادند تا نمک آورد نوشیروان گفت
نمک بقیمت بستان تا رسمي نگردد و ده خراب نشود گفتش
ازین قدر چه خلل زاید گفت بنیاد ظلم درجهان اوّل اندک
بوده است وهرکه آمد برو مزید کرد تا بدین غایت رسید

قطعه

اگر زباغ رعیت ملک خورد سیبي   برآورند غلامان او درخت از بیخ
بپنج بیضه که سلطان ستم روا دارد   زنند لشکریانش هزار مرغ بسیخ

بیت

نماند ستمگار بد روزگار   بماند برو لعنت پایدار

1 It is related, they have said—2 that—[3 for Nowshirwan—4 the Just]—5 at—6 a hunting place—7 game—8 they were roasting—9 salt—10 was not—11 a slave—12 to the village—13 they sent—14 so that—15 salt—16 might bring—17 Nowshirwan—18 said—19 salt—20 with price, value, cost—21 take—22 so that custom—23 may not become—24 and village—25 may not be ruined, desolated—26 they said to him—27 from this—28 quantity—29 what—30 loss, or injury will occur—31 he said—32 the foundation, commencement—33 of tyranny, injustice—34 in the world—35 first—36 small, little—37 was—38 and every one—39 who came—40 on it—41 increased—42 until—43 to this—44 degree, enormous—45 arrived—46 if—47 from the garden—48 of the subject—49 the king—50 eats—51 one apple—52 they will root or draw up—53 his slaves—54 the tree—55 from—56 the roots—57 with five—58 eggs—59 that—60 the sultan—61 tyranny—62 permits, allows—63 they will smite, strike, kill—64 his followers, (*i. e.* of any army,) soldiers—65 one thousand—66 fowls—67 on a spit—68 does not remain—69 the tyrant—70 bad liver, iniquitous person—71 remains—72 on him—73 the curse—74 perpetual, lasting, stable, durable, steady.

They have related that *Nowshirwan*,* being at a hunting seat, was about to have some game dressed, and as there was not any salt, a servant was sent to fetch some from a village; when the monarch ordered him to pay the price of the salt, that the exaction might not become a custom, and the village be desolated. They say to him "from this trifle what injury can ensue?" He replied, "Oppression was brought into the world from small beginnings, which every new comer has increased, until it has reached the present degree of enormity. If the monarch were to eat a single apple from the garden of a peasant, the servants would pull up the tree by the roots: and if the sultan orders five eggs to be taken by force, his soldiers will spit a thousand fowls. The iniquitous tyrant remaineth not, but the curses of mankind rest on him for ever."

* *Revised from No. 3 to No. 4.*—Read "Nowshirwan the Just."

TALE 20.

عاملي را شنيدم كه خانهٔ رعيت خراب كردي تا خزانهٔ سلطان
آبادان كند بي‌خبر از قول حكما كه گفته اند هركه خداي تعالى را
بيازارد تا دل خلقي بدست آرد خداي تعالى همان خلق را بروي
گمارد تا دمار از روزگارش برآرد

بيت

آتش سوزان نكند باسپند   انچه كند دود دل مستمند

لطيفه

گويند سرور در جمله حيوانات شيرست كمترين جانوران خر
و باتفاق خردمندان خر باربر به از شير مردم در

1 A collector of revenue—2 I heard—3 who—4 the houses of—5 the peasants —6 desolated, made bad, ruined—7 so that—8 the treasury of—9 the sultan —10 full, replete—11 might do—12 unmindful, regardless—13 of the saying—14 of the sages—15 who—16 have said—17 whoever—18 God—19 great, high—20 offendeth—21 so that—22 the heart—23 of a mortal—24 may gain, get in hand—25 the God—26 great, high—27 that very—28 mortal—29 on him—30 will turn, set against—31 so that—32 injury, destruction—33 from—34 his life—35 will come out—36 fire—37 burning—38 does not do, produce —39 on wild cotton—40 as that which—41 does—42 the smoke, (*i. e.* sighs,)—43 of the hearts—44 of the afflicted—45 they say—46 the leader, king, head—47 amongst—48 all, the whole—49 of the animals—50 the lion is—51 the meanest, lowest—52 of the animals—53 the ass—54 and by the agreement—55 of the wise—56 the ass—57 load carrier, (from بار a load and بردن to carry)—58 better—59 than—60 the lion—61 a tearer of men, (from مردم men and دريدن to tear.)

I heard of a collector of revenues, who desolated the houses of the subjects, in order to fill the king's coffers; regardless of the maxim of the sages which says, "Whosoever offendeth the most high to gain the heart of a fellow-creature, God will make that very creature the instrument of his destruction." The burning flame from wild rue raises not such a smoke, as is occasioned by the sighs of the afflicted heart. They say, that the lion is the king of beasts, and the ass the meanest of animals, but the sages agree, that the ass who carries burthens, is preferable to the lion, that destroyeth mankind.

مثنوي

4 3 2 1
مسکین خر اگرچه بي تميزست

8 7 6 5
چو بار همیکشد عزیزست ·

11 10 9
گاوان وخران باربردار

15 14 13 12
به از آدمیان مردم‌ازار

1 The poor, humble, abject—2 ass—3 although—4 is without discrimination, understanding—5 when, on account—6 load—7 draws—8 is dear, valuable, precious—[9 bullocks, oxen—10 and asses—11 load carriers, (from بار a load, and برداشتن to take up)—12 are better—13 than, from—14 men—15 men annoyers, (from مردم men and ازار pain, trouble,) oppressors.]

The poor ass, although devoid of understanding, yet on account of carrying burthens, is very valuable. *The labouring ox, and the ass, are preferable to men who injure their fellow creatures.**

* *Revised from No.* 10 *to No.* 14.—Oxen and asses that carry loads are better than men who are oppressors. N. B.—According to the Persian the *plural* and not the *singular* is used.

ملک را طرفي از ذمائم اخلاق او معلوم شد بشکنجه کشیدش
وبانواع عقوبت بکشت

قطعه

حاصل نشود رضاي سلطان تا خاطر بندگان نجوئي
خواهي که خداي برتو بخشد با خلق خداي کن نکوئي
يکي از ستم ديدگان برو بگذشت و گفت

قطعه

نه هرکه قوت بازو ومنصبي دارد
بسلطنت بخورد مال مردمان بگزاف
توان بحلق فرو بردن استخوان درشت
ولي شکم بدرد چون بگيرد اندر ناف

1 The king—2 some, a little—3 of—4 the bad, base, reproachful—5 manners, conduct—6 of him, his—7 became acquainted—[8 in the rack—9 drew, extended him—10 and in various ways, modes—11 of torture, punishment—12 killed, *i. e.*, him]—13 obtainable, procurable—14 will not be—15 the pleasure, approbation—16 of the sultan—17 until, so long as—18 the hearts—19 of slaves, dependants—20 you do not seek—21 if you wish—22 that—23 God—24 on you—25 should bestow, be bountiful—26 on the creation, mortals—27 of God—28 do—29 good—30 one of—31 who had been oppressed, an oppressed one, (from ستم tyranny and ديدن to see, experience, observe)—32 on him, near him—33 passed—34 and said—[35 not—36 every one who—37 strength—38 of arm—39 and rank, dignity—40 possesses—41 with government, power]—42 can devour—43 the property, goods—44 of men—45 with impunity, vainly, rashly, inconsiderately—46 you are able, it is possible—47 in the throat—48 to take down, swallow, (from فرو down and بردن to carry)—49 a bone—50 hard—51 but—52 the belly—53 it will tear, tears—54 when—55 it sticks, seizes, holds on to—56 under, below—57 the navel.

The king, on hearing some part of his base conduct, *ordered him on the rack, and tortured him to death.** You will not obtain the approbation of the king, unless at the same time you strive to gain the hearts of his subjects. If you wish that God should be bountiful to you, do good unto his creatures. One whom he had oppressed passed by at the time of his execution, and said, "*Not every one who possesses ministerial power and dignity,*† can devour the property of men with impunity; you may swallow a hard bone, but it will tear the belly, when it sticks under the navel."

* *Revised from No.* 8 *to No.* 12 —"He had him stretched (literally *drawn,*) on the rack and tortured him (*in various ways*) *to death.*" † *Revised from No.* 35 *to No.* 41.—"Not every one who possesses strength of arm and official dignity," &c., &c.

TALE 21.

مردم آزاري را حكايت كنند كه سنگي بر سر صالحي زد درويش را
مجال انتقام نبود سنگ را باخود نگاه ميداشت تا وقتي كه ملك
بران لشكري خشم گرفت ودر چاهش كرد درويش درآمد
وآن سنگ را برسرش كوفت گفت تو كيستي و اين سنگ
بر سر من چرا زدي گفت

1 Of an oppressor—2 they tell a story—3 who, that—4 a stone—5 at the head—6 of a pious man—7 threw, struck—8 to the durwaish—9 the power—10 of revenge—11 was not—12 the stone—13 by himself—14 kept—15 until a time—16 that—17 the king—[18 on that—19 soldier, follower of an army—20 became angry—21 and in—22 a pit, put him]—23 the durwaish—24 came forward—25 and that—26 stone—27 at his head—28 struck—29 he said—30 who are you?—31 and this—32 stone—33 at my head—34 why—35 did you throw?—36 he replied, said—

They tell a story of an oppressor, who flung a stone at the head of a pious man. The durwaish, not having power to revenge himself, kept the stone, till a time when the king, being displeased, *ordered the other to be thrown into a pit.** The durwaish then came, and bruised his head with the stone; upon which he exclaimed, "Who art thou, and why hast thou flung this stone at my head?" He answered—

* *Revised from No.* 18 *to No.* 22.—"With that soldier, and placed him in a pit."

من فلانم و اين سنگ همان سنگست كه در فلان تاريخ
برسرمن زدي گفت چندين مدت كجا بودي گفت از جاهت
انديشه ميكردم اكنون كه در چاهت ديدم فرصت غنيمت شمردم

مثنوي

ناسزاي را چو بيني بختيار عاقلان تسليم كردند اختيار
چون نداري ناخن درنده تيز بابدان آن به كه كم گيري ستيز
هركه با پولاد بازو پنجه كرد ساعد سيمين خود رنجه كرد
باش تا دستش ببندد روزگار پس بكام دوستان مغزش برار

1 I—2 am, a certain one—3 and this—4 stone—5 that very—6 stone is—7 which, that—8 on—9 a certain—10 date, day—11 at my head—12 you threw, struck—13 he said—14 so much, many, so long—15 a time—16 where?—17 were you—18 he said—19 from, of—20 your dignity, station, rank—21 I dreaded—22 now—23 that in—24 a pit you—25 I see—26 an opportunity—27 rare, good, favourable—28 I counted, considered—29 an unworthy one—30 when—31 you see—32 favoured by fortune, prosperous—[33 the wise—34 resignation, patience, surrendering submission—35 have done—36 choice, option, power]—37 when—38 you do not possess—39 nails, (*i. e.*, of the hands)—40 tearing—41 sharp—42 with bad persons—43 that better is—44 that—45 less, little, not much—46 you should seize, do—47 fight, battle, contention, quarrel—48 whoever—49 with steel—50 arm—51 grapples—[52 the wrist—53 of silver—54 his own—55 injures, hurts,]—56 remain, (hold on,) rest—57 until his hands—58 ties—59 fate, the times—60 then, finally, after—61 to the desire wish, use—62 of friends—63 his brains—64 draw out.

"I am such an one, and this is the identical stone that on such a day you flung at my head?" He proceeded, "Where were you all this time?" The durwaish replied, "I was afraid of your dignity; but now that I see you in the pit, I consider it a favourable opportunity to avenge myself. Whilst the worthless man is in a state of prosperity, *the wise think it proper to pay him respect.** When you have not a nail sufficiently sharp for tearing, it is prudent not to contend with the wicked. Whosoever grapples against an arm of steel, *will injure his own wrist, if it is of silver:*† wait until fortune ties his hands, when to the satisfaction of your friends you may pick out his brains."

* *Revised from No.* 23 *to No.* 36—"The wise choose, (or prefer) resignation." † *Revised from No.* 52 *to No.* 54.—"Will injure his own silver wrist," (*i. e.*, his weak, delicate, wrist).

Remark.—I *entirely* disagree with the translator in the following translation, viz., "that the wise pay respect to a worthless man, because he is in power or flourishing." According to the Persian, it is what I have rendered it in the revision—this is also proved by the after part, *i. e.*, "wait till fortune ties his hands," &c., &c. This is why the wise are patient, or resigned, when they see a worthless man prosperous, as they know they have no other alternative, but, notwithstanding this, they do not *pay him respect!!!* Such would not become philosophers. It means in fact that they wait till a change of fortune places a worthier person in his place.

TALE 22.

یکي را از ملوک مرضي هایل بود که اعاده ذکر آن موجه نبود طایفهٔ
حکماي یونان متفق شدند که مر این دردرا دوایي نیست مگر زهرهٔ
آدمي که بچندین صفت موصوف بود ملک بفرمود طلب کردند
دهقان پسري یافتند بدان صفت که حکما گفته اند ملک پدر ومادرش
بخواند وبنعمت بیکران خوشنود گردانید وقاضي فتوی داد که خون
یکي از رعیت ریختن براي بسلامتي نفس پادشاه روا باشد

1 To one—2 of—3 the king's—4 a disease—5 terrible, horrible—6 was, had—7 that—8 the repetition, return, causing to return—9 mention, explanation, recital, remembrance—10 of that—11 proper, agreeable, acceptable—12 would not be, was not—13 a band—14 of physicians—15 of Greece—16 were of one accord, agreed, decided, unanimous—17 that—18 a redundant particle—19 this—20 of pain—21 medicine is not—22 except, but—23 the gall—24 of a man—[25 who—26 with some, certain—27 qualities, properties—28 endowed, famed for—29 was]—30 the king—31 ordered—32 they should seek for—33 a peasant's—34 son—35 they found—36 with that quality, property—37 which, that—38 the physicians had said—39 the king—40 his father—41 and his mother—42 called—43 and by gifts, favours, wealth—44 without limit, bound, immense—45 pleased, delighted, contented—46 turned, made—47 and the cazy—48 gave a decision, order, final command—49 that—50 the blood—51 of one of—52 peasants—53 to spill, scatter—54 on account of, for—55 the healthy—56 temperament, spirit, substance—57 of the king—58 may be lawful, was lawful.

A certain king had a terrible disease, the nature of which it is not proper to mention. A number of Greek physicians agreed, that there was no other remedy for this disease, but the gall of a man, *of some particular description.** The king ordered such an one to be sought for, and they found a peasant's son with the properties which the physicians had described. The king sent for the lad's father and mother, and by offering a great reward gained their consent; and the cazy gave his decision that it was lawful to shed the blood of a subject for restoring the health of the monarch.

* *Revised from No. 25 to No. 29.*—"Endowed with certain (peculiar) properties.

1 جلاد 2 قصد 3 کشتنش 4 کرد 5 پسر 6 روي 7 بسوي 8 آسمان 9 کرد 10 وبخندید

11 ملک گفت 12 که 13 درین 14 حالت 15 چه جاي 16 خنده است 17 پسر گفت 18 ناز

19 فرزندان 20 برپدرومادر 21 باشد 22 ودعوي 23 پیش 24 قاضي 25 برند 26 وداد 27 ازپادشاهان

28 خواهند 29 اکنون 30 پدر و مادر 31 بعلت 32 حطام 33 دنیا 34 مرا 35 بخون 36 درسپردند

37 و قاضي 38 بکشتنم 39 فتوي 40 داد 41 و سلطان 42 صحت 43 خویش 44 در هلاک 45 من

46 بیند 47 بجز 48 خداي تعالی 49 پناهي ندارم

1 The executioner—2 the intention—3 to kill him—4 did—5 the son—[6 his face]—7 in the direction, side—8 of heaven, the skies—9 did, (*i. e.*, turned) —10 and laughed—11 the king said—12 that—13 in this—14 state—15 what place—16 is for laughing—17 the son said—18 affection—19 children, boys—20 from father and mother—21 should be, look for—22 and a suit, plaint—23 before—24 the cazy—25 they take, lay, refer—26 and justice—27 from king's—28 they desire, expect—29 now—30 father and mother—[31 by cause, pretext, tenderness, scrupulousness—32 dry, brittle, weak, frail, feeble, paltry—33 of the world]—34 me—35 in slaughter, blood—36 have deposited, given in charge, made over—37 and the cazy—38 to kill me—39 the final order, decree—40 has given—41 and the king—[42 health—43 his own—44 in death—45 of me—46 sees]—[47 with the exception, except—48 of the high God—49 I possess no protection, refuge, asylum, shade, shelter.]

The executioner prepared to put him to death, upon which the youth turned *his eyes** towards heaven, and laughed. The king asked, " What there could be in his present condition, which could possibly excite mirth." He replied. " Children look to their parents for affection, a suit is referred to the cazy; and justice is expected from the monarch. Now my father and mother, *seduced by vain worldly considerations,*† having consented to the shedding of my blood; the judge having sentenced me to die; and the king, *for the sake of his own health,*‡ having consented to my death; *where am I to seek refuge excepting in the high God?*"§

* *Revised No.* 6.—Read "his face."

† *Revised from No.* 31 *to No.* 33.—" By means of a paltry worldly pretext."

‡ *Revised from No.* 42 *to No.* 46.—" In my death sees his own (restoration to) health."

§ *Revised from No.* 47 *to No.* 49.—" With the exception of the high God, I possess no refuge.

Remark.—This translation (*i. e.*, " by a means of a paltry worldly pretext,") does not alter the opinion that the parents did so for " vain worldly considerations" that is, for " money," but they did not *openly* devote their son on *these* grounds. It was on the *pretext* or excuse that such was merely to save the monarch's life; therefore, as the Persian runs thus, I have revised the passage.

بيت

پیش که بر آورم ز دستت فریاد

هم پیش تو از دست تو میخواهم داد

سلطان را دل ازین سخن بهم بر آمد و آب در دیده بگردانید

و گفت هلاک من اولیترست از خون بیگناهي ریختن سروچشمش

ببوسید و در کنار گرفت و نعمت بیکران بخشید و آزاد کرد گویند

که ملک هم دران هفته شفا یافت

قطعه

همچنان در فکر آن بیتم که گفت پیلبانی برلب دریاي نیل

زیر پایت گرندانی حال مور همچو حالتست زیر پاي پیل

1 Before—2 whom—3 shall I go—4 from your hand—5 complaint, (*i. e.*, to complain)—6 also same, mutual, with, even, likewise—7 in front, before—8 of you—9 from—10 your hand—11 I wish for justice—12 the king's—13 heart—14 from this—15 speech—16 became troubled—17 and water—18 in eyes—19 surrounded, filled up—20 and said—21 my death—22 is better—23 than blood—24 of an innocent person—25 to spill, scatter, shed—26 his head and eyes—27 he kissed—28 and in—29 embrace, seized, clasped—30 and gifts, favours, wealth—31 beyond, bounds, immense—32 bestowed—33 and set him at liberty—34 they say—35 that—36 the king—37 also, even—38 in that—39 week—40 health—41 obtained, got, received—42 thus—43 in—44 the thought—45 of that—46 verse I am—47 that—48 repeated, said—49 the elephant driver—50 on the banks—51 of the river—52 Nile—53 under—54 your foot—55 if you know not—56 the state, condition—57 of the ant—58 thus, resembles—59 your state—60 under—61 the foot—62 of an elephant.

"Unto whom shall I prefer my suit, since it is against you that I seek justice?" The king's heart being troubled at these words, the tears stood in his eyes, and he said, "It is better for me to die, than that the blood of an innocent person should be shed." He kissed his head and eyes, and embraced him, and after bestowing considerable gifts, set him at liberty. They say also that in the same week the king was cured of his distemper. In application to this, I recollect the verse which the elephant driver rehearsed on the banks of the river Nile. "If you are ignorant of the state of the ant under your foot, know that it resembles your own condition, under the foot of the elephant."

TALE 23.

يكي از بندگان عمروليث گريخته بود كسان در عقبش رفتند
وباز آوردند وزيررا باوي غرضي بود اشارت بكشتن او كرد تا دگر
بندگان چنين حركت نكنند بنده پيش عمروليث سر برزمين
نهاد و گفت

بيت

هر چه رود بر سرم چون تو پسندي رواست
بنده چه دعوي كند حكم خداوند راست

1 One of—2 the slaves—3 of Umroolais—4 had absconded, run off—[5 some persons—6 in, at—7 his back, rear, heel, behind, after—8 went]—9 and they brought him back—[10 the vizier—11 towards him, with him—12 had a spite, design, wish, object, aim, interest, hatred, interestedness, selfishness, want, use, occasion—13 a hint, sign, signal—14 to kill—15 him—16 gave did]—17 so that—18 the other, another—19 slaves—20 such—21 action—22 should not do—23 the slave—24 before, in front—25 of Umroolais—26 head—27 on ground—28 placed, prostrated, bent down—29 and said—30 whatever—31 goes, occurs, happens—32 on or over my head, to me—33 when—34 you approve—35 is proper, legal—36 the slave—37 what—38 claim, plaint, plea—39 can make, can do—[40 the order—41 of the Lord—42 just, true, right, (is understood).]

One of the slaves of Umroolais having absconded, *a person was sent in pursuit** of him, and brought him back. The vizier, *being inimical to him, commanded him to be put to death,*† in order to deter other slaves from committing the like offence. The slave prostrated himself before Umroolais, and said, " Whatever may happen to me with your approbation is lawful, what plea can the slave offer *against the sentence of his Lord?*"‡

* *Revised from No.* 5 *to No.* 8.—" Persons went in pursuit of him." † *Revised from No.* 10 *to No.* 16.—" Had a spite against him and hinted, (*i. e.*, to Umroolais,) to put him to death." ‡ *Revised from No.* 40 *to No.* 42 —" The order of his Lord is just."

Remark.—He did not *actually* mean that the order was just, it is an expression as used to a superior, in the same manner as the natives say, "You are my father and mother," (*i. e.*, my protector or cherisher.)

اما بموجب آنکه پروردهٔ نعمت این خاندانم نخواهم که درقیامت

بخون من گرفتار آئي اگر این بنده بخواهي کشت باري بتاویل شرع

بکش تا در قیامت مواخذ نباشي

1 But—2 on account of, agreeable to—3 that—4 nourished—5 by favours, bounties—6 of this—7 household I am—8 I wish not—9 that—10 at the judgment, resurrection—11 by my blood—12 you should become charged, imprisoned—13 if—14 this—15 slave—16 you desire or wish to kill—17 at length, then—18 by the interpretation, explanation, elucidation—19 of the law—20 kill—21 so that in—22 the resurrection, last day—23 you may not be punished, called to account, reprehended.

"But seeing that I have been brought up under the bounties of your house, I do not wish that at the resurrection you should be charged with my blood: if you are resolved to kill your slave, do it conformably to the interpretation of the law, in order that at the resurrection you may not suffer reproach."

ملک گفت تاویل چه گونه کنم گفت اجازت فرمائي تا من
وزیررا بشکم آنگه بقصاص او مرا بفرماي کشتن تابحق کشته باشي
ملک بخندید و وزیررا گفت چه مصلحت مي بیني گفت
اي خداوند بصدقه گور پدرت این حرام زاده را ازاد کن تا مرا
هم دربلا نیفگند گناه از منست که قول حکما را معتبر نداشتم
که گفته اند

قطعه

چو کردي با کلوخ انداز پیکار سرخود را بناداني شکستي
چون تیرانداختي درروي دشمن حذرکن کاندر آماجش نشستي

1 The king—2 said—3 the interpretation, (*i. e.*, of the law)—4 in what—5 way, mode—6 shall I do—7 he said the permission—8 command, give, grant —9 that I—10 the vizier—11 should kill—12 then—13 in retaliation—14 of him—15 to me—16 order, command—17 to kill—18 so that justly, with justice—19 may be killed—20 the king—21 laughed—22 and to the vizier—23 said—24 what—25 advice, what is proper—26 do you see—27 he said—28 O! Lord—29 as an offering, alms—30 at the tomb—31 of your father—32 this—33 base born, rogue—34 liberate, set free—35 so that I, to me—36 also —37 in misfortune—38 may not throw, hurl, cause to fall—[39 the fault]—40 is from me, on my side—[41 because—42 the saying of the sages—43 credible, trustworthy, worthy of confidence—44 I did not keep, hold, consider—45 who—46 have said]—47 when—48 you have done—49 with a hurler of clods, (from کلوخ a clod of earth and انداختن to hurl, throw)—50 fight, battle, combat—51 your own head—52 by foolishness—53 you break—54 when—55 you have fired an arrow, (from تیر an arrow and انداختن to throw)—56 at the face—57 of an enemy—58 take care—59 that under, in —60 his butt, mark, aim—61 how you sit (*i. e.*, you sit not.)

The king asked after what manner shall I expound it? He replied, "Give me leave to kill the vizier, and then in retaliation for him, order me to be put to death, that you may kill me justly." The king laughed, and asked the vizier what was his advice on the occasion. He replied, "O my Lord, as an offering to the tomb of your father, liberate this rogue, in order that I also may not fall into calamity. The *crime** is on my side, *for not having observed the words of the sages, who say,*† "When you combat with one who slings clods of earth, you break your own head by your folly: when you shoot at the face of your enemy, be careful that you sit out of his aim."

* *Revised No.* 39.—"Read fault." † *Revised from No.* 41 *to No.* 46.—"Because I placed no confidence in the saying of the sages who have remarked."

TALE 24.

ملک زوزن را خواجهٔ بود کریم النفس ونیک محضر که همگنان را

در مواجه خدمت کردي ودر غیبت نیکو گفتي اتفاق ازوي حرکتي

در نظر ملک ناپسندیده آمد مصادره کرد و عقوبت فرمود

1 The king of Zuzan—2 had a governor—3 of kind disposition, (from کریم kind and نفس disposition, temperament)—4 and good—5 appearance—6 who—7 to all, every one—8 in presence, confronting—9 paid his respects, was affable—10 and in absence, (also slander, detraction)—11 well—12 spoke—13 by chance—14 from him—15 an action—16 in the sight—17 of king—18 was disagreeable, became unacceptable—19 he fined him—20 and ordered punishment.

A king of Zuzan had a minister of a beneficent spirit and amiable disposition who treated all persons with civility, when present; and spoke well of them when absent. It happened that some action of his having displeased the king, he mulcted him and ordered him to be chastised.

سرهنگان[1] ملک[2] بسوابق[3] نعمت[4] معترف[5] بودند[6] و بشکر[7] آن[8]
مرتهن[9] پس[10] در مدت[11] توکیل او[12] رفق[13] و ملاطفت[14] کردند[15] و زجر[16]
و معاتبت[17] روا نداشتندي[18]

قطعه

صلح[19] با دشمن[20] اگر[21] خواهي[22] هرگه[23] که ترا[24]
در قفا[25] عیب کند[26] در نظرش[27] تحسین کن[28]
سخن[29] آخر[30] بدهن[31] میگذرد[32] موذيرا[33]
سخنش[34] تلخ[35] نخواهي[36] دهنش[37] شیرین کن[38]

1 The officers of justice—2 of the king—3 on account of former—4 favours—5 acknowledging, declaring, avowing—6 were—7 and thankful, with thanks, praise—8 of them—9 were pledged—10 at last, therefore—11 during the time—12 of his state of custody—13 kindness—14 and benignity, kindness—15 they did—16 and harshness—17 and anger, reproof—18 did not allow—19 peace—20 with enemy—21 if—22 you wish—23 wherever—24 that to you—25 in absence—26 he slanders—27 in his presence—28 praise him—29 the word, speech—30 at last, in the end—31 from the mouth—32 issues, will proceed, pass from—33 the vexer, tormentor, troubler, hurter, noxious person—34 his speech, words—35 bitter—36 you wish not—37 his mouth—38 make sweet.

The king's officers, mindful of his former benefits, considered themselves pledged thereby to shew him gratitude; therefore whilst he was under their custody, they treated him with courtesy and kindness, neither exercised any severity nor allowed any reproaches. If you wish to preserve peace with your enemy, whenever he slanders you in your absence, in return praise him to his face; at any rate as the words will issue from the lips of the pernicious man, if you wish that his speech should not be bitter, make his mouth sweet.

انچه مضمون خطاب ملک بود از عهدهٔ بعضي بيرون آمد
و به بقيتي در زندان بماند يکي از ملوک آن نواحي در خفيه
پيغامش فرستاد که ملوک آن طرف قدر چنان بزرگواري
ندانستند و بي عزتي کردند اگر خاطر عزيز فلان احسن الله
عواقبه بجانب ما التفات کند در رعايت خاطرش هرچه تمامتر
سعي کرده شود که اعيان اين مملکت بديدار او مفتخر و جواب
مکتوب را منتظر

1 That which—2 the meaning, cause, substance—3 of the anger—4 of the king—5 was—6 from, of, by, with—7 a commission, office, post—8 some, little, few—9 came out, was acquitted—10 and on account of the remainder—11 in prison—12 remained—13 one of—14 the king's—15 of that quarter, vicinity—16 secretly, privately—17 him a message—18 sent—19 that, saying, viz.—20 the kings—21 of that side—22 the state, dignity, value—23 of such—24 greatness, excellence—25 do not know—26 and dishonour, disgrace—27 have done—28 if—29 the heart, mind, inclination—30 of dear, precious—31 a certain one, person—32 easy—33 God—34 his future undertakings, after events—35 on our side—36 kindness—37 will do—[38 in paying attention—39 to his heart, inclinations, wishes, comforts—40 whatever—41 utmost, entirely, fully—42 endeavour—43 will be done]—44 because, for—45 the rulers, nobles—46 of these kingdoms—47 by seeing him, at his sight—48 proud—49 and answer—50 of written, (a letter)—51 are expecting, looking out for.

He was acquitted on some of the king's accusations, and for the remainder he continued in prison. One of the neighbouring princes privately sent him a message, saying, " The monarchs of that quarter know not the value of such excellence, and have dishonoured you: if the precious mind of such an one, (may God prosper his future undertakings,) will condescend to look towards us, *we, out of reverence to his virtue, will exert our utmost endeavours to satisfy him,** since the rulers of these dominions, will be honoured by the sight of him, and impatiently expect his answer to the letter."

* *Revised from No. 38 to No. 43.*—" In paying attention to his comfort every utmost endeavour shall be employed, (*i. e.*, " on our part," understood.)

خواجه برین وقوف یافت از خطر اندیشید جواب مختصر چنانکه
مصلحت دید بر ظهر ورق نوشت وروان کرد یکي از متعلقان ملک
برین واقعه مطلع شد و ملک را اعلام کرد و گفت فلان را که حبس
فرمودهٔ با ملوک نواحي مراسلت دارد ملک بهم برآمد وکشف این
خبر فرمود قاصد را بگرفتند و رساله را بخواندند نوشته بود که حسن
ظن بزرگان بیش از فضیلت بنده است وتشریف قبولي که فرموده اند
بنده را امکان اجابت آن نیست بحکم آنکه پروردهٔ نعمت این خاندانم
باندک مایهٔ تغیر خاطر باولي نعمت خود بیوفائي نتوان کرد که گفته اند

بیت

آنرا که بجاي تست هردم کرمي عذرش بنه ار کند بعمري ستمي

1 The governor, merchant—2 on this—3 became acquainted, understood its contents—4 of, from—5 the danger, fear—6 he reflected, thought—7 an answer—8 short—9 such as—10 appeared suitable, fit, proper—11 on—12 the back—13 of the letter, page—14 he wrote—15 and despatched it—16 one of —17 the attendants—18 of the king—19 in this—20 events, circumstances—21 became acquainted—22 and to the king—23 informed, gave information, apprized, made known—24 and said—25 a certain person—26 who—27 imprisonment—28 you ordered—29 with the king's—30 of the vicinity—31 corresponds with, possesses correspondence, letters—32 the king—33 became angry—34 and investigation—35 of this—66 news, affair—37 ordered—38 the courier, messenger—39 they seized—40 and the letter, the thing despatched, sent—41 they read—42 there was written—43 that—44 the good—45 opinion—46 of great men—47 more than, exceeds—48 the excellence, the due, right—49 of the slave is—[50 and honour—51 of acceptance—52 of that—53 they have ordered, said, directed—54 to this slave—55 possibility—56 of acceptance—57 of that—58 is not]—59 for that reason, because—60 nourished —61 by the favours, with the benefits—62 of this household I am—63 by a little—64 share, capital, quantity—65 of changed, altered—66 heart, mind—67 toward my benefactor, patron, (from ولي a lord, master and نعمت favour,)—68 my own—69 ingratitude, want of faith, treacherous, traitor—70 I cannot do—71 as it has been remarked—72 to him—73 who—74 towards you is, in your place is—75 every moment—76 kind, a granter of kindness, favours —77 his excuse, pardon—78 grant, place, lay down—79 if—80 he does—81 in a life time, during a long time, an age—82 an act of tyranny, injury.

"The minister understood the contents, and reflecting on the danger to which he was exposed, wrote a short answer, such as to him appeared advisable, on the back of the letter, and despatched it. One of the king's attendants, being informed of the circumstances, apprized the king thereof, and said, such an one, whom you ordered into confinement, holds correspondence with the neighbouring princes. The king was wroth, and ordered that the affair should be investigated. They seized the courier, and read the letter, on the back of which was written as follows, "The good opinion of the great exceeds the merit of this servant, *but it is impossible to accept the offer which you have made me*;* for having been nourished by the bounty of this illustrious house, I cannot be ungrateful to my benefactor on account of a trifling change in his sentiments; for it has been said, "Excuse him who hath conferred continual benefits, if during the course of your life he doeth you only a single injury."

* *Revised from No. 50 to No. 58.*—"But the honour of accepting, what you have offered is, (to this slave) impossible."

1 ملک را 2 حق شناسي 3 او 4 پسند آمد 5 نعمت 6 و خلعت 7 بخشید

8 و عذر 9 خواست 10 که 11 خطا 12 کردم 13 و ترا 14 بي گناه 15 بیازاردم 16 گفت 17 اي

18 خداوند 19 بنده 20 در 21 ین 22 حالت 23 شمارا 24 گناهي 25 نمي بیند 26 بلکه 27 تقدیر

28 خدایتعالی 29 چنین 30 بود 31 که 32 مر 33 ین 34 بنده را 35 مکروهي 36 برسد 37 پس

38 بدست 39 تو 40 اولیتر 41 که 42 سوابق 43 نعمت 44 برین 45 بنده 46 داري 47 و ایادي

48 منت

1 To the king—2 the knowledge of right, fidelity, (from حق right, just, and شناختن to know)—3 of him, his—4 became approved, was liked—5 favour, benefit—6 and dress of honour—7 bestowed, gave—8 and forgiveness—9 asked, wished for—10 that, viz.—11 mistake, fault—12 I committed, did—13 and to you—14 without crime, innocent—15 I grieved, annoyed—16 he said—17 O!—18 lord, master—19 the slave—20 in—21 this—22 state, circumstance, case—23 to you—24 criminal, guilty of wrong—25 does not consider, do not see—[26 but—27 the fate, decree—28 of the great God—29 thus—30 was—31 that, viz., that—*(32 a redundant particle)*—33 this—34 slave—35 hated, detestable, abhorred, disgusting, odious, (*i. e.*, misfortune)—36 should arrive, fall upon—37 therefore—38 by hand, at the hand—39 of you—40 best—41 who—42 former—43 benefits, favours—44 on this—45 slave—46 you possess, are entitled to—47 and benefits, (from يد hand, power, aid, surrender, submission)—48 thanksgiving, praise, grace.]

The king commended his fidelity, bestowed on him a largess and a dress of honour, and asked his forgiveness, saying, "I committed a mistake, and injured you who are innocent." He replied, "O my lord! your servant does not consider you as criminal in this case, *but since it was the decree of heaven that a misfortune should befal me, it was best that it should come from the hand which had for so long a time bestowed favour and kindness on this servant.*"*

* *Revised from No.* 26 *to No.* 48.—But thus the great God decreed! viz., that misfortune should fall on this slave, therefore it is best from your hands who have a right to expect submission, on the part of this slave, on whom you have conferred previous favours.

مثنوي

گر گزندت رسد ز خلق مرنج   که نه راحت رسد ز خلق نه رنج

از خدا دان خلاف دشمن ودوست   که دل هردو در تصرف اوست

گرچه تیر از کمان همي‌گذرد   از کمان دار بیند اهل خرد

1 If—2 injury to you, your injury, misfortune to you—3 reaches, arrives—4 from the creation, mortals—5 do not grieve—6 because—7 not—8 ease, pleasure, tranquillity—9 arrives—10 from the creation, mortals—11 nor—12 distress, pain—13 from—14 God—15 know, understand—16 the opposition, falsehood, contrariety—17 of the enemy—18 and friend—19 because—20 the hearts—21 of both, each two—22 in, at—[23 the disposal, use, sway, possession]—24 of him is—25 although—26 the arrow—27 from—28 the bow—29 passes from, issues—30 from, to—31 the possessor of the bow, (*i. e.*, archer—32 looks to—33 the man, person—34 of wisdom.

"Grieve not if thou shouldest suffer injury from mankind, since neither tranquillity nor distress cometh from them: know that from God proceed the contrarieties of enemy and friend, the hearts of both being under his *guidance* :* although the arrow issues from the bow, yet those who are wise look to the archer."

* *Revised No.* 23.—Rather read "possession," or "at his disposal."

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TALE 25.

یکی از ملوک عرب متعلقان دیوان را فرمود که مرسوم

فلانرا چندانکه هست مضاعف کنند که ملازم درگاه است

ومترصد فرمان وساير خدمتگاران بلهو و لعب مشغول اند ودر

اداي خدمت متهاون صاحبدلي بشنيد وگفت علوّ درجات

بندگان بدرگاه حق جل وعلا همين مثال دارد

1 One—2 of—3 the kings—4 of Arabia—5 the domestics, hangers on, dependants, people connected with, or attached to any office, &c., &c.—6 of a tribunal, divan, a minister, or secretary—7 ordered, directed—8 that—9 pay, usual allowance, prescribed, accustomed—10 of a certain one—11 as much, whatever, as many—12 it is—13 double, increased, multiplied—14 should do—15 because—16 a servant, attendant, assiduous, diligent, attached to—17 of the court is—[18 and expecting, watching, gazing at, contemplating, exploring—19 orders]—20 and all—21 the servants, dependants—[22 in play, sport, mirth, fun, amusement—23 and playing, game, sport—24 are occupied]—25 and in—26 the performance—27 of service—28 negligent, lazy—29 a man of wisdom, penetration—30 heard—31 and said—[32 the high, lofty—33 ranks, degrees, places—34 of slaves, servants—35 in the court—36 of right, just, true—37 glory, majesty, is eminent in majesty and glory—38 and glory, sublimity, superiority—39 even this, this very—40 simile, likeness, similitude, parable—41 possess, hold, enjoy.]

A king of Arabia commanded his ministers to double the stipend of some one, because he was constant in his attendance, *and always attentive to his duty*,* whilst the rest of the courtiers *were dissipated in their manners*,† and negligent of their business. A man of penetration, hearing this, remarked, *"That the high ranks of servants in the court of heaven are conferred in the same manner."*

* *Revised from No.* 18 *to No.* 19.—And anticipates, (or watches for) orders. † *Revised from No.* 22 *to No.* 24.—"Are occupied in sports and amusements." ‡ "*Revised From No.* 32 *to No.* 41.—That the higher ranks of dependants of the sublime and truly glorious court, (*i. e.*, heaven,) possess a like similitude."

نظم

1 2 3 4 5 6 7
دو بامداد گر آید کسي بخدمت شاه
8 9 10 11 12 13
سیوم هرآینه دروي کند بلطف نگاه
14 15 16
امید هست پرستندگان مخلص را
17 18 19 20 21
که نا امید نگردند ز آستان اله

مثنوي

22 23 24 25 26 27 28 29
مهتري در قبول فرمانست ترک فرمان دلیل حرمانست
30 31 32 33 34 35 36 37
هرکه سیماي راستان دارد سر خدمت بر آستان دارد

1 Two—2 mornings—3 if—4 comes, enters—5 any one—6 in the service—7 of the king—8 the third—9 truly, certainly—10 on him—11 will do, will cast, throw—12 with kindness—13 a glance, look—14 there is hope—15 to the worshippers—16 sincere, true—17 that—18 without hope, despairing—19 will not turn—20 from the threshold—21 of God—[22 greatness—23 on—24 consent, accepting, assent, receiving—25 of order is—26 the forsaking—27 of orders, commands—28 the proof, argument, demonstration, a guide—29 of repulse is, of disappointment is—30 whoever—31 the forehead, brow—32 of the true, right, upright, honest—33 possesses—34 the head—35 of service, duty, attendance—36 on the threshold—37 places, puts.]

If a person is vigilant in the service of a monarch during two days, on the third day he will certainly be regarded with kindness. The sincere worshippers entertain expectation that they shall not return from the threshold of God unrewarded. *Obedience insures greatness, whilst disobedience leads to a repulse: whosoever possesseth the qualities of righteousness, placeth his head on the threshold of obedience.**

* *Revised from No.* 22 *to No.* 37.—Greatness depends on the obedience of orders, disobedience is a guide to disappointment. Whoever possesses the "brow of the upright," places the "head of obedience" on the threshold.

TALE 26.

ظالم را حکایت کنند که هیزم درویشان خریدي بحیف و
تونگران را دادي بطرح صاحبدلي براو بگذشت و گفت

بیت

ماري تو که هرکرا به بیني بزني یا بوم که هرکجا نشیني بکني

قطعه

زورت ار پیش میرود باما با خداوند غیب دان نرود

1 A tyrant, oppressor, unjust one—2 a story—3 they tell, do, relate—4 who—5 the firewood—6 of the poor, durwaishes—7 bought—8 by oppression, iniquity, ah! alas! a pity—9 and—10 to the rich, wealthy, folks—11 gave—12 by placing, *i.e.*, almost as they choose, gratuitously, manner, mode, position, establishment—13 a man of judgment, judicious person—14 on him, by him—15 passed—16 and said—17 a snake—18 you—(*are* understood)—19 that, who—20 whoever—21 you see, observe—22 you bite—23 or—24 an owl—25 that—26 every place, everywhere—27 you sit, perch—28 you destroy, dig up, exterminate, destroy, ruin, desolate—[29 your tyranny, force, power—30 although, if—31 before, in front—32 passes—33 with us—34 with—35 the lord, master—36 skilled in discovering mysteries, a diviner, omniscient, a seer, the Almighty—37 will not pass, passes not.]

They tell a story of an oppressor who purchased firewood from the poor by force, and gave it gratuitously to the rich. A judicious man, passing that way said, "You are a snake that bites every one you see; or an owl that destroys every place where you sit:" *although your injustice may pass unpunished amongst us, it will not escape the observation of that God to whom all secrets are revealed.*

* *Revised from No. 29 to No. 37.*—Although your tyranny passes with us it will not pass (*i. e.*, unpunished) with the omniscient Lord.

زورمندي مکن برآهل زمين تا دعائي بر آسمان نرود
ظالم ازين سخن برنجيد وروي ازو درهم کشيد و برو التفاتي
نکرد تاشبي که آتش از مطبخ در انبار هيزمش افتاد و ساير
املاکش بسوخت واز بستر نرم برخاکستر گرمش نشاند اتفاق
همان صاحبدل برو بگذشت شنيدش که با ياران همي گفت
ندانم که اين آتش از کجا در سراي من افتاد گفت از دود
دل درويشان

1 Oppression, injury—2 do not—3 on the people—4 of the earth—[5 so that—6 invocations, prayers, imprecations—7 on, towards—8 the sky—9 may not go, proceed]—10 the tyrant, oppressor—11 from this, by this—12 speech, word—13 became vexed, was annoyed—14 and face—15 from him—16 together—17 drew, (*i. e.*, frowned)—18 and—19 on him, towards him—20 kindness—21 did not do—22 till one night—23 that, when—24 fire—25 from—26 kitchen—27 in, on, upon, amongst—28 the heap, stock, mass—29 of his firewood—30 fill, burst out—31 and all—32 his goods, property—33 burnt up, consumed—34 and of, to—35 bed—36 soft—37 with ashes—38 his warm—[39 impressed, marked]—40 by chance—41 that very, the same—42 man of judgment, wise one—43 towards him, near him, by him—44 passed—45 he heard him—46 that—47 with—48 his friends—49 was saying—50 I know not—51 that—52 this—53 fire—54 from—55 where, whence—56 in, upon—57 the house—58 of me, mine, my—59 has arisen, fallen, broken out—60 he said—61 from—62 the smoke—63 of the heart—64 of the poor, of durwaishes, beggars.

Injure not the inhabitants of this world, *that the sighs of the oppressed may not ascend to heaven.** The oppressor was displeased at his words, frowned on him, and took no farther notice of him, until one night, when fire issuing from the kitchen, caught the stock of wood, and consumed all his goods; when his soft bed *became a seat*† of warm ashes. It happened that this same judicious person passing by, and hearing him say to his friends, "I know not from whence this fire fell upon my house," replied, "From the smoke of the hearts of the poor."

* *Revised from No. 5 to No. 9.*—So that the imprecations (*i. e.*, of the oppressed) may not ascend to the skies. † *Revised No. 39.*—Became marked or soiled, (*i. e.*, with ashes scattered over it).

قطعه

حذرکن ز دود درونهاي ريش که ريش درون عاقبت سرکند
بهم بر مکن تا تواني دلي که آهي جهاني بهم برکند

حکمت

بر تاج شاه کيخسرو نوشته بود

قطعه

چه سالهاي فراوان وعمرهاي دراز
که خلق بر سرما برزمين بخواهد رفت
چنانکه دست بدست آمدست بما
بدستهاي دگر همچنين بخواهد رفت

[1 Take care, be cautious—2 from, of—3 the smoke, exhalation—4 of inside, internal, inward—5 wound]—6 because—7 an inward wound, sore—8 at last, in the end—9 will come to a head, break out—10 rage, anger, indignation, together—11 on, upon, towards—12 do not—13 as far as—14 you are able, is in your power—15 a heart—16 because—17 a sigh—18 a world, universe—19 may or can overturn, upset, root up—20 on, upon—21 the crown, diadem—22 of king—23 Kaikusrou—24 was written—[25 what—26 years—27 long, wide, ample—28 and ages—29 long]—30 that—31 mankind, mortals—32 on, upon—33 my head—34 in the earth, ground—35 will pass, or go over, walk—36 as, in the same manner—37 from hand—38 to hand, in hand—39 it has come, it came—40 to me—41 into hands—42 of others—43 in the same way, mode, manner, style—44 will go, shall pass into.

*Beware of the groans of the wounded souls,** since the inward sore will at length break out; oppress not to the utmost a single heart, for a single sigh has power to overset a whole world. On the crown of Kaikusrou was the following inscription, "*For how many years, during what space of time,*† shall men pass over my grave? As the kingdom came to me by succession, in like manner shall it pass to the hands of others."

* *Revised from No.* 1 *to No.* 5.—Beware of the fumes from an inward wound (*i. e.*, the sighs of wounded hearts). † *Revised from No.* 25 *to No.* 29.—What long years? And protracted ages?

TALE 27.

یکي در صنعت کشتي بسرآمده بود سه صد و شصت بند
فاخره درین علم دانستي وهرروز بنوعي کشتي گرفتي مگر گوشه
خاطرش با جمال یکي از شاگردان میلي داشت سه صد وپنجاه
ونه بندش درآموخت مگر یک بند که در تعلیم آن
دفع انداختي پسر در صنعت وقوت بسرآمد وکسي را با او
امکان مقاومت نبودي تا بحدي که پیش سلطان گفت
استاد را فضیلتي که بر منست ازرویه بزرگي وحق تربیت است
والا بقوت ازو کمتر نیستم وبصنعت بااو برابرم

1 One, a certain person—2 in—3 the skill, art, profession—4 of wrestling—5 had reached the head, (*i.e.,*) was perfect—6 three hundred—7 and—8 sixty—9 a bond, knot, an artful grasp in wrestling—10 good, excellent, valuable, precious—11 in this—12 science, art, skill, knowledge—13 he knew, was acquainted with—14 and every day—15 in a way, manner, kind, species, sort—16 grappled, wrestled—17 but—18 the corner, retirement, privacy—19 of his heart, mind—20 with, on, towards—21 handsome—22 one—23 of pupils—24 possessed a regard, entertained a respect, loved, was attached to—25 three hundred—26 and fifty—27 and nine—28 his sleights, cunning grasps—29 taught—30 but—31 one—32 sleight—33 which, that—34 in—35 teaching—36 that—37 he kept away from him, prevented him learning, kept to himself, (from دفع repulsion, preventing, warding off, averting, and انداختن to throw, cast, shake, eject, rush, hurl)—38 the boy, a son—39 in—40 the art, skill—41 and strength, power—42 arrived at the head, became perfect—43 and any one—44 with him—45 the power, possibility—46 of opposition, resistance in fight—47 was not—48 so—49 to a degree, limit, bound—50 that—51 before, in front—52 of the sultan—53 he said—54 my master, the master—55 excellence, perfection, superiority—56 that—57 on me is, over me is—58 on account—59 of greatness, age—60 and right, due—61 of teaching is, from having given education—62 otherwise—63 in force, strength—64 with him, of him—65 less, inferior—66 I am not—67 and in skill, art—68 with him—69 I am equal, the same, even, I am his match.

A person had arrived at the head of his profession in the art of wrestling; he knew three hundred and sixty capital sleights in this art, and every day exhibited something new; but having a sincere regard for a beautiful youth, one of his scholars, he taught him three hundred and fifty-nine sleights, reserving however one sleight to himself. The youth excelled so much in skill and in strength, that no one was able to cope with him. He at length boasted, before the sultan, that the superiority which he allowed his master to maintain over him, was out of respect to his years, and the consideration of having been his instructor; for otherwise he was not inferior in strength, and was his equal in point of skill.

ملک را این ترک ادب ازوي پسندیده نیامد بفرمود تا

مصارعت کنند مقامي متسع معین کردند ارکان دولت و اعیان حضرت

حاضر شدند پسر چو پیل مست درآمد بصدمتي که اگر

کوه آهنین بودي از جاي بر کندي

1 To the king—2 this—3 forsaking—4 of manners, politeness—5 from him, on his part—6 pleasing, agreeable—7 did not come, seem, appear—8 he ordered—9 so that—10 wrestling, trial of skill in the grasp, (from صرعة wrestling)—11 they should do—12 a place, spot, situation—13 expanding, extensive—14 they appointed—15 the pillars of state, (*i. e.*, ministers)—16 and the eyes of majesty, (*i. e.*, the grandees, nobles)—17 were present—18 the boy, youth—19 like—20 an elephant—21 lusty, wanton, proud, lascivious—22 came in, entered—23 with a shock, percussion—24 that—25 if—26 a mountain—27 of iron—28 had been—29 from its place—30 would have upset, removed, rooted up.

The king did not approve of this disrespectful conduct, and commanded that there should be a trial of skill. An extensive spot was appointed for the occasion. The ministers of state, and other grandees of the court, were in attendance. The youth, like a lustful elephant, entered, with a percussion, that would have removed, from its base, a mountain of iron.

استاد دانست که جوان ازو بقوت برترست بدان بند

غريب که از وي پنهان داشته بود باوي درآويخت جوان دفع آن

ندانست استاد بدو دست اززمين برداشت وبر بالاي سر

برد وبرزمين زد غريو ازخلق برخاست ملک فرمود تا استادرا

خلعت ونعمت دادند وپسررا زجر وملامت کرد که باپرورنده

خويش دعوي مقاومت کردي وبسر نبردي.

1 The master, teacher—2 knew, was aware—3 that—4 the youth—5 from him—6 in strength—7 is greater, above, superior—[8 with that—9 sleight, grasp—10 rare wonderful, cunning—11 that, which, viz.—12 from—13 him, (*i.e.*, the youth)—14 hid, secret—15 had kept, placed—16 with him—17 grappled, seized, laid hold, clung to]—18 the youth—19 repelling that—20 did not understand, was not up to, did not know—21 the master—22 with two hands—23 from the earth, ground—24 raised, lifted up—25 and on—26 over, above—27 his head—28 carried, lifted—29 and on the ground—30 dashed, threw, struck—31 a shout, noise—32 from the people, multitude—33 arose, proceeded from—34 the king—35 ordered—36 so that—37 to the master—38 dress of honour—39 and money, presents, gifts favours—40 they gave, bestowed—41 and to the youth—42 reproof—43 and reprehension gave, administered reproof—44 saying, viz., that—45 with, or towards nourisher—46 your own—47 claim—48 of opposition, competition—49 you did—50 and did not succeed, carry it out (*i. e.*, failed).

The master, being sensible that the youth was his superior in strength, *attacked with the sleight which he had kept to himself.** The youth not being able to repel it, the master with both hands lifted him from the ground, and raising him over his head, flung him on the earth. The multitude shouted. The king commanded that a dress and a reward in money should be bestowed on the master; and reproved and derided the youth, for having presumed to put himself in competition with his benefactor, and for having failed in the attempt.

* *Revised from No.* 8 *to No.* 17.—Grappled him, using the rare sleight he had kept secret from him.

گفت اي خداوند استاد بزور و قوت برمن دست نيافت
بل كه در علم كشتي دقيقه مانده بود كه از من دريغ هميداشت
امروز بدان دقيقه برمن دست يافت استاد گفت از بهر چنين
روز نگه ميداشتم كه حكما گفته اند دوسترا چندان قوت مده
كه اگر دشمني كند بتواند نشنيدي كه چه گفت آنكه از
پروردهٔ خود جفا ديد

قطعه

يا وفا خود نبود درعالم يا مگر كس درين زمانهٔ نكرد
كس نياموخت علم تير از من كه مرا عاقبت نشانه نكرد

1 He said—2 O !—3 Lord, master—4 my teacher, master—5 by strength—6 and power, force]—7 over me—8 hand did not receive, (*i. e.*, did not beat, conquer)—9 but—10 in—11 the science, art, skill—12 of wrestling—13 a small part, a particle a trifling thing, minute—14 was remaining, remained—15 which—16 from me—17 he had withheld, had grudged to give—18 to-day—19 by that—20 trifling thing, (in the art)—21 over me—22 got the hand, (*i. e.*, conquered, vanquished)—23 the master—24 said—25 on account of, for—26 such, like this—27 day—28 I kept, reserved it—29 because—30 the sages—31 have remarked, said—32 to a friend—33 so much—34 power, strength—35 give not—36 that—37 if—38 enmity, hatred—39 should do, or be guilty of—40 should be able, have it in his power—41 have you not heard?—42 that—43 which, what—44 said—45 he who—46 from—47 nourished by self, one he had brought up, reared—48 saw oppression, (*i. e.*, suffered violence or injury from)—49 either—50 fidelity—51 itself—52 is not, was not—53 in the world—54 or—55 but, else—56 any one—57 in—58 this—59 time—60 does it not, has not practised—61 any one—62 did not learn—63 the science of the arrow (*i. e.*, archery)—64 from me—65 who—66 to me—67 in the end, at last—68 a butt, mark—69 did not make, did not do.

He said, "O king, my master did not gain the victory over me through strength, or *skill*,* but there remained a small part in the art of wrestling, which he had withheld from me, and by that small feint he got the better of me." The master observed, "I reserved it for such an occasion as the present; the sages having said, 'Put not yourself in the power of your friend, that if he should be disposed to be inimical, he may be able to effect his purpose.' Have you not heard what was said by a person who had suffered injury from one whom he had educated? 'Either there never was any gratitude in the world, or else no one at this time practises it. I never taught any one the art of archery, who in the end did not make a butt of me."

* *Revised No.* 6.—Read "power" or "force" instead of *skill*. N.B.—The very fact of the master having conquered the youth by means of the "minute sleight" he had reserved to himself, proves that it was certainly *skill* that won him the day, and not his "strength." N.B.—He *knew* the youth was his *superior* in strength, Vide former part of story استاد دانسته كه جوان از و بقوت برترست viz., at the commencement of this tale.

TALE 28.

7 6 5 4 3 2 1

درویش مجرد بگوشهٔ صحرایی نشسته بود پادشاهي برو

16 15 14 13 12 11 10 9 8

بگذشت درویش ازانجا که فراغ ملک قناعتست سر برنیاورد

23 22 21 20 19 18 17

و التفات نکرد وپادشاه ازانجا که سطوت سلطنت است

32 31 30 29 28 27 26 25 24

بهم برآمد و گفت این طایفه خرقه پوشان برمثال حیوانند وزیر

40 39 38 37 36 35 34 33

گفت پادشاه روي زمین برتو گذر کرد چرا خدمت نکردي و شرط

50 49 48 47 46 45 44 43 42 41

ادب بجاي نیاوردي گفت بگو ملک را توقع خدمت از کسي

61 60 59 58 57 56 55 54 53 52 51

دار که توقع نعمت ازتو دارد ودیگر بدان که ملوک از بهر

68 67 66 65 64 63 62

پاس رعایا اند نه رعایا از بهر طاعت ملوک

1 A durwaish, beggar—2 solitary, alone, unmarried, single—3 in a corner—4 of a desert—5 was sitting—6 a king—7 by him, on him, near him—8 passed—9 the durwaish—10 on that account, because—11 that—[12 leisure, competency, free from want, independence]—13 the kingdom—14 of contentment is—15 head—16 did not lift up, raise—17 and kindness, friendship, courtesy, respect, regard, attention—18 did not—19 and the king—20 on that account, because—21 that—22 power, force, violence—23 of the kingdom is—24 became angry—25 and said—26 this—27 band, tribe—28 of rag, (dress of a durwaish, a garment of patches)—29 wearers—30 like, resembling, in the manner—31 animals are—32 the vizier—33 said—34 the king—35 of the face of the earth—36 by you, on you—37 passed—38 why—39 did you not make your obeisance, pay your respects—40 and the condition, agreement, stipulation, rights—41 of politeness, manners—42 in the place, perform—43 did not bring, did not do—44 He said—45 say—46 to the king—47 hope, reliance, trust, expectation—48 of service, obedience—49 from—50 a person—51 place, look for—52 who—53 hope—54 of favours, benefits, wealth—55 from you—56 places, entertains—57 and moreover, besides, and also, further—58 know—59 that—60 kings—61 on account of, for—62 the guard, sentry, sentinel—63 of the subjects are—64 not—65 subjects—66 for, on account of, for the purpose—67 the obedience, paying respect—68 of kings.

A solitary durwaish had taken up his abode in a corner of a desert. The king passed him, and the durwaish, because *retirement** is the kingdom of contentment, did not lift up his head, nor shew any signs of politeness. The monarch, conscious of his superior dignity, was chagrined, and said, "This tribe of ragged mendicants resemble the brute beasts;" his vizier said to the durwaish, "When the monarch of the terrestial globe passed by you, why did not you do him homage, nor behave even with common good manners." He replied, "Tell the monarch of the earth to expect service from him who hopes to receive benefits, and let him know also, that the monarch is for the protection of his subjects, and not the subjects for the service of *the king*. (Read, of *kings.*)

* *Revised No.* 12.—"Independence," "competency." N. B—The feeling of independence, on the part of the durwaish, was caused by his having no care for the world, consequently his wants were few, *i. e.* merely his articles of daily food, which he had without applying to any great people for subsistence.

قطعه

1 پادشاه 2 پاسبان 3 درویشست 4 گرچه 5 نعمت 6 بفر 7 دولت 8 اوست
9 گوسپند 10 از براي 11 چوپان 12 نیست 13 بل که 14 چوپان 15 براي 16 خدمت 17 اوست

قطعه آخري

18 یکي 19 امروز 20 کامران 21 بیني 22 دیگریرا 23 دل 24 از 25 مجاهده 26 ریش
27 روز 28 که 29 چند 30 باش 31 تا 32 بخورد 33 خاک 34 مغز 35 سر 36 خیال 37 اندیش
38 فرق 39 شاهي 40 وبندگي 41 برخاست 42 چون 43 قضایي 44 نوشته 45 آید 46 پیش
47 ارکسي 48 خاک 49 مرده 50 باز کند 51 نشناسد 52 توانگر 53 از 54 درویش

1 The king—2 the sentinel—3 of the poor man is—4 although—5 wealth—6 with splendour, power, elegance, justice—7 money, wealth, affluence—8 is his—9 the sheep, lamb—10 for, on account of—11 the shepherd—12 is not—13 but—14 the shepherd—15 for, on account of, for the purpose—16 the service, work—17 of it is—18 one person—19 to-day—20 prosperous, affluent—21 you see—22 to another—23 heart—24 from—25 fighting for the faith, war against infidels, annoyances of the world—26 a wound, sore, hurt, injury—27 day—28 that—29 a few—30 remain, wait—31 so that—32 will eat—33 the earth—34 the brains—35 of the head—36-37 of the foolish thinker—38 the difference—39 of majesty—40 and slavery, servitude—41 ceases, breaks up—42 when—43 the fate, decree—44 written—45 comes—46 in front—47 if any one—48 the earth, tomb—49 of the dead—50 should open—51 he would not know—52 the rich—53 from—54 the poor, a durwaish, a beggar, mendicant.

"The king is the sentinel of the poor, although affluence, pomp and power, are his portion. The sheep are not for the shepherd, but the shepherd is for their service. To-day you will see one prosperous, and another labouring under an afflicted heart; wait only a few days, when the earth will consume the brains of the vain thinker. The difference between royalty and servitude ceases, when the decrees of fate are fulfilled. If any one should open the grave, he could not distinguish the rich man from the poor."

ملک

1 ملک را 2 گفتار 3 درویش 4 استوار 5 آمد 6 گفت 7 از من 8 چیزي 9 بخواه

10 گفت 11 آن 12 میخواهم 13 که 14 دگر 15 زحمت 16 من 17 ندهي 18 گفت 19 مرا

20 پندي 21 بده 22 گفت

بیت

23 دریاب 24 کنون 25 که 26 نعمتت 27 هست 28 بدست

29 کین 30 دولت 31 و ملک 32 میرود 33 دست 34 بدست

1 To the king—2 the saying—3 of the durwaish—4 solid, resolute, firm, strong, stable—5 came, appeared—[6 he said—7 from me—8 something—9 ask for, demand]—10 he said—11 that—12 I wish for, ask for—13 that—14 again, another time—15 trouble, annoyance, bother—16 to me—17 give not—18 he said—19 to me—20 a piece of advice—21 give—22 he replied—[23 think, reflect, consider—24 now, at this present time—25 that, whilst—26 your wealth—27 is—28 in your hand, possession—29 that this—30 wealth—31 and kingdom—32 goes, passes from—33 hand—34 to hand, *i. e.*, in succession].

This speech of the durwaish made a favourable impression on the king, who *commanded him to make known his wishes.** He replied, "I desire you not to trouble me again." The king said, "Give me some good advice." He replied, "*Reflect whilst you enjoy power, that wealth and dominion pass from one to another.*"†

* *Revised from No. 6 to No.* 9.—He said, "Ask something from me."

† *Revised from No.* 23 *to No.* 34.—Consider *now,* whilst you possess wealth, that *this very* wealth and kingdom, pass from hand to hand.

TALE 29.

1 2 3 4 5 6 7 8 9
يكي از وزرا پيش ذوالنون مصري رفت وهمت خواست
10 11 12 13 14 15 16 17 18
كه روز وشب بخدمت سلطان مشغولم وبخيرش اميد واز
19 20 21 22 23 24 25 26
عقوبتش ترسان ذوالنون بگريست وگفت اگر من از خداي تعالى
27 28 29 30 31 32 33 34
چنين ترسيدمي كه تو از سلطان از جمله صديقان بودمي

قطعه

35 36 37 38 39 40 41 42 43
گر نبودي اميد راحت ورنج پاي درويش بر فلك بودي
44 45 46 47 48 49 50 51
ور وزير از خدا بترسيدي همچنان ملك ملك بودي

[1 One—2 of—3 the ministers, viziers—4 before—5 Zool-noon—6 of Egypt—7 went—8 and design, purpose, courage, liberality, resolution, spirit, mind—9 asked for]—10 saying, that, viz.—11 day—12 and night—13 in the service—14 of the sultan—15 I am occupied—16 and from or towards his liberality—17 hope—18 and from—19 his wrath, displeasure, punishments—20 I fear, dread—21 Zool-noon—22 wept, cried—23 and said—24 if—25 I—26 to, from the great God—27 thus—[28 had I feared]—29 that—30 you (do) of—31 the sultan—(32 amongst the whole) number—33 of the true, just, pious—34 I would be—35 if—36 there was not—37 hope—38 of pleasure, happiness—39 or pain, trouble—40 the foot—41 of the mendicant—42 on the sky, heavens—43 would be—44 and if—45 the vizier—46 to God—47 dreaded—48 in the same way or mode—49 (he does, understood) the king—50 an angel—51 he would be.

*A vizier went to Zool-noon of Egypt, and asking his blessing, said,** "I am day and night employed in the service of the king, hoping for some good from him, and dreading his wrath." Zool-noon wept and said, "If I had *served*† God as you have feared the king, I should have been reckoned in the number of the just. If there was no expectation of reward or punishment, the foot of the durwaish would be on the celestial sphere, and if the vizier feared God as much as he dreads the king, he would be an angel."

* *Revised from No.* 1 *to No.* 9.—"A vizier went to Zool-noon, the Egyptian, and asked him to bestow on him the spirit of resolution," (*i. e.*, to enable him to bear up with the difficulties of his position as a minister). † *Revised No.* 28.—"Dreaded."

TALE 30.

پادشاهي بکشتن بي گناهي فرمان داد گفت اي ملک موجب
خشمي که ترا بر منست آزار خود مجوي گفت چگونه گفت
اين عقوبت بيک نفس بر من برآيد و بزه بر تو جاويد بماند

رباعي

دوران بقا چون باد صحرا بگذشت تلخي وخوشي وزشت وزيبا بگذشت
پنداشت ستمگر که ستم برما کرد بر گردن او بماند وبرما بگذشت
ملک را اين نصيحت او سودمند آمد و از سرخون او درگذشت
و عذر خواست

1 A king—2 to kill, to put to death—3 one without fault, innocent—4 gave the order—5 he said—6 O!—7 king—8 cause, reason, motive, account—9 of anger—10 that—11 your, yours—12 on me—13 is injury, hurt, annoyance—14 of your own—15 seek not—16 he said—17 in what way? How do you mean?—18 he replied—19 this—20 punishment—21 in one—22 breath, instant—23 over me, on me—24 will be fulfilled, be at an end, come at, be finished—25 and the crime, sin—26 on you—27 will remain for ever, always, eternal—28 fortune, time, the period, revolution, circle, cycle, vicissitude—29 of duration, eternity, immortality, time of life, existence—30 like, as—31 the wind—32 of the desert—33 passes—34 bitterness—35 and pleasure—36 and ugliness, deformity—37 and beauty—38 passes—39 fancied, imagined, thought—40 the tyrant, oppressor—41 that tyranny, oppression—42 on me did—43 on, upon—44 neck—45 of him—46 remained—47 and on me—48 passed over, went over—49 to the king—50 this—51 advice—52 of him, his—53 became profitable, was of use—54 (and from the inclination of his blood—55 passed over,) "(*i. e.*, spared his life)"—56 and asked forgiveness.

A king having commanded an innocent person to be put to death, he said, "O king seek not your own injury by venting your wrath on me." The king asked in what manner. He replied, "This torture will cease with me in an instant, and the crime thereof will remain with you for ever. The space of time passeth away, like the wind over the desert; bitterness, and sweetness, deformity and beauty, all shall cease. The tyrant imagined that he committeth violence against me, but it remaineth on his own neck and passeth over me." The advice was profitable to the king, who spared his life, and asked forgiveness.

TALE 31.

وزراي نوشيروان در مهمي از مصالح مملكت انديشه ميكردند

و هريكي بروفق دانش خود راي ميزد ملك نيز همچنين انديشه ميكرد

بزرچمهر را راي ملك اختيار افتاد وزيران درسر گفتندش

راي ملك را چه مزيت ديدي برفكر چندين حكيم

1 The ministers—2 of Nowshirwan—3 in—4 a momentous business, urgent, important affair, serious matter, affair of consequence, enterprise—5 of, from, regarding—6 affairs, employments, glory—7 of the kingdom—8 were thinking, consulting, giving their thoughts, talking over or about—9 and each one, every one—10 according to agreeably—11 understanding, wisdom—12 his own, own—13 gave his opinion—14 the king—15 also—16 in like manner, in the same way—17 thought over, reflected, delivered his sentiments—18 Buzerchemeher—19 wisdom, opinion—20 of the king—21 chose, preferred, took, accepted—22 the ministers—23 in private, secretly—[24 said to him]—25 wisdom, opinion—26 of the king—27 what—28 excellence, superiority—29 did you see—30 over the opinions, thoughts—31 of so many—32 wise men].

The ministers of Nowshirwan were consulting on state affairs of great importance, and every one gave his opinion according to the best of his judgment: the king, in like manner delivered his sentiments. Buzerchemeher preferred the king's opinion. The other ministers *asked him,** in private, *why he had preferred the king's opinion to those of so many wise men.*†

* *Revised No.* 24.—Said to him. † *Revised from No.* 25 *to No.* 32.—What excellence did you see in the king's opinion over that of so many wise men ?

گفت بموجب آنکه انجام کار معلوم نيست و راي همگنان
در مشيت الله تعالى است كه صواب آيد يا خطا پس موافقت
راي ملك اوليتر است تا اگر خلاف صواب آيد بعلت
متابعت او از معاتبت او ايمن باشيم

1 He said—2 on account, agreeably— 3 to that—4 the end of the business—5 is not known—6 and the wisdom—7 of all—8 is at the will or pleasure of the most high God—9 that, whether—10 success, right, truth—11 shall come—12 or wrong, fault—13 therefore—14 accordance, concordance, conformity—15 with the opinion, wisdom—16 of the king—[17 is the best, better is]—18 so that—19 if—20 contrary—21 to success, or what, we desire—22 should come—23 on account of—24 obsequiousness, submitting, obeying—25 him—26 from wrath, reproof, rebuke, reprimand—27 of him, his—28 I shall or may remain secure, at ease.

He replied, "Because the event is not known, and the opinion of every one depends upon God whether it shall prosper or fail; therefore it *is safest** to conform to the king's opinion, because if it should fail, my obsequiousness will secure me from reprehension."

* *Revised No.* 17.—"Is best"—"is preferable."

مثنوي

خلاف راي سلطان راي جستن بخون خويش باشد دست شستن
اگر خود روز را گويد شبست اين ببايد گفت اينك ماه و پروين

1 Contrary—2 to the opinion, knowledge—3 of the king—4 opinion, idea, knowledge—5 to seek, (*i. e.*, to give)—6 in blood—7 own, one's own—8 may be, is the same as—9 hand—10 to wash—[11 if—12 self, he himself, or the very—13 to the day—14 says, should say—15 this is night—16 ought to say, it is fit to observe—17 see, behold—18 the moon—19 and the Pleiades].

"To strive to think differently from the king, is to wash the hands in one's own blood. *If he call the day night,** it is prudent to say behold the moon and the Pleiades."

* *Revised from No.* 11 *to No.* 19.—"If he says the very day is night," (*i. e.*, however contrary to reason his remark may be, one is bound to agree with him.) N. B.—No true Englishman would admit this!

TALE 32.

شيادي گيسوان برتافت كه من علويم وباقافله حجاز بشهر
درآمد كه از حج مي‌آيم وقصيده پيش ملك برد كه من
گفته‌ام يكي از ندماي ملك دران سال از سفر آمده بود گفت
من اورا در عيد اضحي در بصره ديدم حاجي چگونه باشد وديگر
ميگفت پدرش نصراني بود در ملاطيه علوي چگونه باشد وشعرش
در ديوان انوري يافتند

1 (The act of speaking loud,) a blusterer, impostor—2 locks of hair, curls—3 ringlets—4 curled, had curled—5 that, saying, viz.—6 I, self—7 I am of high degree, noble, eminent—8 and with the caravan—9 from Hejaz—10 into the city—11 came—12 saying, that, viz.—13 from—14 a pilgrimage—15 I am come, have returned—16 and an elegy, declaration, a syllogism—17 before—18 the king—19 took, carried, brought—20 saying, that, viz.—21 I composed it, I said it—22 one—23 of the courtiers—24 of the king—25 in that, during that—26 year—27 from a journey—28 had come, arrived, returned—29 he said—30 I to him—31 during or at the festival of Uzhah—32 in Busrah—33 I saw—34 a pilgrim, one returned from a pilgrimage—35 in what manner, mode, way—36 may be, can be?—37 and another—38 was saying, remarked—39 his father—40 a christian—41 was—42 in—43 Mitiline—44 of high origin, one of the noble—45 in what manner—46 can he be? may be—47 and his poetry, verses—48 in the dewan of Unwuree—49 they found, discovered.

A certain impostor, who had twisted his ringlets, pretending to be a descendant of Ali, entering the city, along with the caravan from Hejaz, said he was a pilgrim from Mecca, and presented the king an elegy, as his own composition. One of the courtiers who in that year had returned from a journey said, "I saw this man during the Eed of Uzhah at Busrah, how then can he be a Hâjee?" Another said, "His father is a Christian at Mitiline, how then can he be of the sacred stock?" And they discovered his verses in the Dewan of Unwuree.

10 9 8 7 6 5 4 3 2 1

ملک فرمود تا بزنند و برانند که چندين دروغ چرا گفتي

18 17 16 15 14 13 12 11

گفت اي خداوند روي زمين سخني ديگر بگويم اگر راست

27 26 25 24 23 22 21 20 19

نباشد بهرعقوبت که فرمايي سزاوارم گفت آن چيست گفت

1 The king—2 said—3 so that—4 they should beat, chastise him—5 and they should drive out, drive off, away—6 because, saying, that—7 so many, such—8 falsehoods—9 why—10 did you utter, say, speak—11 he said—12 O! Lord—13 of the face of the earth—14 a word, speech—15 another—16 I will say, utter—17 if—18 true—19 should not be, may not be—20 by every punishment, by any chastisement—21 that—22 you may please to order—23 I am fit for, deserve—24 he said—25 that—26 what is?—27 he replied, said, observed.

The king ordered that he should be punished and driven away, and asked him why he had uttered such falsehoods. He replied, "O king of the earth, I will speak one word more, and if it should not be true, I shall deserve any punishment you may command." The king asked, "What is that?" He replied—

قطعه

11 10 9 8 7 6 5 4 3 2 1

غريبي گرت ماست پيش آورد دو پيمانه آبست ويک چمچه دوغ

21 20 19 18 17 16 15 14 13 12

گر از بنده لغوي شنيدي مرنج جهانديده بسيار گويد دروغ

1 (The state of being a foreigner,) a stranger—2 if to you—3 sour-milk, butter-milk—4 in front, in presence, before—5 brings—6 two—7 measure, share, part—8 is water—9 and one—10 spoon—11 of milk curdled, sour-milk—12 if—13 from—14 slave—15 an inconsiderate speech, vain, foolish, nonsense—16 you have heard—17 grieve not, be not annoyed—18 a traveller—19 many—20 speaks—21 a lie, falsehood.

"If a stranger brings you butter-milk, two parts of it are water, and one spoonful is sour-milk; be not therefore offended if your slave should have uttered an inconsiderate speech, for a traveller tells many lies."

ملک بخندید و گفت ازین راستر سخن در عمر خود نگفته
بفرمود تا انچه ماءمول اوست مهیا دارند .

1 The king—2 laughed—3 and said—4 than this—5 more, true, truer—6 speech—7 during life—8 your own—9 have not spoken—[10 ordered commanded—11 so that—12 that which—13 custom, fixed allowance, (*i. e.*, of the descendants of Mahommed)—14 of him is—15 they should prepare, make ready, arrange, *i. e.*, should deliver over.]

The king laughed, and said, he had never made a truer speech in his life, *and ordered that what he had asked should be granted.**

* *Revised from No.* 10 *to No.* 15.—And directed that the usual fixed allowance for such (*i. e.*, people, viz., the descendants of Mahommed) should be made over, (*i. e.*, prepared).

TALE 33.

آورده‌اند که یکي از وزرا بر زیردستان رحمت آوردي وصلاح
همکنان جستي اتفاقا بخطاب ملک گرفتار آمد همکنان در
موجب استخلاص او سعي کردند وموکلان بروي در معاقبتش
ملاطفت کردندي وبزرگان دیگر در سیر نیک او بپادشاه گفتند
تا ملک ازسرخطاي او درگذشت

1 They have said, related—2 that—3 one—4 of the viziers—5 on the subjects, those under him, the poor—6 had been merciful, kind, clement—7 and peace, harmony, good feeling, concord—8 with every one—9 sought—10 by chance—11 in or under the anger—12 of the king—13 he became seized, (*i. e.*, fell under)—14 all, every one—15 in regarding—16 the motive, cause, mode, means—17 of release—18 of him—19 used their endeavours, exerted themselves]—20 and his guards, (those in whose custody he was)—21 on him—[22 during his punishment, time of his imprisonment]—23 were kind, indulgent—24 and great men, grandees—25 other—26 concerning, with reference to—27 the qualities, virtues—28 good—29 of him, his—30 to the king—31 they spoke, related, represented—32 so that the king—33 with reference to his fault, on the head of his crime—34 passed over, pardoned.

They have related that a certain vizier had shewn clemency towards those of an inferior degree, and had sought to accommodate every one. It happened that having fallen under the king's displeasure, *they all exerted their interest to obtain his release;** and those to whose custody he was committed shewed him great indulgence, *in guarding him*,† and the other grandees represented his virtues to the king, till at length the monarch pardoned his fault.

* *Revised from No.* 14 *to No.* 19.—All exerted themselves with the motive of obtaining his release. † *Revised No.* 22.—During the time of his imprisonment, (*i. e.*, time of punishment when under their care).

صاحبدلي برين حال اطلاع يافت و گفت

قطعه

تا دل دوستان بدست آري بوستان پدر فروخته به
پختن ديگ نيکخواهان را هرچه رخت سراست سوخته به
با بد انديش هم نکوئي کن دهن سگ بلقمه دوخته به

1 A man of heart, wisdom, a righteous person—2 on this—3 state, case, circumstance—4 got information, had it made known to him, received intelligence—5 and said, remarked—[6 so that—7 the hearts—8 of friends—9 may get into hand, (*i. e.*, possession,) may gain—10 the garden—11 of father, (*i. e.*, patrimonial)—12 burnt, kindled, inflamed—13 better]—14 to boil, ripen—15 the pot—16 of well-wisher—17 whatever—18 goods, chattels—19 in house is, belongs to the house—20 burnt, kindled—21 better, preferable —22 towards the ill wisher, evil thinker, spiteful person—23 also, in the same way—24 do good, do kindness—25 the mouth—26 of the dog—27 with a morsel—28 shut, closed, sewed, stitched—29 preferable, better.

A righteous man, when apprized of the circumstances, said, "*Sell even your patrimonial garden to gain the hearts of your friends?* In order to boil your well-wisher's pot, it is advisable to burn all your furniture. Do good even unto the wicked, for it is best to close the dog's mouth with a morsel."

* *Revised from No.* 6 *to No.* 13.—So that you may gain possession of the hearts of your friends, it is better that your patrimonial garden should be sold (literally sold).

TALE 34.

یکي از پسران هارون الرشید پیش پدر .آمد خشمناک که
فلان سرهنگ زاده مرا دشنام داد بمادر هارون ارکان دولت را
گفت جزاي این چنین کس چه باشد یکي اشارت بکشتن کرد
و دیگري بزبان بریدن ودیگري بمصادره ونفي هارون گفت اي پسر
کرم آنست که عفو کني واگر نتواني تو نیز دشنام مادرش ده
نه چندان که انتقام از حد گذرد انگاه ظلم از طرف ما باشد

1 One—2 of—3 the sons—4 of Haroon-ur-Rusheed—5 in front, before—6 of his father—7 came—8 angry, enraged, passionate—9 that, saying—10 a certain—11 son of an officer—12 to me, towards me—13 gave abuse—14 towards or regarding my mother—15 Haroon—16 to the pillars of state, (*i. e.*, ministers—17 said—18 retaliation, requital, recompense, return, (*i. e.*, punishment)—[19 such as this—20 person]—21 what may be, what should be?—22 one—23 the sign, wink, signal—24 to kill—25 did, gave—26 and another—27 regarding the tongue—28 to cut out—29 and another—30 regarding a fine—31 and banishment—32 Haroon—33 said—34 O! son—35 that is kindness, liberality—36 viz., that—37 you should pardon, forgive—38 and if—39 you are not able (to do so)—[40 thou—41 also]—42 abuse—43 to his mother—44 give—45 not so much, to such an extent—46 that—47 vengeance—48 beyond bounds—49 should pass—50 that time, then—51 tyranny, injury—52 from our side—53 may be, will be.

One of the sons of Haroon-ur-Rusheed went to his father in a rage, complaining that the son of a certain officer had spoken disrespectfully of his mother. Haroon asked his ministers what was the just punishment *for such an offence.** One was for having him put to death, another said that his tongue ought to be cut out, and another that he should be fined and banished. Haroon said, "My son, charity requires that you should pardon him; but if you have not strength of mind to do this, *then*† abuse his mother in return, but not so much as to exceed the bounds of vengeance, for then the injury would be imputable to our side."

* *Revised from No.* 19 *to No.* 20.—For such a person.

† *Revised from No.* 40 *to No.* 41.—You or thou also.

قطعه

9 8 7 6 5 4 3 2 1
نه مردست آن بنزديک خردمند که با پيل دمان پيکار جويد

19 18 17 16 15 14 13 12 11 10
بلي مرد آنکس است از روي تحقيق که چون خشم آيدش باطل نگويد

مثنوي

28 27 26 25 24 23 22 21 20
يکي را زشت خوي داد دشنام تحمل کرد وگفت اي نيک فرجام

39 38 37 36 35 34 33 32 31 30 29
بدتر زانم که خواهي گفتن آني که دانم عيب من چو من نداني

1 Not—2 is a man, manly is—3 that—4 near, in the opinion, hard by—5 of the wise—[6 who with an elephant—7 powerful, terrible, fierce, raging, impetuous—8 war, contest, battle—9 seeks for]—10 yes, true, indeed, right, certainly—11 a man—12 that person is—13 truly, (از from روي, face, mode تحقيق truth, actual, indubitable)—14 who—15 when—16 anger, wrath—17 comes to him, besets him—18 foolish, absurd, vain—19 does not speak—20 a certain one—21 of a bad disposition, (from زشت ugly, deformed, inhuman, and خو habit, disposition, nature)—22 gave—23 abuse—24 he remained patient, bore it patiently—25 and said—26 O !—27 good, fortunate—28 end, issue, conclusion, prosperity—[29 worse, (a contraction of بدتر)—30 than that I am—31 that, which—32 you wish, desire—33 to say—34 such you are !—35 because, viz.—36 I know—37 my faults, sins—38 like me, as well as I do—39 you know not].

In the opinion of the wise, he is not a brave man, *who combats with a furious elephant*,* but he is a man indeed, who even in wrath, uttereth not idle words. A man of a bad disposition abused another, who took it patiently, and called him a hopeful youth. "*I am worse than you can say of me, for I know my own defects better than you can possibly discover them*.†

* *Revised from No.* 6 *to* 9.—Who seeks a contest with a furious elephant.

† *Revised from No.* 29 *to No.* 39.—I am worse than that you wish to say, *i. e.*, "such you are," because I know my own faults (as *lit.* "I do *you* know not") better than you.

TALE 35.

با طایفه بزرگان در کشتي بودم زورقي درپاي ما غرق شد
ودو برادر بگردابي درافتادند يكي از بزرگان ملاح را گفت كه
بگير آن هردو برادررا تا ترا صد دينار بدهم ملاح آمد تا يكي را
خلاص كرد وديگري هلاك شد گفتم بقيت عمرش نمانده بود ازان
سبب درگرفتن او تاخير افتاد ملاح بخنديد وگفت انچه توگفتي
يقين است وديگر خاطر من بهرهانيدن اين بيشتر بود بسبب آنكه
وقتي دربيابان مانده بودم اين مرا براشتر نشاند وازدست آن
ديگر تازيانه خورده بودم در طفلي گفتم

1 With a band, troop, tribe—2 of great persons—3 in a boat—4 I was—5 a boat, ship—6 at the foot, in the rear, vicinity—7 of us—8 was immersed, sunk—9 and two brothers—10 in a whirlpool—11 fell into—[12 one—13 of—14 the great men]—15 to a mariner, sailor—16 said—17 that, viz.—18 seize—19 those two, each of those two—20 brothers—21 so that—22 to you—23 one hundred dinars—24 I may give, shall bestow—25 the mariner came, arrived—26 until one of them, so that one of them—27 he released, saved—28 and the other—29 was lost, perished, drowned—30 I said—31 remainder—32 of his life, existence—33 was not remaining—[34 for that—35 reason, cause—36 in seizing, catching—37 him—38 delay took place, delay occurred]—39 the mariner,—40 laughed—41 and said—42 that which you—43 say, observe—44 is true, is correct—45 and moreover, and another—46 my inclination, my wish, my desire, heart,—47 towards saving, releasing—48 this one—49 was greater, stronger—50 by reason—51 of that,—52 at one time, on a certain occasion—53 in the desert—54 I was tired, fatigued—55 this one to me—56 on a camel—57 seated—58 and from the hand—59 of that (*i. e.*, person)—60 other—61 I was whipped (تازيانه a whip, scourge) I had received a whipping—62 in my childhood—63 I said, remarked, observed.

I was sitting in a boat, in company with some persons of distinction, when a vessel near us sunk, and two brothers fell into a whirlpool. *One of the company** promised a mariner an hundred dinars, if he would save both the brothers. The mariner came and saved one, and the other perished. I said, "Of a truth the other had no longer to live, *and therefore he was taken out of the water the last.*"† The mariner laughing replied, "What you say is true, but I had also another motive for saving this in preference to the other, because once, when I was tired in the desert, he mounted me on a camel; and from the hand of the other I received a whipping in my childhood." I replied, (Arabic)—"Truly the great God is just, so that whosoever doth good shall himself experience good; and he who committeth evil shall suffer evil."

* *Revised from No.* 12 *to No.* 14.—One of the great men.
† *Revised from No.* 34 *to No.* 38.—And therefore delay occurred in seizing him.

قطعه

1 2 3 4 5
تا توانی درون کس مخراش

6 7 8 9 10
کاندرین راه خارها باشد

11 12 13 14
کار درویش مستمند برآر

15 16 17 18 19
که ترا نیز کارها باشد

1 As much as—2 you are able—3 inside of the heart—4 of any one—5 scratch not, do not wound, distress not—6 because in—7 this—8 road—9 thorns—10 may be, are—[11 the work—12 of the poor—13 miserable—14 accomplish, carry out, do]—15 because—16 to you—17 also—18 works, duties, acts—19 may be, may require.

"As far as you can avoid it, distress not the mind of any one, for in the path of life there are many thorns. *Assist the exigencies of others,*† since you also stand in need of many things."

* *Revised from No.* 11 *to No.* 14.—Accomplish the desire of the miserable beggar.

TALE 36.

دو برادر بودند يكي خدمت سلطان كردي و ديگري بسعي بازوان نان خوردي باري اين توانگر درويش را گفت چرا خدمت سلطان نميكني تا از مشقت كاركردن برهي گفت تو چرا كار نكني تا از مذلت خدمت رهائي يابي كه حكما گفته اند نان خود خوردن و نشستن به كه كمر زرين بستن و بخدمت ايستادن

بيت

بدست آهك تفته كردن خمير
به از دست بر سينه پيش امير

1 Two brothers—2 were—3 one—4 the service—5 of the king, sultan—6 performed, did—7 and the other—8 by the endeavour, labour—9 of arms—10 bread—11 did eat, obtained—12 one time, once—13 this rich one—14 to the poor one—15 said—16 why—17 the service of the king—18 do you not do—19 so that—20 from—21 the hardship—22 of doing work, labour—23 you may be released—24 he said—25 you—26 why—27 do you not work, do not labour—28 so that—29 from the abjectness, baseness, contempt—30 of service—31 you may obtain release, be relieved—32 because—33 the sages, the wise—34 have said—35 own bread, self-earned—36 to eat—37 and to sit down—38 better than—39 loins, waist, girdle—40 golden—41 to tie—42 and in service—43 to stand—44 with hand—45 lime, cement—46 quick-lime, warm, heated—47 to make—48 dough, mortar—49 better than—50 the hand—51 on the bosom—52 before—53 the umeer, great man.

There were two brothers, one of whom was in the service of the king, and the other ate the bread of his own industry. Once the rich man said to his poor brother, "Why do you not enter into the service of the king, to relieve yourself from the affliction of labour?" He asked, "And why do you not work, that you may be relieved from the baseness of servitude? For the sages have said, that to eat one's bread, and to sit down, at ease, is preferable to wearing a golden girdle and standing up in service; to use your hands in making mortar of quicklime is preferable to placing them on your breast in attendance on the umeer."

قطعه

4 3 2 1
عمر گرانمایه درین صرف شد

11 10 9 8 7 6 5
تا چه خورم صیف وچه پوشم شتا

16 15 14 13 12
اي شکم خیره بناني بساز

21 20 19 18 17
تا نکني پشت بخدمت دوتا

1 Life, age—2 precious, (from گران heavy, important, momentous, and مایه stock, capital, fund, essence, origin, leaven, ferment)—3 in this—4 has passed, been expended—5 so that—6 what—7 shall I eat—8 in summer—9 and what—10 shall I wear, be clothed with—11 in the winter—12 O!—13 belly—14 dark, wicked, vain, stupified, dazzled, foolish, absurd—15 with a single loaf—16 be contented, arrange, manage with—17 so that—18 you may not make, do—19 your back—20 in obeisance, service—21 bent, double, crooked.

"Precious life has been spent in these cares, what shall I eat in the summer, and with what shall I be clothed in winter. O ignoble belly, satisfy yourself with a loaf of bread, that you may not bend your back in servitude."

TALE 37.

کسي پيش نوشيروان عادل مژده آورد که خداي عزوجل فلان
دشمنت برداشت گفت هيچ شنيدي که مرا فرق گذاشت

بيت

مرا بمرگ عدو جاي شادماني نيست
که زندگاني ما نيز جاوداني نيست

1 Some one, some body—2 before, in front of—3 Nowshirvan—4 "the Just"—5 the glad tidings, good news—6 brought—7 that, saying the—8 God—9 of majesty, and glory—10 a certain—11 enemy of yours—12 has taken away, taken up—13 he said—[14 anything—15 have you heard—16 that—17 to me—18 has exempted, left separate]—19 to me—20 by the death—21 of an enemy—22 a place, a time—23 of rejoicing, happiness—24 is not—25 because, viz.—26 my life—27 also—28 eternal—29 is not.

Some body brought to Nowshirvan the Just the good tidings, that the God of majesty and glory has taken away such an one who was your enemy. He asked, "*Have you heard that he will by any means spare me?** The death of my enemy is no cause of joy to me, since neither is my own life eternal."

* *Revised from No.* 14 *to No.* 18.—Have you heard any thing, (*i. e.*, to the effect,) that he has exempted me (*i. e.*, from death).

TALE 38.

گروهي از حكما در بارگاه كسري در مصلحتي سخن ميگفتند
بزرچمهر خاموش بود گفتند چرا درين بحث باما سخن نگوئي

1 A band, a lot, several—2 of the wise men, sages—3 in the court—4 of Kisra—5 in a matter of state, a case of expediency, in a consultation—6 were speaking—7 Buzerchemeher—8 was silent—9 they said to him—10 why—11 in this—12 debate—13 with us—14 word—15 do you not utter, speak.

At the court of Kisra a number of wise men were debating on some affair, when Buzerchemeher being silent, they asked him why in this debate he did not say any thing.

گفت وزرا امثال بر مثال اطبا اند وطبيب دارو ندهد جز
سقيم را پس چو بينم كه راي شما بر صوابست مرا دران سخن
گفتن حكمت نباشد

قطعه

چو كاري بي فضول من برآيد مرا دروي سخن گفتن نشايد
وگر بينم كه نابينا و چاه است اگر خاموش بنشينم گناه است

1 He replied, said—2 ministers—3 like us, equals—4 on, upon, above, at, in—5 likeness, like, a model, a form—6 physicians are—7 and a doctor, medical man—8 medicine—9 does not give—10 except—11 to the sick—12 therefore—13 when—14 I see, observe—15 that wisdom, judgment—16 of you—17 on the right way is, is judicious, salutary—18 to me—19 in that, (*i. e.*, speech)—20 a word—21 to speak—22 would not be wise—23 when—24 a work, business, affair—25 without—26 redundancy, superabundance—27 of me—28 can be accomplished, come out, is performed—29 to me—30 in that—31 to speak a word—32 does not fit, is not proper—33 but if—34 I see—35 that—36 a blind person—37 and a well is—[38 if—39 silent—40 I sit—41 it is a sin, a crime, a fault.]

He answered, "Ministers are like physicians, and the physician administers medicine to the sick only; therefore when I see that your opinions are judicious, it would not be consistent with wisdom for me to obtrude my sentiments. When a business can be managed without my interference, it is not proper for me to speak on the subject, but if I see a blind man in the way of a well, *if I keep silence, it is a crime.*"*

* *Revised from No.* 38 *to No.* 41.—If I sit silent it is a sin.

TALE 39.

هارون الرشید را چون ملک مصر مسلم شد گفت بخلاف آن
طاغي که بغرور ملک مصر دعوي خدايي کرد نبخشم اين
مملکت را مگر بکمترين بندگان سياهي داشت کودن نام او خصيب
ملک مصر را بوي ارزاني داشت گويند عقل و کفايت او بحدي
بود که طايفه حراث مصر شکايت آوردند که پنبه کاشته بوديم
بر کنار نيل باران بي وقت آمد تلف شد گفت پشم بايستي
کاشتي صاحبدلي بشنيد و گفت

1 Haroon-ur-Rusheed—2 when—3 the country—4 of Egypt—5 was safe, guarded, sound, quiet—6 said—[7 contrary—8 to that—9 rebel—10 who—11 by the pride, from pride—12 of the country—13 of Egypt—14 the claim, pretension—15 of divinity, God-head, Providence—16 did—17 I will not bestow, not give—18 these—19 possessions—20 but, except—21 to the smallest, lowest, meanest—22 of my slaves,—23 a black, a negro, Ethiopian—24 he possessed, had—25 weak in mind, dull, stupid—26 his name, name of him—27 (was) khosaib—28 the kingdom—29 of Egypt—30 on him, upon him,—31 conferred, gave, bestowed]—32 they say—33 the wisdom—34 and sufficiency, thrift, knowledge, sense—35 of him—36 to such an extent, to this limit, bound, degree, mark—37 was—38 that—39 a band—40 of the farmers —41 of Egypt—42 a complaint—43 brought—44 saying that—45 cotton—46 we had sown—47 on the banks—48 of the Nile—49 the rain—50 out of time—51 came—52 it was destroyed, was ruined, wasted—53 he said—54 wool—55 you should, it is proper for you—56 to sow—57 a wise man—58 heard—59 and said.

Haroon-ur-Rusheed, when he had completed the conquest of Egypt, said, "*As a contrast to that rebel who, through the pride of his possessing the kingdom of Egypt, boasted that he was God, 'I will bestow this kingdom on the meanest of my slaves.'' He had an Ethiopian blockhead, named Khosaib, to whom he gave the kingdom.** They say that this man's wisdom and knowledge were so great, that when some of the farmers of Egypt were complaining that an unseasonable fall of rain had destroyed the cotton which they had sown on the banks of the Nile, he said that they ought to sow wool. A man of discernment, upon hearing this, said."

* *Revised from No. 7 to No. 31.*—"Contrary to that rebel who (from the pride of ruling the kingdom of Egypt) laid a claim to divinity, I will not give these possessions except to the meanest of my slaves." He had a stupid negro named Khosaib, on whom he bestowed the kingdom of Egypt.

مثنوي

اگر روزي بدانش در فزودي ز نادان تنگ روزيتر نبودي
بنادان آنچنا روزي رساند كه صد دانا دران حيران بماند

مثنوي

بخت ودولت بكارداني نيست جز بتاييد آسماني نيست
اوفتادست درجهان بسيار بي تميز ارجمند وعاقل خوار
كيماگر بغصه مرده ورنج ابله اندر خرابه يافته گنج

1 If—2 daily food, employment, means of subsistence—3 with wisdom, according to knowledge—4 increased—5 than the fool, the ignorant one—6 more distressed in means—7 would not be—8 to the fool, the ignorant—9 such—10 daily food—11 causes to arrive, gives, bestows (*i. e.*, the Almighty does)—12 that—13 an hundred wise persons—14 in that, regarding which—15 astonished—16 remain—17 fortune—18 and wealth—19 by the knowledge of work, business, or a profession, skill at anything—20 is not—21 except—22 by the aid, assistance—23 of heaven, of providence—24 is not—25 it has occurred, it has fallen, has come to pass—26 in the world—27—often, many—[28 a person void of discretion, foolish one]—29 possessing dignity, worth, noble, dear, beloved rare—30 and the wise—31 deserted, poor, abandoned, friendless, abject, ruined, wretched, contemptible—32 the alchymist—33 with anger, grief, despair—34 died, dead—35 and distress—36 the fool, stupid one—37 between, under—38 a ruin, desolate spot, place—39 found—40 a treasure, mine of wealth.

"If the augmentation of wealth depended upon knowledge, none would be so distressed as an ignorant fellow, but God bestows on a single fool as much wealth as would astonish an hundred men of wisdom. Wealth and power depend not upon skill, and cannot be obtained without the assistance of heaven. It often happens in the world that *the imprudent** are honored, and the wise are despised. The alchymist died of grief and distress, whilst the blockhead found treasure under a ruin."

* *Revised No.* 28.—Rather read, "the silly" or "the ignorant," as عاقل is used immediately after.

TALE 40.

یکی‌را از ملوک کنیزک چینی آورده‌بودند خواست که درحالت
مستی باوی جمع آید دختر ممانعت کرد ملک درخشم شد و
مر اورا از بندگان بسیاهی بخشید که لب زبرینش از پره
بینی بر گذشته بود وزیرینش بگریبان فروهشته هیکلی بود که
صخرجنی از طلعتش برمیدی وعین القطر از بغلش بگندیدی

1 To one—2 of—3 the kings—4 a girl, virgin—5 of China, Chinese—6 had brought—7 he desired wished, intended—8 that—9 in a state—10 of intoxication, lust, wantonness—11 with her—12 should unite, have connection—13 the girl, daughter—14 prohibition, hindrance—15 did, offered—16 the king—17 became angry, was wrath—18 and—19 (a redundant particle)—20 to her—21 of, from, amongst—22 slaves, dependants—23 to a negro—24 bestowed—25 who, that—26 lip—27 his upper—28 from—29 the veil, curtain, screen—30 of nose, *i. e.,* the nostrils—31 had reached or extended above—32 and his lower one—[33 to the neck, collar]—34 hung down—35 he was a shape, he was a figure, aspect—36 that—37 the demon Sakreh—38 from his countenance, look, face—39 would be frightened, would fly from in terror—[40 and a fountain —41 of drops—42 from his arm-pits—43 smelt, stank, emitted a fœtid odour.]

They having brought a Chinese girl to a certain king whilst he was intoxicated, he wanted to have connection with her, but she refused compliance, at which he was so much enraged, that he gave her to one of his negro slaves. This fellow's upper lip reached above his nostrils, and the lower one hung pendant on *his breast;** his countenance was such that the demon Sakreh would have fled from him in terror, *and a fount of pitch distilled from his arm-pits.*†

* *Revised No.* 33.—"His neck." † *Revised from No.* 40 *to No.* 43.—And a dripping fountain (from his arm-pits) emitted a fœtid odour.

Remark.—قطر means, dropping, rain, and a fount of pitch would be عين القطران and not قطر—in fact what is meant here is, that the smell of perspiration from the negro's body was disgusting to a degree, and exuded drop by drop from his arm-pits.

بيت

تو گويي تا قيامت زشت رويي

برو ختمست وبر يوسف نكويي

قطعه

شخصي نه چنان كريه منظر

كز زشتي او خبر توان داد

وانكز بغلش نعوذ بالله

مردار بآفتاب مردار

1 You, thou—2 would say—3 until the general resurrection, last day—4 ugliness—5 on him—6 is concluded, sealed, stamped—7 and on—8 Joseph—9 beauty, holiness—10 a person—11 not—12 of such—13 detestable, horrid—14 countenance, aspect—15 that of—16 ugliness, deformity, badness—17 of him—18 news, account, description—19 able to give—20 and that which from—21 his arm-pits (*i. e.*, exuded)—22 God defend us!—23 a corpse—24 in the sun—25 of August.

You would say that to the end of the world he will be considered as the extremity of ugliness, the same as Joseph is looked upon as the standard of beauty. One of so detestable an aspect, that it is impossible to describe his ugliness, and from his arm-pits—good God, defend us!—the stench was like a corpse exposed to the sun in the month of August.

سیاه را دران مدّت نفس طالب بود و شهوت غالب مهرش

بجنبید و مهرش برداشت بامدادان ملک کنیزک را جست

و نیافت ماجرا گفتند خشم گرفت و بفرمود تا سیاه را با کنیزک

دست و پا استقرار به بندند و از بام جوسق بخندق در اندازند

1 To the black, the negro—2 in that, at that—3 time—4 desire, sensual appetites—5 was demanding, asking for, wishing for, was urging on—6 and lust, desire, concupiscence—7 predominant, superior, overpowering—8 his love, affection, lewdness—9 agitated, roused, shook—10 and her virginity seal—11 carried away, deprived her of—12 in the morning—[13 the king—14 the girl—15 searched for—16 and found not]—17 they told the story, the case—18 he became enraged—19 and ordered—20 so that—21 to the negro—22 with—23 the girl—24 hands and feet—25 confirmation, binding, fastening (*i. e.*, firmly)—26 should tie, fasten—27 and from—28 roof of the house, terrace, balcony—29 a palace—30 into the moat, ditch—31 they should hurl, throw dash down.

The negro, in the fury of his lust, violated her chastity. In the morning *the king inquired for the girl,** and they informed him what had happened. He was enraged, and commanded that the negro and the girl should be bound fast together by their hands and feet, and precipitated from the roof of the palace into the moat.

* *Revised from No.* 13 *to No.* 16.—"The king searched for the girl and found her not."

یکي از وزراي نیک محضر روي شفاعت بر زمین نهاد

وگفت سیاه را درین خطائي نسیت که سایر بندگان وخدمتگاران

بخشش وانعام خداوندي معتادند گفت اگر در مفاوضه او شبي

تاخیر کردي چه شدي گفت اي خداوند نشنیده

1 One—2 of—3 the viziers—4 of good—5 appearance, a representation—6 the face—7 of intercession, entreaty, recommendation, deprecation—8 on the ground—9 placed—10 and said—11 to the black, the negro—12 in this (*i. e.*, affair)—13 a sin, fault, crime—14 is not—15 because, that—16 all—17 slaves —18 and servants—19 to presents—20 and gifts, favours—21 of royalty—22 are accustomed—[23 he said—24 if—25 in her connection, regarding connection with her—26 one night—27 he had delayed—28 what would have [been? (*i. e.*, the result,) *i. e.*, how delightful?]—29 he replied—30 O! Lord —31 have you not heard?

One of the ministers, a man of virtuous disposition, bent his forehead to the earth, and implored mercy, saying, "The negro is not criminal in this instance, since all the slaves and servants of the court, are accustomed to receive princely gifts and largesses." *The king observed that he might have restrained his passion for one night.** He replied, "Alas! my Lord, have you not heard the saying?"

* *Revised from No.* 23 *to No.* 28.—The king said, "If he had refrained from having connection with her for a single night, what might not have been the result?

قطعه

تشنهٔ سوخته درچشمهٔ روشن چو رسد

تو مپندار که از پیل دمان اندیشد

ملحد گرسنه درخانهٔ خالي پر خوان

عقل باور نکند کز رمضان اندیشد

ملک را این لطیفه خوش آمد وگفت سیاه را بتو بخشیدم

کنیزک را چه کنم گفت کنیزک را بسیاه بخش که نیم خوردهٔ

او هم اورا شاید

1 A thirsty one—2 burnt, parched—3 at a fountain—4 pure, clear, bright—5 when arrives, reaches—6 you—7 do not suppose, suppose not, imagine not—8 that—9 of an elephant—10 furious, powerful—11 will dread, will be afraid, will think of—12 an infidel—13 hungry—14 in a house—15 empty, (*i. e.*, as regards people)—16 full of trays, (*i. e.*, of food)—17 wisdom, reason—18 does not believe—19 that of—20 the fast of Ramzan—21 will think of, pay respect to, care for, regard—22 to the king—23 this—24 jest, joke—25 was acceptable, was pleasing, became agreeable—26 and he said—27 the negro—28 to you, on you—29 I bestow—30 with the girl—31 what shall I do?—32 he replied—33 the girl—34 to the black, the negro—35 give bestow—[36 because—37 half—38 eaten, devoured—39 of him—40 also—41 to him—42 befits, is suited for, should be.]

"When a person parched with thirst arrives at the limpid spring, imagine not that he will be terrified at a furious elephant. So if an hungry infidel be alone in a house filled with viands, reason will not believe that he would pay any regard to the fast of Ramzan." The king was pleased at the joke, and said, "I make you a present of the negro, but what shall I do with the girl?" He replied, "Give her to the negro, as *no one would like to eat his leavings.*"*

* *Revised from No.* 36 *to No.* 48.—"Because what has been half eaten by him befits such as himself."

قطعه

هرگز[1] اورا[2] بدوستي[3] مپسند[4] كه[5] رود[6] جاي[7] ناپسنديده[8]

تشنه‌را[9] دل[10] نخواهد[11] آب[12] زلال[13] نيم[14] خورده[15] دهان[16] گنديده[17]

قطعه

دست[18] سلطان[19] دگر[20] كجا بيند[21] چو[22] بسرگين[23] درافتاد[24] ترنج[25]

تشنه‌را[26] دل[27] كجا[28] بخواهد[29] آب[30] كوزه[31] بگذشته[32] بردهان[33] مکنج[34]

1 Ever—2 to him—3 into friendship—4 accept not, approve not—5 who—6 goes—7 to places—8 not pleasant, not proper, disreputable—9 the thirsty—10 heart—11 does not desire, wish for—12 water—13 pure—14 half—15 eaten, drunk—16 of the mouth—17 stinking, fœtid—18 hand—19 of sultan—20 again—21 how can see, (*i. e.*, accept)—22 when—[23 in cow-dung]—24 has fallen—25 an orange—26 to the thirsty, (*i. e.*, person)—27 from heart—28 how—29 can wish for, desire—30 water—31 of a flagon, goblet—32 passed over, (*i. e.*, touched)—33 by the mouth—34 of one with ulcerated lips.

"Never associate with one who frequents filthy places. A man, although thirsty, cannot relish sweet water half drunken by one who hath stinking breath. When an orange hath fallen into the *dirt*,* how can it again be offered to the king's hand. How can the heart of the thirsty wish for water out of a flagon, which has been touched by ulcerated lips?"

**Revised No.* 23.—Read "cowdung."

TALE 41.

10 9 8 7 6 5 4 3 2 1
اسکندر رومي را گفتند که ديار مشرق ومغرب بچه گرفتي که
19 18 17 16 15 14 13 12 11
ملوک پيشين را خزاين و ملک وعمر ولشکر بيش ازين بود
27 26 25 24 23 22 21 20
وچنين فتحي ميسر نشد گفت بعون خداي تعالى هر مملکتي که
35 34 33 32 31 30 29 28
گرفتم رعيتش نيازردم ونام پادشاهان جز بهنيکويي نبردم

بيت

44 43 42 41 40 39 38 37 36
بزرگش نخوانند اهل خرد که نام بزرگان بزشتي برد

قطعه

49 48 47 46 45
اين همه هيچست چون مي بگذرد
55 54 53 52 51 50
بخت وتخت وامر نهي وگير ودار
59 58 57 56
نام نيک رفتگان ضايع مکن
64 63 62 61 60
تا بماند نام نيکت پايدار

1 To Alexander—2 the Grecian—3 they said to—4 that—5 the country—6 of the East—7 and West—8 by what (*i. e.*, means)—9 did you seize, take, conquer—10 because—11 the king's—12 former, ancient—13 treasuries—14 and country, territory—15 and age, life-time—16 and troops, army—17 more—18 than this (*i. e.*, Alexander's army, &c.,)—19 were, had possessed—20 and such—21 victories, conquests—22 were not obtainable, did not come to hand, did not gain—23 he replied—[24 by the aid, assistance, help—25 of God Almighty—26 every territory, kingdom—27 that, which—28 I seized, conquered, took—29 its subjects, agriculturists—30 I did not annoy, oppress—31 and the names—32 of their kings, monarchs—33 except—34 with good, with respect—35 I did not mention, I did not take]—36 him great—37 do not call, do not consider—38 men, folks, people—39 of wisdom—40 who—41 the name—42 of great personages—43 with ill, badly, improperly—44 calls, takes, mentions—45 these—46 all—47 are worthless, are nothing, good for nothing—48 when—49 they pass—50 fortune, wealth—51 and a throne, dominion—52 and order, command—53 and prohibition—54 and seizing, conquest—55 and possession—56 the names—57 of the good departed—58 loss, damage, injury—59 do not—60 so that—61 may remain—62 your own good name—63 immortal, steady, fixed.

They asked Alexander the Great, "By what means have you extended your conquests from East to West, since former monarchs who exceeded you in wealth, in territory, in years, and in the number of troops never gained such victories?" He replied, "*When with the assistance of God, I subdued a kingdom, I never oppressed the subjects, and always spoke well of their monarchs.** The wise consider not him illustrious, who speaketh ill of the great. All the following objects are nothing when passed, wealth and dominion, command and prohibition, war and conquest: injure not the name of those who have died with a good reputation, in order, that in return, your own good name may be immortal."

* *Revised from No.* 24 *to No.* 35.—By the aid of God Almighty, I never oppressed any of the subjects of the kingdoms I subdued, and never mentioned the names of their kings, but with respect (*i. e.*, due to their rank).

CHAPTER II.

TALE 1.

باب دوم در اخلاق درویشان

1 *Chapter,* 2 *the second,* 3 *in regarding, concerning,* 4 *the morals, manners,* 5 *of durwaishes.—Chapter* 2. *Of the morals of durwaishes.*

از بزرگان پارسائي را گفت که چه گوئي در حق فلان عابد
که دیگران در حق او بطعنه سخنها گفته اند گفت در ظاهرش
عیب نمي بینم ودر باطنش غیب نمي دانم

قطعه

هرکرا جامه پارسا بیني پارسا دان ونیک مرد انکار
ورنداني که درنهادش چیست محتسب را درون خانه چه کار

[1 Of, one of—2 the great folks, personages—3 to a devout person, an abstemious man—4 asked—5 that, viz.—6 what—7 say you?—8 in, concerning—9 the rectitude, lot, right, due—10 of a certain—11 devotee, votary, adorer—12 that, of whom,—13 others—14 concerning—15 rectitude of him, his character—16 with calumny, with reproach, blame, disapprobation, censure—17 speeches, words—18 have spoken]—19 he replied—20 in his outward appearance, in his exterior—21 fault—22 I do not see—23 and in—24 his inside, (*i. e.*, his heart)—25 concealed—26 I know not—27 whoever—28 clothes—29 of a just man, pious person—30 you see—31 a good man, a pious person—32 know, look upon, consider—33 and a good, true, honest—34 man—35 suppose, imagine—36 and if,—37 you know not—38 what—39 in his inside (*i. e.*, his mind)—40 what is—[41 a censor, a magistrate who has the power of correcting public manners]—42 inside, interior—43 of the house, dwelling—44 what—45 business.

*A certain personage asked a devout man, what he said of the state of a particular âbid, of whose character others had spoken disrespectfully.** He replied, "I see no fault in his exterior, and am ignorant of what is concealed within him. Whomsoever thou seest in a religious habit, consider as a pious and a good man, if you know not what is hidden in his mind: what business hath the *mohtesib* † with the inside of the house."

Revised from No. 1 *to No.* 18.—A certain personage said to a devout man, "What say you regarding the rectitude of a certain devotee, concerning whom (folks) have spoken with censure? † *Revised No.* 41.—A censor.

TALE 2.

درويشي را ديدم كه سر بر آستان كعبه نهاده مينالید

ومي گفت يا غفور و يا رحيم تو داني كه از ظلوم وجهول

چه آيد كه ترا شايد

1 A durwaish—2 I saw—3 who—4 head—5 on the threshhold—6 of Mecca—7 had placed, bent down—8 was lamenting—9 and was saying—10 Oh!—[11 Pardoner, Forgiver]—12 and Oh!—13 Merciful—14 you, thou—15 knowest—16 what—17 of, from—18 tyrants—19 and fools—20 proceeds, comes—21 that—22 to you—23 befits, suits, is fit for, may be.

I saw a durwaish who, having placed his forehead on the threshhold of the temple of Mecca, was lamenting, and saying, "*O gracious** and most merciful God, thou knowest what can proceed from the most unjust and ignorant of men, that is fit to be offered unto thee."

* *Revised No.* 11.—"Oh! Forgiver," or Oh! Pardoner."

قطعه

عذر تقصير خدمت آوردم كه ندارم بطاعت اِستظهار
عاصيان از گناه توبه كنند عارفان از عبادت اِستغفار
عابدان جزاي طاعت خواهند و بازرگانان بهاي بضاعت
و من بنده أميد اورده‌ام نه طاعت و بدريوزه آمدم نه بتجارت
گر كشي ور جرم بخشي روي و سر بر آستانم
بنده را فرمان نباشد هرچه فرمائي برانم

قطعه

بر در كعبه سائلي ديدم كه همي گفت و ميگرستي خوش
من نگويم كه طاعتم به پذير قلم عفو بر گنا هم كش

1 The excuse, apology—2 of fault—3 of service—4 I have brought, I bring—5 because—6 I do not possess—7 by obedience—8 calling to memory—9 sinners—10 for faults, crimes—11 repent, promise to sin no more—[12 the devout, (the pious) (devotees) (wise)]—13 of worship—14 ask forgiveness—15 the devout—16 reward—17 of worship, obedience—18 desire, require, seek—19 and merchants—20 the price, value—21 of stock, capital goods—22 and I a slave—23 hope—24 have I brought, I bring—25 not obedience—26 and to beg—27 I am come—28 and not to trade, traffic—29 if—30 you kill—31 or if—32 sin, crime—33 you forgive, give—34 face—35 and head—36 on the threshold I am—37 to the slave—38 order, command—39 does not suit—40 whatever—41 you please to command—42 I shall perform—43 at the door, gate—44 of Mecca—45 a beggar—46 I saw—47 who was saying—48 and cried—49 exceedingly, (lit. sweet)—50 I—51 I say not—52 that—53 my obedience, worship—54 accept, approve of—55 the pen—56 of pardon, forgiveness—57 on my crimes, over my sins—58 draw.

"I implore pardon for my imperfections, since I can have no claim of return for any performance of duty. The wicked repent of their sins: they who know God, ask forgiveness for the imperfectness of their worship. *The âbid** seeks reward for his obedience, and merchants require the value of their capital stock; but I who am a servant, have brought hope, not obedience, and am come to beg, not to traffic." Arabic.—"Do unto me that which is worthy of thee; and treat me not according to my desert." "Whether you slay, or whether you pardon, my face and head are on thy threshold." "It is not for a servant to direct: whatsoever thou commandest I shall perform." "At the gate of the Kâba I saw a mendicant who was weeping bitterly, and saying," "I ask not that thou shouldest approve my services, draw the pen of forgiveness over my offences."

* *Revised No.* 12.—Read "devotees," (*i.e.*, the plural and not singular,) *i. e.*, devotees seek, &c., &c.

TALE 3.

عبد القادر گيلاني در حرم كعبه روي بر حصا نهاده هميگفت

اي خداوند ببخشاي و اگر مستوجب عقوبتم در قيامت مرا

نابينا برانگيز تا در روي نيكان شرمسار نشوم

قطعه

روي بر خاک عجز ميگويم هر سحرگه كه ياد مي آيد

اي كه هرگز فرامشت نكنم هيچت از بنده ياد مي آيد

1 Ubdulkâdur Gilânee—[2 at, on, upon—3 the sacred, forbidden, (*i. e.*, the temple of Mecca)—4 of Mecca]—5 face—6 on the stones—7 having placed—8 was saying—9 Oh! Lord—10 grant, pardon—[11 and if—12 deserving, worthy, fit—13 of punishment I am]—14 at the resurrection—15 to me—16 blind—17 raise up—18 so that—19 in the presence, opposite the face—20 of good people, the just, righteous—21 ashamed—22 I may not become—23 face—24 on the dust, earth—25 helpless—26 I say—27 every, each—28 morning—29 when—30 recollection—31 comes—[32 oh!—33 who—34 ever—35 you forget, your forgetfulness—36 I do not—37 any to you, ought to you—38 of—39 the slave—40 recollection—41 comes, does come?]

Ubdulkâdur Gilânee, having placed his forehead on the pebbles *before the gate of the temple of Mecca,** was saying, "O God pardon my sins; *but shouldst thou doom me to punishment,*† then at the resurrection raise me up blind, in order that I may not be put to shame in the presence of the righteous. Prostrate in weakness, with my face on the earth, every morning, as I awake to reflection, I exclaim, *O God, never will I forget thee; wilt thou bestow a thought upon me?* ‡

* *Revised from No.* 2 *to No.* 4.—At the sacred temple of Mecca. † *Revised from No.* 11 *to No.* 13.—But if I am deserving of punishment. ‡ *Revised from No.* 32 *to No.* 41.—Oh! thou who art never forgotten by me, does the remembrance of this slave ever come to you?

TALE 4.

دزدي در خانهٔ پارسائي درآمد چند آنكه طلب كرد چيزي نيافت دلتنگ شد پارسا را خبر شد گليمي كه بران خفته بود در راهٔ گذر دزد انداخت تا محروم نگردد

قطعه

شنيدم كه مردان راهٔ خدا دل دشمنانرا نكردند تنگ

ترا كي ميسر شود اين مقام كه بادوستانت خلافست وجنگ

مودت اهل صفا چه در روي وچه در قفا نه چنانكه ازپست عيب گيرند و پيشت بميرند

بيت

در برابر چو گوسپند سليم درقفا همچو گرگ مردمخوار

بيت

هركه عيب دگران پيش تو آورد وشمرد

بيگمان عيب تو پيش دگران خواهد برد

1 A thief—2 in, into—3 the house—4 of a devout man—5 came into—6 however much, as much as—7 he searched, looked for—8 a single thing, article—9 did not get, did not find—10 distressed, (from دل heart and تنگ scarce, tight, narrow, sad, dejected)—11 became—12 to the pious man—13 news arrived, became acquainted—14 a blanket—15 which that—16 on that, on it—17 was sleeping—18 in the road-way—19 of passage, passing—20 of the robber, thief—21 threw—22 so that—23 disappointed—24 should not return, should not go away—25 I have heard—26 that—27 men—28 way of God, pious, good—29 the hearts—30 of enemies—31 have not done, do not—32 distressed—33 to you—34 how—35 can be obtainable—36 this—37 place, abode, station—38 who—39 with your friends—40 is strife, are striving, fighting—41 and fighting, contending, waging war—42 the friendship, love—43 of men, people—44 of purity, good deeds—45 whether—46 in presence—47 whether—48 at the back of the head, behind, after, (*i. e.*, when absent)—49 not—50 such as those—51 in your absence, in the rear of you, when you are away—52 attack your faults, censure—53 and in front of you, in your presence—54 will die, (*i. e.*, will appear ready to die)—55 in—56 presence, equal, face to face—57 like as, resembling—58 a lamb—59 mild, meek, gentle—60 in absence, in the rear—61 like as, resembling—62 a wolf—63 a devourer of men, (from مردم men and خوردن to eat, devour)—64 whoever—65 the faults—66 of others—67 in front, before—68 of you—69 brings—70 and counts, recounts, mentions—71 doubtless, without doubt—72 the faults—73 of you, yours—74 before—75 others—76 will take, will show up, will carry.

A thief got into the house of a religious man, but after the most diligent search, had the mortification not to find anything. The good man, discovering his situation, threw the blanket on which he had slept, in the way which the thief had to pass, in order that he might not be disappointed. I have heard, that those who are truly pious, distress not the hearts of their enemies; how canst thou attain to this dignity, who art in strife and contention with thy friends? The affection of the righteous is the same in presence as in absence, not like those who censure you behind your back, but before your face are ready to die for you; when you are present, meek as lamb; but when absent, like the wolf a devourer of mankind. Whosoever recounts to you the faults of your neighbour, will doubtless expose your defects to others.

TALE 5.

تني چند از روندگان متفق سياحت بودند و شريک رنج
و راحت خواستم که مرافقت کنم موافقت نکردند گفتم از
کرم و اخلاق بزرگان بديع است روي از مصاحبت مسکينان
تافتن و فايدهٔ دريغ داشتن که من درنفس خويش اينقدر قوت
و قدرت ميشناسم که درخدمت مردان يار شاطر باشم نه بار
خاطر يکي ازان ميان گفت ازاين سخن که شنيدي دل تنگ
مدار که درين روزها دزدي بصورت درويشان درآمد وخودرا
در سلک صحبت ما منتظم کرد

1 A few persons, some—2 of—3 travellers—4 agreeing, consenting, united—5 travelling, a journey, voyage, pilgrimage—6 were—7 and partners, partakers—8 of the care, trouble, grief—9 and joy, ease, pleasure, comfort—10 I desired, wished—11 that—12 acquaintance, company, society, friendship—13 I should do, should make—14 agreement, concordance, conformity—15 they did not—16 I said—17 of—18 kindness, benignity—19 and manners—20 of great persons—21 is rare, is curious, novel, strange, removed from, out of the common is—22 the face—23 from—24 the companionship—25 of the poor, helpless—26 to turn away—27 and advantage—28 to deny, to grudge, to withhold—29 because—30 I—31 in substance, body, essence—32 of self, own—33 this degree—34 of force—35 and power, activity—36 I know—37 that—38 in the service—39 of men—40 a friend—41 sharp, clever, active—42 I should be—43 and not a load—44 on their hearts, (*i. e.*, an incumbrance)—45 one—46 of them—47 between, amongst—48 said—49 from this—50 speech—51 which that—52 you have heard—53 heart—54 sad, dejected—55 place not, be not—56 because—57 in this, in these, the present,—58 days—59 a thief—60 with the appearance—61 of durwaishes—62 came in—63 and to himself, and himself—64 into—65 the thread, string—66 of acquaintance—67 of us—68 ordered, arranged, adjusted, disposed, fixed—69 did, (*i. e.*, introduced himself.)

Some travellers were journeying together, partakers of each other's cares and comforts. I wanted to associate myself with them, to which they would not consent. I remarked, that it was inconsistent with the benevolent manners of religious men, to turn away their faces from the poor, and to deny them the advantage of such company; that I knew myself to possess such a degree of energy as would make me an active friend, and not an incumbrance to them.—Arabic.—"Although I am not mounted on a beast, I will endeavour to carry your burthens." One amongst them said, "Be not uneasy at the words which you have heard, for not long ago a thief, under the appearance of a durwaish, got into our company."

بیت

1 2 3 4 5 6 7
چه دانند مردم که در جامه کیست
8 9 10 11 12 13
نویسنده داند که در نامه چیست

14 15 16 17 18 19 20 21
ازانجا که سلامت حال درویشانست گمان فضولش نبردند
22 23
و بیاري قبولش کردند

مثنوي

24 25 26 27 28 29 30 31 32
ظاهر حال عارفان دلقست اینقدر بس که روي درخلقست
33 34 35 36 37 38 39 40 41 42 43 44
درعمل کوش وهرچه خواهي پوش تاج برسر نه وعلم بر دوش
45 46 47 48 49 50 51 52 53
زاهدي در پلاس پوشي نیست زاهد پاک باش واطلس پوش
54 55 56 57 58 59 60 61 62
ترک دنیا وشهوتست و هوس پارسائي نه ترک جامه وبس
63 64 65 66 67 68 69 70 71 72
در کج اگند مرد باید بود بر مخنث سلاح جنگ چه سود

73 74 75 76 77 78 79 80
في الجمله روزي تا بشب رفته بوديم وشبانگه بپاي حصاري
81 82 83 84 85 86 87 88 89
خفته دزد بي توفیق ابریق رفیق برداشت که بطهارت میروم
90 91 92 93
او خود بغارت میرفت

[1 What—2 knows—3 a man—4 that—5 in—6 clothes, dress, garment—7 what is]—8 the writer—9 knows—10 that—11 in—12 letter—13 what is—[14 for that reason, as, because—15 that—16 safety, tranquillity, well,—17 the condition—18 of mendicants is—19 doubt—20 of his being an impostor of his being anything out of the common, (*i. e.*, as a devotee,) excessive, exuberant, extravagant, redundant—21 they did not take, carry, did not have]—22 and into friendship—23 they accepted him—[24 the outward—25 state, condition—26 of the pious, devout—27 is a coarse dress—28 this degree, this quantity—29 is sufficient—30 to those, who, that—31 face—32 towards the world is, towards mortals is]—33 in—34 work—35 endeavour, strive, work hard—36

and whatever—37 you wish, you like—38 wear, put on—39 a crown—40 on the head—41 place, put—42 and a flag—43 on, upon—44 shoulder, back—45 sanctity, piety—46 in—47 wearing coarse clothes—48 is not, depends not—49 a devotee—50 pure, holy—51 remain—52 and satin—53 wear, dress in—54 forsaking, abandoning—55 the world—56 and lusts is—57 and desires, lusts, concupiscence—58 sanctity, true devoutness—59 not—60 forsaking, leaving off—61 clothes, dress—62 and enough, and no more—[63 in—64 armour, (from کج raw silk and آگند to fill, or stuff—the "kujagund" is a padded dress capable of resisting a sword cut, (*i. e.*, it is here called armour)—65 a man —66 is requisite, you want, you require, there should be—67 on upon—68 the hermaphrodite—69 arms, weapons—70 of war, battle, strife, contest—71 what—72 use, advantage]—73 in short, summarily—74 one day—75 until —76 towards night—77 we had travelled—78 and at night time—79 at the foot, at the bottom, below—80 of a fort, bastion—81 slept—82 the thief—83 without divine grace, without the favour of God, graceless—84 the water-vessel, water-pot, ewer—85 of his friend, companion—86 took up—87 saying, viz., that—88 to purify, to bathe, to purify after going to the necessary—89 I go, I am going—90 and—91 he himself—92 for plunder—93 was going, went, set off, departed.

*How can one man know what is under another's garment.** The writer knows the contents of the letter. To return to my story, *as the condition of a durwaish is every where approved, they did not entertain any suspicion of his sanctity,*† but admitted him into their society. *The outside of religion is a durwaish's dress, this is sufficient with a mortal face:* ‡ let your actions be good, and put on any dress you choose; either wear a crown on your head, or carry a flag on your shoulders: for it is not coarse clothing that constitutes the Zâhid; be truly pious, and dress in satin. Sanctity consists in forsaking the world, with its lusts and appetites, not merely in changing the dress. *In warfare manhood is required; of what use would armour be to an hermaphrodite?*§ Summarily, one day we had travelled till dark, and during the night slept at the foot of a castle; the graceless thief under pretence of going to perform his ablutions, carried off the water-pot of one of his companions, and then went in quest of plunder.

* *Revised from No. 1 to No. 7.*—How knows a man what a garment contains? N. B.—As much as to say, "What knows a man of the state of another's heart or morals?" The body (which contains a mortal's heart) is here elegantly compared to a "garment."

† *Revised from No. 14 to No. 21.*—As the devotee's condition is a state of tranquillity, they did not suspect him to be an impostor (*i. e.*, did not think he was anything out of the common).

‡ *Revised from No. 24 to No. 32.*—The outward appearance of devotees is a coarse garment; this is sufficient as regards the world (*i. e.*, for those who wish to impose on the world).

§ *Revised from No. 63 to No. 72.*—In the "kujagund" (or padded coat) a man is requisite: of what use are warlike weapons to the hermaphrodite?

بيت

12 11 10 9 8 7 6 5 4 3 2 1

پارسا بين كه خرقه در بر كرد جامه كعبه را جل خر كرد

[1 The devotee, abstemious one—2 see, behold—3 who—4 the coarse cloth—5 on, upon—6 bosom, body—7 made, did—8 the dress—9 of the temple of Mecca—10 the housing—11 of an ass—12 made, did.]

Behold this person who covered his body with a religious dress, made the veil of the Kâba a housing for an ass.*

* *Revised from No.* 1 *to No* 12.—Behold the *devotee* who covered his body with a coarse dress, making the habit of the temple of Mecca the housing for an ass.

7 6 5 4 3 2 1

چند آنكه ازنظر درويشان غايب گشت ببرجي برفت ودرجي

17 16 15 14 13 12 11 10 9 8

بدزديد تا روز روشن شد آن تاريك دل مبلغي راه رفته بود

25 24 23 22 21 20 19 18

ورفيقان بي‌گناه خفته بامدادان همه‌را بقلعه بردند وبزندان كردند

34 33 32 31 30 29 28 27 26

ازان تاريخ ترك صحبت گفتيم وطريق عزلت گرفتيم كه

قطعه

43 42 41 40 39 38 37 36 35

چو از قومي يكي بيدانشي كرد نه كِه را منزلت ماند نه مِه را

52 51 50 49 48 47 46 45 44

نمي بيني كه گاوي در علف زار بيالايد همه گاوان ده را

60 59 58 57 56 55 54 53

گفتم منت خدا را عزوجل كه از فوايد درويشان

68 67 66 65 64 63 62 61

محروم نماندم اگرچه از صحبت ايشان وحيد شدم وبدين

75 74 73 72 71 70 69

حكايت مستفيد گشتم وامثال مرا درهمه عمر اين نصيحت

76

بكار آيد

مثنوي

84 83 82 81 80 79 78 77

يك ناتراشيده در مجلسي برنجد دل هوشمندان بسي

93 92 91 90 89 88 87 86 85

اگر بركه پر كنند از گلاب سگي درو افتد كند منجلاب

1 As soon as—2 from the sight, glance—3 of the durwaishes—4 become concealed, was hidden—5 on a bastion—6 he went, scaled, climbed—7 and a casket—8 stole—9 until—10 the day—11 light, clear—12 became, was—13 that—14 dark—15 heart—16 a great distance—17 had gone—18 and his

friends, companions—19 innocent, without crime—20 asleep—21 in the morning—22 to all of them—23 into the part, castle—24 they took, they conveyed, carried—25 and placed them in prison—26 from that—27 date, day —28 forsaking—29 of companionship—30 we said we would do, we resolved to—31 and the road, way, custom, fashion—32 of retirement—33 we agreed upon, said we would—34 because, viz.—35 wherefrom, of, amongst—36 a tribe —37 one—38 an act of foolishness, want of thought—39 has done, commits—40 not to the low, mean, inferior—41 dignity—42 remains—43 nor to the great, high, noble, superior—44 do you not see? have you not observed—45 that—46 one single cow, ox—47 in amongst—[48 a meadow]—49 pollutes contaminates—50 all—51 the cows, cattle, oxen—52 of the village—53 I said —54 thanks—55 to God—56 of majesty and glory—57 that—58 of—59 the advantages—60 of durwaishes—61 exempt, destitute, I am not, I remain not hopeless, I am not deprived of—62 although—63 from—64 the society, companionship—65 of them—66 alone, single, apart—67 I have become—68 and in this, and by this—69 story—70 I have derived advantage, I have been instructed—71 and to such as us, and to people like us—72 during all, during the whole—73 lifetime—74 this—75 advice, admonition—76 will be of use, will serve—77 by one—[78 uncut one, unpolished, rude one]—79 in, among—80 an assembly—81 are afflicted—82 the hearts—83 of wise persons—84 very much —85 if—86 a cistern—87 they should fill—88 with rose water—89 a dog—90 in it—91 falls—92 will make it—93 impure water.

"As soon as he had got out of sight of the durwaishes he scaled a bastion, and stole a casket. By the time it was daylight, the dark-minded wretch had gone a great distance; and in the morning his innocent companions (whom he had left asleep) were all carried to the castle, and committed to prison. From that day, we resolved not to increase our company, but henceforward to lead the lives of recluses; because (Arabic) in solitude there is tranquillity. When one of any tribe commits an act of folly, there is no distinction between high and low, the whole being dishonoured. Have you not observed that a single ox *belonging to an herd** will contaminate all the oxen of the village?" I replied, "Thanks to the God of majesty and glory, I am not destitute of the benefits which are enjoyed by the religious, although I am separated from their company; for I have derived instruction from this story, which will serve men of our character for admonition during the remainder of life. By the means of one *disorderly*† person in a company, the hearts of many wise men become afflicted. If you fill a cistern with rose-water, and a dog should fall into it, it would thereby become impure."

* *Revised No.* 48.—In a meadow. † *Revised No.* 78.—Rough unpolished (*i. e.*, as a diamond).

TALE 6.

1 2 3 4 5 6 7 8 9

زاهدي مهمان پادشاهي بود چون بر سفره بنشستند كمتر ازان

10 11 12 13 14 15 16 17 18 19 20

خورد كه عادت او بود و چون بنماز برخاستند بيشتر ازان

21 22 23 24 25 26 27 28 29 30 31 32

كرد كه عادت او بود تا ظن صلاحيت در حق او زيادت كنند

[1 A devotee, a monk, hermit, recluse—2 a guest—3 of a king—4 was]—5 when—6 at the table-cloth, (*i. e.*, at the table)—7 they sat down—8 less—9 than that—10 did eat, ate—11 than—12 the custom—13 of him, his—14 was—15 and—16 when—17 at prayers, to prayers—18 they rose up—19 more—20 than that—21 performed, did—22 than—23 custom—24 of him, his—25 was—26 so that—27 the opinion—28 of virtue, probity, sanctity, chastity, integrity—29 regarding, concerning—30 his part, his due—31 more—32 should do.

*A zâhid was invited to a feast by a king:** when he sat down at the table he ate more sparingly than he was accustomed to do; and when he stood up to prayers he was longer than usual, in order that they might form an high opinion of his piety.

* *Revised from No.* 1 *to No.* 4.—A recluse was a king's guest.

بيت

1 2 3 4 5 6 7 8 9

ترسم نرسي بكعبه اي اعرابي كين ره كه تو ميروي بتركستانست

1 I fear—2 you wilt not reach, will not arrive—3 at the temple of Mecca—4 O! Arab—5 because this, for this—6 road—7 that, which—8 you go on, you follow, you travel on—9 is in the direction of Turkistan, is towards Turkistan, (*i. e.*, the place of infidelity.)

I fear, O Arab, that thou wilt not arrive at the Kâba, because the road which thou art pursuing leads to Turkistan.

1 2 3 4 5 6 7 8 9

چون بمقام خويش بازآمد سفره خواست تا تناول كند پسري

10 11 12 13 14 15 16 17 18

داشت صاحب فراست گفت اي پدر در دعوت سلطان چيزي

19 20 21 22 23 24 25 26 27

نخوردي گفت درنظر ايشان چيزي نخوردم كه بكار آيد گفت

28 29 30 31 32 33 34 35 36

نماز هم قضا كن كه چيزي نكردي كه بكار آيد

قطعه

37 38 39 40 41 42 43 44 45 46

اي هنرها نهاده بر كف دست عيبها بر گرفته زير بغل

47 48 49 50 51 52 53

تاچه خواهي خريدن اي مغرور روز درماندگي بسيم دغل

1 When—2 at abode, place of residence, encampment, house—3 his own—4 came back, had returned to—5 table-cloth (*i.e.*, food)—6 desired, asked for, called for—7 so that—8 he might eat—[9 a boy, a son—10 he had, he possessed]—11 the lord, master—12 of understanding, of penetration, of a cute observation—13 he said—[14 Oh! father—15 at—16 the invitation, feast, banquet—17 of the sultan—18 any thing—19 did you not eat?]—20 he replied —21 in presence, before—22 of them—23 anything, a thing—24 I did not eat —25 because, so that—26 it might be of use, (*i. e.*, to serve a purpose)—27 he said—28 prayers—29 also—30 saying a prayer after the time for repeating has passed—31 do—32 so that, because—33 any thing—34 you did not—35 that—36 will be of use, advantage, of any worth—37 Oh!—38 with virtues, good deeds—39 placed—40 on—41 the palm—42 of the hand—43 faults, vices—44 seized, hid, closed, pressed—45 under—46 the arm-pit—47 to what, what—48 do you wish—49 to buy, purchase—50 Oh fool! Oh proud one! —51 in the day of affliction, distress, trouble—52 with silver—53 base, false, deceitful.

When he returned home, he ordered the table to be spread that he might eat: *His son,** who had an acute understanding, said, "*Why father did you not eat any thing at the king's feast?*" † He answered, "In his presence, I ate nothing, to serve a purpose." The son replied, "Perform also your prayers over again, as you did nothing that will serve your purpose." O thou who exposest thy virtues on the palm of the hand, and hidest thy vices under the arm-pit! Vain wretch, what canst thou expect to purchase with thy base coin in the day of distress?

* *Revised from No.* 9 *to No.* 10.—He had a son. † *Revised from No.* 14 *to No.* 19.—Oh! father, did you not eat anything at the sultan's banquet?

TALE 7.

یاد دارم که در عهد طفولیت متعبد بودم و شبخیز ومولع زهد
و پرهیز شبی درخدمت پدر نشسته بودم و همه شب دیده بهم
نبسته ومصحف عزیز درکنار گرفته وطایفهٔ گرد ما خفته پدررا
گفتم ازینان یکی سر برنمیدارد که دوگانهٔ بگذارد چنان خفته اند
که گوئی مرده اند گفت جان پدر تو نیز اگر بخفتی به ازانکه
در پوستین خلق افتی

قطعه

نه بیند مدعی جز خویشتن را که دارد پردهٔ پندار درپیش
گرش چشم خدا بینی ببخشد نه بیند هیچکس عاجزتر از خویش

1 I recollect, I remember—2 that—3 during, in—4 time, the season—5 of my infancy, my youth—6 devout—7 I was—8 and a night riser, one who rises during the night to pray—9 and fond of devotion (from مولع fond of, wishful and زهد continence, devotion, abstinence)—10 and abstinent—11 one night—12 in the service, in company—13 of my father—14 I was sitting—15 and all, and the whole, entire—16 night—17 eye—18 together—19 did not shut, close—20 and the Koran—21 dear, precious—22 in embrace, in my bosom—23 seized, held—24 and a band, a lot—25 around us—26 were asleep—27 to my father—28 I said—29 of these, among these—30 one, a single person—31 head—32 does not raise—33 so that, so as—34 genuflections—35 should perform—36 so, in such a manner—37 they are asleep, are sleeping—38 that—39 you would say—40 they are dead—41 he said—42 life of your father, darling one—43 you also—44 if—45 you were asleep—46 better (*i. e.*, would be better)—47 than that—48 in, concerning—49 the faults—50 of mortals—51 you fall, are engaged in, are searching for—52 not—53 see, sees—54 the claimant, accuser of another—55 except—56 himself, his own person or body—57 because—58 he has, holds possesses—59 a veil—60 of conceit,—61 in front—62 if to him—63 the eye—64 of observing God—65 should bestow, or give—66 not—67 would he see—68 any person—69 more weak, more humble, more in want of aid—70 than—71 himself.

I remember that in the time of childhood I was very religious: I rose in the night, was punctual in the performance of my devotions, and abstinent. One night I had been sitting in the presence of my father, not having closed my eyes during the whole time, and with the holy Koran in my embrace; whilst numbers around us were asleep, I said to my father, "Not one of these lifteth up his head to perform his genuflections; but they are all so fast asleep that you would say they are dead." He replied, "Life of your father, it were better if thou also wert asleep, than to be searching out the faults of mankind. The boaster sees nothing but himself, having a veil of conceit before his eyes. If he was endowed with an eye capable of discerning God, he would not discover any person weaker than himself."

TALE 8.

بزرگي را در محفلي همي ستودند و در اوصاف جميلش مبالغه همي نمودند سر برآورد و گفت من آنم كه من دانم

قطعه

شخصم بچشم عالميان خوب منظر است

وز خبث باطنم سر خجلت فتاده پيش

طاوس را بنقش و نگاري كه هست خلق

تحسين كنند واو خجل از پاي زشت خويش

1 To a great man, to a venerable personage—2 in—3 a meeting, a company, an assembly—4 they were praising—5 and concerning, and with reference to—6 qualities, endowments, properties—7 his beautiful, his elegant—8 exaggeration, hyperbole, utmost endeavour—9 were using, were showing, mentioning]—10 head—11 he raised,—12 and said—13 I am that—14 that—15 I—16 know myself to be, know I am—17 my body, appearance—18 in the eye—19 of the world, mankind—20 good, well, pleasant, beautiful—21 of countenance is, visage is, aspect is—22 and from, and on account of—23 the baseness, malignity—24 of my interior—25 head—26 of shame—27 fallen, bent down—28 in front—29 the peacock—30 on account of painting, picture,—31 and painting,—32 that—33 is, possesses—34 the creation, mankind—35 praise—36 are doing, do—37 and he himself, and it—38 ashamed—39 on account of—40 foot—41 ugly—42 his own, own.

*In a company where every one was praising a religious man, and extolling his virtues,** he raised up his head, and said, "I am such as I know myself to be, (Arabic) whilst thou who reckonest up my good works, judgest from the external, but art ignorant of the interior. My external form in the eyes of mankind is a goodly object, but from the baseness of the interior, I bow down my head with shame. Mankind praise the peacock for his beautiful plumage, but he is ashamed of his ugly feet."

* *Revised from No. 1 to No. 9.*—In an assembly they were praising a certain venerable personage, and were lavish in their encomiums regarding his good qualities.

TALE 9.

یکي از صلحاي جبل لبنان که مقامات او در ديار عرب
مذکور بود و کرامات او مشهور بجامع دمشق در آمد و برکنار
برکهٔ کلاسه طهارت ميکرد پايش بلغزيد و بحوض در افتاد
و بمشقت بسيار ازانجا خلاص يافت چون از نماز بپرداختند
يکي از اصحاب گفت مرا مشکلي هست شيخ گفت چيست
گفت ياد دارم که برروي درياي مغرب ميرفتي و قدمت
ترنميشد وامروز درين يک قامت آب از هلاکت چيزي
نمانده بود درين چه حکمتست سر بجيب تفکر فرو برد و پس
از تامل بسيار سربرآورد و گفت نشنيدهٔ که سيد عالم محمد
مصطفی *Arabic* گفت *Arabic* وقتي چنين که فرمود بجرئيل
و ميکائيل نه پرداختي وديگر وقت با حفصه وزينب درساختي
که *Arabic* مي نمايد ومي ربايد

بيت

ديدار مي نمائي و پرهيز ميکني بازار خويش وآتش ما تيزميکني

1 One—2 of—3 the good, or pious men—4 of the mountain—5 Libanus—6 that, viz.—7 stations, abodes, mansions (it means here, whose position as a pious man)—8 of him his—9 in—10 the country—11 of Arabia—12 was mentioned, *i. e.*, famous, famed—13 and the miracles, (the plural of کرامت generosity, nobleness, &c., &c.)—14 of him his—15 famous, renowned—16 into the mosque—17 of Damascus—18 came—19 and at the edge, brink—20 of a pond, well—21 of a cistern—22 was purifying himself—23 his foot—24 slipped—25 and into the reservoir, cistern—26 he fell, tumbled—27 and with difficulty, trouble—28 great, much, excessive—29 from that place—30 deliverance, liberation—31 got, received, obtained—32 when—33 from prayers—34 they had finished, had left—35 one of—36 the gentlemen—37 said—38 to me—39 a difficulty—40 there is—41 the shaikh—42 said—43 what is it—44 he replied—45 I recollect—46 that—47 on the face, surface—

48 of the river—49 of the west—50 you did walk, you walked—51 and your feet—52 did not become wet, were not wetted—53 and to-day—54 in this—55 one, single—56 stature of a man, body—57 of water—58 from destruction, death—59 a single thing—60 did not remain—61 in this—62 what—63 wisdom is—64 head—65 into the breast, the collar of a garment—66 of thought, reflection—67 he carried down, sunk—68 and after—69 from—70 reflection—71 great, considerable—72 brought up his head raised his head—73 and said—74 have you not heard—75 that—76 the Lord, Prince—77 of the world—78 Mohammed—79 "the chosen" "the selected" (one of the titles of Mohammed)—80 said—[81 at a time, certain time—82 thus—83 that, as—84 has been observed, said, ordered—85 with Gabriel—86 Michael—87 you did not leave (from پرداختن to relinquish, have finish)—88 and another—89 time—90 with Hufzeh—91 and Zynub—92 you accomodated yourself, you suited yourself, adapted yourself]—93 because—94 it displays, discovers—95 and it carries away, it conceals—96 sight, interview—97 you shew, you grant—98 and forbearance, keeping aloof—99 you do—100 bazar (*i.e.*, dignity)—101 your own—102 and fire (*i. e.*, inclination, desire)—103 of us, our—104 you make acute, fiery keen sharp, hot, impetuous, violent.

One of the religious men of mount Libanus, whose piety and miracles were famed throughout Arabia, entered the great mosque of Damascus, and was purifying himself on the edge of the cistern of the well when his feet slipping he fell into the water, and with great difficulty got out of it. When divine service was finished, one of his companions said he had a difficulty which required explanation. The shaikh asked what it was, he replied, "I recollect that you walked on the surface of the sea of Africa without your feet being wetted, and to-day, you had nearly perished in this water which is not deeper than the height of a man; what is the meaning of this?" He sunk his head into the bosom of reflection, and after a considerable pause looked up and said, "Have you not heard that the prince of the world Mohammed Mustufa (Arabic,) said (Arabic.)—upon whom be the peace and blessing of God, said, 'There is a time in which God has given me a degree of power, that is not allowed either to the nearest angel, nor to any mortal prophet sent from God'; but he did not pretend that this was always the case. *Sometimes in the manner which he described, neither Gabriel nor Michael, has possessed it, and at another time it has happened to Hufzeh and to Zynub.** *Arabic.*—The vision of the pious consists of revelation and obscurity. It discovers and it conceals. Thou showest thy countenance, and though hidest it, by enhancing thy value, thou increasest our desire. *Arabic.*—When I behold thee without an intervention, it affects me in such a manner that I lose my road. It kindles a flame, and then quenches it by sprinkling water; on which account you see me sometimes in ardent flames, and sometimes, immersed in the waves.

* *Revised from No.* 81 *to No.* 92.—At times (as in the manner described) you (*i. e.*, Mohammed) did not leave the society of Gabriel and Michael and at another time you accommodate yourself with the Society of Hufzeh and Zynub.

Remark.—It seems to me that this is the proper translation, as the *Arabic* part clearly shows that Mohammed, although he often had more power than the nearest angels still this did not *always* remain with him, therefore what is here meant is that Mohammed was at times so much taken up in religious duties that he even associated or held intercourse with the angels and at other periods he gave way to worldly impulses, and enjoyed the society of his wives Hufzeh and Zynub. The man meant to acquaint the person (who asked him the question) that he was *now* not so holy as at the time he performed the miracles, and consequently not being endowed with the same proportion of divine grace as formerly his faith had so far lost its wonted energy as to make him fearful of losing his life in such shallow water.

TALE 10.

منظومه

يكي پرسيد ازان گم كردة فرزند كه اي روشن گهر پير خردمند

زمصرش بوي پيراهن شميدي چرا در چاي كنعانش نديدي

بگفت احوال ما برق. جهانست دمي پيدا وديگر دم نهانست

گهي بر طارم اعلا نشينم گهي پشت پائي خود نه بينم

اگر درويش بر حالي بماندي سردست از دو عالم برفشاندي

1 One, a certain one—2 asked—3 from him, from that person (*i. e.*, Jacob) —4 who had lost—5 a child, a son—6 saying, viz.—7 Oh!—8 brilliant, light, splendid—9 gem, jewel—10 old man—11 wise—12 from Egypt of him—13 the smell, perfume—14 of his garment—15 you smelt—16 why—17 in—18 the pit, well—19 of Canaan him—20 did you not see?—21 he said—22 state—23 of us—24 the lightning—25 darting is—26 one moment—[27 manifest, evident, apparent, plain]—[28 and another]—29 moment—30 is hidden, is concealed—31 sometimes—32 on a building with an arched roof, (*i. e.*, the heavens)—33 higher, most exalted, eminent, lofty—34 I sit—35 sometimes—36 the back—37 of feet—38 my own—39 I do not see—40 if—41 the durwaish—42 on one state, in a single state, (*i. e.*, without change)—43 should remain—44 the points of his hands—45 from—46 both worlds, two worlds—47 would spread out.

Some body said to him who had lost his son *(meaning Jacob)* O thou of illustrious race, wise old man, seeing that you are able to perceive at the distance of Egypt the perfume of his garment, how happened it that thou wert not able to discover him in the well of Canaan? He replied, "Our condition is like the darting lightning, one instant *flashing*,* and the *rest*† disappearing. Sometimes we are seated above the fourth heaven, and at other times we cannot see the back of our feet. If the durwaish were always to remain in one state, he would cease to desire both worlds."

* *Revised No.* 27.—Read "apparent" or "manifest." † *Revised No.* 28.—Read "next" or "another."

TALE 11.

9 8 7 6 5 4 3 2 1

در جامع بعلبک کلمهٔ چند برطریق وعظ میگفتم باجماعتي

19 18 17 16 15 14 13 12 11 10

افسرده دل مرده راه از عالم صورت بمعني نبرده ديدم

29 28 27 26 25 24 23 22 21 20

که نفسم درنمي‌گيرد وآتش گرم من درهيزم تر ايشان اثر

30

نميكنند

1 In—2 the mosque—3 of Bâlbuk—4 words—5 a few—6 in the manner, in the way—7 of admonition, advice—8 I was saying—9 with an assembly, to an assembly—10 frozen, faded, withered, melancholy, dejected—11 heart—12 dead—13 the way—14 of—15 world—16 of form, shape, (*i. e.*, the visible world)—17 with the essential one, (*i. e.*, the invisible world,) the real—18 had not taken, had not applied—19 I saw—20 that—21 my breath, (*i. e.*, voice) —22 did not seize, hold, did not effect—[23 and fire—24 warm—25 of me, my—26 firewood—27 moist, wet, green—28 of them—29 effect—30 did not do.]

In the great mosque at Bâlbuk, I was reciting some words by way of admonition to a company whose hearts were withered and dead, incapable of applying the ways of the visible to the purposes of the invisible world. I perceived that what I was saying had no effect on them, *and that the fire of my piety had not kindled their green wood.**

**Revised from No.* 23 *to No.* 30.—And that my hot fire, (*i. e.*, of piety) had no effect on their wet firewood, (*i. e.*, their withered hearts.)

دریغ آمدم بتربیت ستوران وآینه داری در محلهٔ کوران

ولیکن در معني باز بود و سلسله سخن دراز در بیان این آیت

که *Arabic* سخن بجای رسانیده بودم که گفتم

قطعه

دوست نزدیکتر از من بمنست وین عجبتر که من از وي دورم

چه کنم با که توان گفت که او در کنار من ومن مهجورم

من از شراب این سخن مست وفضلهٔ قدح در دست که

روندهٔ از کنار مجلس گذر کرد ودور آخر درو اثر کرد نعره

چنان زد که دیگران بموافقت او در خروش آمدند وخامان

مجلس در جوش گفتم سبحان الله دوران با خبر در حضور

و نزدیکان بي بصر دور

قطعه

فهم سخن چون نکند مستمع قوت طبع از متکلم مجوي

فسحت میدان ارادت بیار تا بزند مرد سخنگوي گوي

1 Grudged, I was unwilling, I was reluctant—2 to teach, (with the education)—3 of animals—4 and holding a looking-glass—5 in the residence, quarter, abode, locality—6 of the blind—7 but—8 the door—9 of meaning, signification—10 was open—11 and—12 the chain, concatination—13 of the speech, discourse—14 long, extended—15 in the explanation—16 of this—17 verse—18 viz., that—19 the speech—20 the place—21 I had reached—22 that, where—23 I said—24 a friend—25 nearer—26 than myself—27 with me is—28 and this—29 more wonderful—30 that—31 myself—32 from him—33 I am separated, cut off—34 what can I do—35 with whom, to whom—36 able—37 to speak—38 because he, that one—39 in bosom—40 of me, mine—41 and I myself—42 I am far off—[43 I—44 from—45 the wine, spirit—46 of this—47 speech, discourse—48 intoxicated (was understood)—49 and the remainder, dregs—50 of the goblet, cup—51 in my hand—52 when—53 a

traveller—54 from—55 the edge, side, corner—56 of the assembly—57 passed]—58 and the last passing round (of wine) revolution—59 on him—60 did effect—61 a shout—62 to such a degree, such—63 struck (*i. e.*, gave) —64 that—65 the rest—66 in accordance, in concord—67 with him—68 in a shout—69 came (*i. e.*, joined)—70 and the crude, raw, stupid—71 assembly—72 in—73 rapture, excitement—74 I said—[75 O holy God—76 far away ones—77 with intelligence, (*i. e.*, the sagacious,) wise—78 in presence]—79 and the near ones—80 without sight, blind—81 far away—82 the wisdom—83 of the discourse—84 when—85 does not do (*i. e.*, understand)—86 the hearer —87 the strength—88 of genius—89 from—90 the speaker—91 seek not—92 gratification, amplitude—93 plain, open space—94 of desire, wish—95 bring —96 so that—97 may strike—98 the man—99 speaker of words, orator—100 the ball, (*i. e.*, of speech eloquence.)

I became weary of instructing brutes, and of holding a mirror in the way of the blind; but the door of signification continued open, and the concatination of discourse was extended in explanation of this verse of the Koran, (Arabic) "We are nearer to him than his jugular vein." My discourse had got to such a length that I said a friend is nearer to me than myself, but what is more wonderful, I am far from him, "What shall I do, to whom shall I address myself, since he is in my arms, whilst I am separated from him? *I am intoxicated with the wine of his discourse, and the dregs of the cup are in my hand. At this time a traveller passing by the company** was so much animated by my last words, that he exclaimed with an emphasis that produced the acclamations of the whole, and the senseless company joined in enthusiastic rapture. I said, "*O God those who are afar off know thee,*† whilst those who are near and ignorant, are at a distance; when the hearer does not understand the discourse, expect not any effect of genius from the orator: first extend the plain of desire, in order that the orator may strike the ball of eloquence."

* *Revised from No.* 43 *to No.* 57.—I was intoxicated with the wine of my discourse and the dregs of the goblet remained in my hand, (*i. e.*, I had reached that point when the subject had greatly excited me and was about to conclude,) when a traveller passing a corner of the assembly, &c., &c. † *Revised from No.* 75 *to No.* 78.—O holy God, the *intelligent,* who are far off know thee (*lit.* are in your presence).

N. B.—These two similies are indeed very beautiful, the orator when about to conclude the discourse, which had so excited him, says, "The dregs of the goblet where in my hand," (*i. e.*, the dregs of the goblet of eloquence, viz., his last words of admonition were about to be uttered.) The latter part also, where he compares his concluding sentences to "The last round of the wine," which had so stimulated the passing traveller, is very pretty. The whole of this shows the great depth of thought of Saday, for instance, what can be more beautiful than the idea that his last words, (like "The last time the wine goes round") had so stimulated the passing traveller that he burst out in rapture? Whereas the whole of the rest of the assembled multitude who had commenced the banquet with him and had freely partaken of each revolution of the wine, (*i. e.*, had heard his discourse from beginning to end,) were totally unconscious of the excellent quality of the soul inspiring beverage set before them (*i. e.*, the wine of his advice).

TALE 12.

10 9 8 7 6 5 4 3 2 1
شبي در بيابان مكه از غايت بيخوابي پاي رفتنم نماند

17 16 15 14 13 12 11
سربنهادم وشتربانرا گفتم دست از من دار

قطعه

27 26 25 24 23 22 21 20 19 18
پاي مسكين پياده چند رود كز تحمل ستوه شد بختي

37 36 35 34 33 32 31 30 29 28
تا شود جسم فربهي لاغر لاغر مرده باشد از سختي

46 45 44 43 42 41 40 39 38
گفت اي برادر حرم در پيشست وحرامي درپس اگر رفتي

50 49 48 47
بردي اگر خفتي مردي

بيت

56 55 54 53 52 51
خوشست زير مغيلان براه باديه خفت

63 62 61 60 59 58 57
شب رحيل ولي ترك جان ببايد گفت

1 One night—2 in—3 the desert—4 of Mecca—5 from—6 excessive, great—7 want of sleep—8 foot—9 to walk of me, my (feet) to walk—10 did not remain, had not, (*i. e.*, the power)—11 I laid down my head—12 and to the camel-driver—13 I said—14 hand—15 off, from—16 me—17 keep, place—18 the foot—[19 of the poor, helpless—20 footman, a traveller on foot, a pedestrian]—21 how far—22 may or can go, walk, proceed—23 when from, when of—24 bearing its load, from endurance, long-suffering—25 distressed, sad, tired—26 has become—27 a camel, (*i. e.*, the riding-camel and not the one for burthens—28 until—29 may be—30 the body—31 of a fat person—32 thin—33 the thin, (*i. e.*, body)—34 dead—35 may be—36 from—37 trouble, fatigue—38 he said—39 Oh! brother—40 the sacred place, (*i. e.* Mecca)—41 in—42 front is—43 and the evil doer, assasin—44 in the rear—45 if—46 you go on, should go on—47 you escape, you carry off—48 if—49 you should sleep—50 you die—51 it is pleasant—52 under—53 the acacia-tree—54 in the way, on the road—55 of the desert—56 to sleep (lit. slept)—57 on the night—58 of marching—59 but—60 abandoning—61 of life—62 it is necessary, it behoves—63 to say, (lit. said).

One night in the desert of Mecca, from the great want of sleep, I was deprived of all power to stir; I reclined my head on the earth and desired the camel-driver not to disturb me. How far shall the feet of *the poor man** proceed when the camel is weary of his load. Whilst the body of the fat man is becoming lean, the lean man may die of fatigue. He replied, "O brother, Mecca is in front, and robbers in the rear, by proceeding you escape; and if you sleep you die: it is pleasant to sleep on the road in the desert under acacia-tree in the night of decampment, but you must consider it as abandoning life."

* *Revised from No.* 19 *to No.* 20.—Read "Of the poor pedestrian."

TALE 13.

[1] پارساي را [2] ديدم [3] بركنار [4] دريا [5] كه [6] زخم [7] پلنگ [8] داشت [9] وبهيچ
[10] دارو [11] به نميشود [12] ومدتها [13] دران [14] رنجور بود [15] ودمبدم [16] شكر [17] خدايتعالى
[18] همي گفت [19] الحمد لله [20] كه [21] بمصيبتي [22] گرفتارم [23] نه بمعصيتي

قطعه

[24] گر [25] مرا [26] زار [27] بكشتن [28] دهد [29] آن [30] يار [31] عزيز
[32] تا [33] نگوئي [34] كه [35] درآندم [36] غم [37] جانم [38] باشد
[39] گويم [40] از بندهٔ [41] مسكين [42] چه [43] گنه [44] صادر شد
[45] كه [46] دل [47] آزرده شد [48] از [49] من [50] غم [51] آنم [52] باشد

1 A religious man, a devotee, abstemious person—2 I saw—[3 on the bank —4 of a river]—5 who—6 a wound—7 of a tiger—8 possessed had—9 and by any—10 medicine—11 did not get better—12 and for a long time—13 in that, from that—14 was ill, was afflicted—15 and every moment—16 thanks—17 of the great God—18 was saying—19 all praise to God—20 that—21 in misfortune, from misfortune—22 I am seized, imprisoned, afflicted—23 and not by sin—24 if—25 to me, me—26 the place (a particle meaning many)—27 to kill—28 may give, should assign—29 that—30 friend—31 dear, darling—32 so that—33 you say not, may not say—34 that—35 in that moment—36 grief—37 of my life—38 may be—39 I will say—40 from the slave—41 poor, helpless—42 what—43 sin, fault, crime, offence—44 has come forth, has taken place—45 that—46 heart—47 has become distressed—48 towards—49 me—50 grief, sorrow—51 that to me—52 may be.

I saw *on the sea-shore** a religious man, who had a wound from a tiger, which could not be cured by any medicine. He had been a long time in this woeful state, and was continually thanking God, saying, "God be praised that I am afflicted through misfortune and not through sin. 'If that dear friend assigns me to the place of slaughter, then in order that you may not accuse me of being at that instant afraid of my life, I will ask what crime has your slave committed, that your heart is offended at me? This reflection only is the cause of my sorrow."

* *Revised from No. 3 to No. 4.*—Read "On the bank of a river."

N. B.—In the above زار may very properly be translated as "a place," as گلزار a rose garden, *i. e.*, a place of roses, or abounding in roses, علف زار a meadow, or place of grass (from علف grass, hay, food, forage,) and زار a place (or may mean, full of, replete, &c., &c.).

TALE 14.

درويشي را ضرورتي پيش آمد گليمي از خانهٔ ياري بدزديد
حاكم فرمود كه دستش ببرند صاحب گليم شفاعت كرد كه من
اورا بحل كردم حاكم گفت بشفاعت تو حد شرع فرو نگذارم
گفت راست فرمودي اما هركه از مال وقف چيزي بدزدد
قطعش لازم نيايد كه *Arabic* هرچه درويشانراست وقف
محتاجانست حاكم دست ازو بداشت و گفت جهان برتو
تنگ آمده بود كه دزدي نكردي الا از خانهٔ چنين ياري گفت
اي خداوند نشنيدهٔ كه گفته اند خانهٔ دوستان بروب ودر
دشمنان مكوب

بيت

چون فروماني بسختي تن بعجز اندر مده
دشمنانرا پوست بركن دوستانرا پوستين

1 To a durwaish—2 a want, indigence, necessity, exigence—3 came in front, happened to—4 a blanket—5 from—6 the house—7 of a friend—8 he stole—9 the judge—10 said, commanded—11 that—12 his hand—13 they should cut off—14 the master—15 of the blanket, (*i. e.*, the owner,)—16 interceded—17 saying, viz.—18 I—19 to him—20 I have pardoned, absolved—21 the judge—22 said—23 at the intercession—24 of you—25 limit, bounds, extremity—26 of the law—27 I will not forego, let drop, will not let pass under—28 he said—29 true—30 you have observed, have said—31 but—32 whoever—33 from—34 the property—35 of an endowment for public charity, a legacy for pious uses, money left for the support of devotees—36 a single thing, any thing—37 steals—38 his amputation, cutting him, (*i. e.*, either feet or hands)—39 proper, just, legal—40 does not become—41 because—42 whatever—43 of durwaishes is, belongs to durwaishes—44 the money (*i. e.*, a legacy for pious purposes)—45 of the poor is, belongs to the poor—46 the judge—47 hand—48 from him—49 withheld, (*i. e.*, let him off)—50 and said—51 the world—52 towards you, to you—53 narrow—54 had arrived, had become—55 that—56 stealing, theft—57 you did not—[58 except—59 from the abode, house—60 of such—61 a friend]—62 he said—63 Oh!—64 Lord, master, Sir—65 have you not heard?—66 that, viz.—67 what they have said—68 the house—69 of friends—70 sweep—71 and the door, (*i. e.*, of the house)—72 of enemies—73 strike not, knock not at—74 when—75 you fall, (*i. e.*, into misfortune,) *i. e.*, go down in the world, decline—76 from hardship, from hardships, distress—77 body—78 from wretchedness, weakness—79 within, inward—80 give not, (*i. e.*, do not consign yourself to misery)—

81 to your enemies—82 skin—83 strip, or take off—84 to your friends—85 jackets, the jackets made of the skin of certain animals, a leathern garment, a fur coat.

A durwaish, having some pressing occasion, stole a blanket from the house of a friend. The judge ordered that they should cut off his hand. The owner of the blanket interceded, and said that he absolved him. The judge replied that he should not forego the legal punishment at his intercession. He rejoined, "You have said rightly, but whosoever stealeth any property dedicated to religious purposes, is not subject to the punishment of amputation; because the beggar is not the proprietor of any thing, neither is he the property of any one, whatever the beggar hath being devoted to the benefit of the necessitous." The judge released him, and said, "Was the world so narrow that you should steal only *from such a friend** as this?" He replied. "O my Lord, have you not heard the saying, 'Sweep the houses of your friends but knock not at the doors of your enemies. When you fall into distress, resign not yourself to despair, strip your enemies of their skin, and your friends of their jackets.'"

* *Revised from No. 58 to No. 61.*—Read "From the *house* of such a friend."—

N. B.—Thus "Did the world seem so scanty to you, that you could not steal except from the house of such a friend?"

TALE 15.

یکی از پادشاهان پارسائی را گفت هیچت از ما یاد می آید

گفت بلی هرگه که خدایرا فراموش میکنم

قطعه

هر سو دود آن کس زدر خویش براند

وانرا که بخواند بدر کس ندواند

1 One—2 of—3 the kings—4 to a devotee, an abstemious person, pious individual—5 said—6 ever to you? Any time to you?—7 of me—8 recollection—9 comes, does it come?—10 he replied—11 yes—12 at every time, whenever—13 that—14 to God—15 I forget—16 every—17 side, direction, quarter—18 runs—19 that one, that person—20 to whom, that him—21 from door—22 his own, (*i. e.*, the Almighty's)—23 drives away—24 and to him—25 who—26 he calls—27 to the door—28 of any one—29 does not cause to run.

A certain king said to a religious man, "Do you ever think of me?" He answered, "Yes, whenever I forget God." He fleeth every where whom God driveth from his gate; but whomsoever God inviteth he will not suffer to run to the door of any one.

TALE 16.

9 8 7 6 5 4 3 2 1
یکي از صالحان پادشاهي را بخواب دید در بهشت وپارسائي را
18 17 16 15 14 13 12 11 10
در دوزخ پرسید که موجب درجات آن چیست و سبب
29 28 27 26 25 24 23 22 21 20 19
درکات این چه که ما بخلاف این پنداشتم گفتند آن پادشاه
37 36 35 34 33 32 31 30
بمحبت درویشان در بهشت است واین پارسا بتقرب پادشاهان
39 38
در دوزخ

قطعه

45 44 43 42 41 40
دلقت بچه کار آید وتسبیح ومرقع
51 50 49 48 47 46
خود را از عملهاي نکوهیده بري دار
56 55 54 53 52
حاجت بکلاه برگي داشتنت نیست
61 60 59 58 57
درویش صفت باش وکلاه تتري دار

1 One—2 of—3 the pious men—4 to a king, a king—5 in sleep, in a dream —6 saw—7 in—8 heaven—9 and a good man—10 in—11 hell—12 he asked —13 saying, viz., that—14 cause, reason—15 of ascents, degrees, exaltation—16 that one, (*i. e.*, the king)—17 what is—18 and reason—19 of descending, descent, lowness, degradation—20 this one (*i. e.*, the good man)—21 what—22 because—23 I myself—24 contrary—25 to this—26 I supposed, fancied, thought—27 they said—28 that—29 king—30 by the love, fondness—31 of durwaishes—32 in—33 heaven is—34 and this—35 good man, abstemious man—36 by the propinquity, nearness, by association—37 of kings—38 in—39 hell—[40 your coarse coat—41 to what—42 use, advantage—43 will become, will be—44 and rosary, string of beads—45 and patched garment—46 to yourself, yourself—47 from—48 actions, deeds—49 contemptible, bad, base —50 clear, free, exempt—51 place, keep yourself—52 the necessity—53 for a cap—54 of leaves—55 you to possess—56 is not—57 a durwaish's—58 attribute, quality, like—59 remain (*i. e.*, possess the attributes)—60 and a Tartarian cap—61 place, wear possess, hold.]

A certain pious man saw in a dream a king in paradise, and a holy man in hell; he asked, what could be the meaning of the exaltation of one, and the degradation of the other, as the contrary is generally considered to be the case? They replied, "The king has obtained paradise in return for his love of holy men; and the religious man, by associating with kings, has got into hell." *Of what use are the coarse frock, the beads and patched garments; abstain from evil deeds, and there is no need of a cap of leaves; possess the virtues of a durwaish, and wear a Tartarian crown.* *

* *Revised from No.* 40 *to No.* 61.—Of what use are your coarse coat, your rosary, and your patched garments? Keep yourself free from contemptible deeds. There is no necessity for your possessing a cap of leaves, retain the attributes of a devotee and wear, (*i. e.*, if you choose) a Tartarian cap.

TALE 17.

پیادهٔ[1] سروپا[2] برهنا[3] باکاروان[4] حجاز[5] از[6] کوفه[7] بدرآمد[8] وهمراه[9]
ما[10] شد[11] خرامان[12] همي رفت[13] ومیگفت[14]

نظم

نه[15] براشتري[16] سوارم[17] نه[18] چو[19] استر[20] زير[21] بارم[22]
نه[23] خداوند[24] رعيت[25] نه[26] غلام[27] شهريارم[28]
غم[29] موجود[30] وپريشاني[31] معدوم[32] ندارم[33]
نفسي[34] ميزنم[35] آسوده[36] وعمري[37] بسر آرم[38]

اشتر[39] سواري[40] گفتش[41] اي[42] درويش[43] کجا[44] ميروي[45] بازگرد[46] که[47]
بسختي[48] بميري[49] نشيد[50] وقدم[51] در[52] بيابان[53] نهاد[54] وبرفت[55]

1 A foot traveller, pedestrian—2 head and feet—3 naked—[4 with the caravan—5 of Mecca—6 from—7 Cufeh—8 came into, joined]—9 and the same road, along with, accompanied (a companion)—10 of us—11 was, became—12 merrily, strutting—13 was going, was proceeding—14 and was saying—15 not—16 on a camel—17 I am mounted—18 not—19 like—20 a mule—21 under—22 a load I am—23 not—24 lord—25 of a subject—26 not—27 a slave—28 of a king I am—29 grief, anxiety—30 of the present—31 and anxiety, concern, trouble—32 of the past, the non-existent, abolished, extinct, annihilated—33 I possess not—34 a breath—35 I strike (*i. e.*, I draw forth)—36 content, at ease freely—37 and age, lifetime—38 I pass, I live on, I bring to an end—39 a camel—40 rider, one mounted on any animal or on a conveyance—41 said to him—42 Oh!—43 durwaish—44 where—45 are you going?—46 turn round, go back, return—47 because—48 from distress, hard work—49 you will die—50 he listened not, paid no attention—51 and foot—52 in—53 the desert—54 placed—55 and went along and proceeded.

A foot traveller, bareheaded and without shoes, *came from Cufeh and accompanied the caravan to Mecca.** He proceeded merrily, saying, "I am neither mounted on a camel, nor like a mule under a load. I am no lord of a vassal, neither the slave of any king. I have no concern either about the present or the past. I draw my breath freely, and pass my life in comfort." One mounted on a camel said to him, "Oh! durwaish, whither art thou going? Return, or thou wilt perish in distress." He paid no attention, but entered the desert and proceeded on the journey.

* *Revised from No.* 4 *to No.* 8.—Came from Cufeh and joined the Mecca caravan.

چون بنخلهٔ محمود رسیدیم توانگررا اجل فرا رسید ومرد درویش
ببالینش بیامد و گفت ما بسختي نمردیم وتو بربختي بمردي

بیت

شخصي همه شب برسر بیمار گریست
چون روز شد او بمرد وبیمار بزیست

قطعه

اي بسا اسپ تیز رو كه بماند كه خر لنگ جان بمنزل برد
بس كه درخاك تندرستانرا دفن كردند وزخم خورده نمرد

1 when—2 at (a place called) Nukleh Mahmood—3 we arrived—4 to the rich man—5 death—6 came in front—7 and he died—8 the durwaish—9 to his pillow—10 came—11 and said—12 I—13 through hard work, hardships —14 I died not—15 and you—16 on a quick paced camel—17 died, you expired—[18 a person—19 the whole—20 night—21 at the head—22 of a sick person—23 wept—24 when—25 the day—26 was (*i. e.*, dawned)—27 he, that one—28 died—29 and the sick person—30 lived]—31 Oh !—32 many—33 a horse—34 and—35 quick, fast, fleet—36 that—37 has remained—38 when —39 ass—40 lame—41 life—42 to the day's journey, end of a march—43 has taken, carried—44 many, often—45 that—46 in the earth—47 to the healthy —48 they have buried—49 and the wounded—50 have not died.

When we arrived at a place called Nukleh Mahmood, the rich man's destiny being accomplished, he died. The durwaish came to his pillow and said, " I after encountering difficulties am here alive, whilst you expired riding on a dromedary." *A person wept all night by the side of a sick person; in the morning he died, and the sick man recovered.** O my friend, many fleet horses have fallen down dead, whilst the lame ass has come alive to the end of his journey. It has frequently happened that those in the vigour of health have been carried to their graves, whilst the wounded have recovered.

* *Revised from No.* 18 *to No.* 30.

Remark.—This is also one of Saday's very pretty similies, he compares the rich man (who told the durwaish to return,) to a candle which, drop by drop, (*i. e.*, like one weeping excessively,) seems to exhaust itself, whilst a sick person reclines on his bed; but in the morning, the afflicted one is still alive when the candle is burnt out or dead. Without this explanation, it is impossible for any one to know the meaning of what is here intended by Saday; the rich man, when persuading the other to return, was exhausting himself to no purpose, as it was destined that he, and not the durwaish, should die first.

TALE 18.

1 عابدي را 2 پادشاهي 3 طلب كرد 4 عابد 5 انديشيد 6 كه 7 دارويي

8 بخورم 9 تا 10 ضعيف 11 شوم 12 مگر 13 اعتقاد 14 در 15 حق من 16 زياده 17 كند

18 آورده 19 اند 20 كه داروي 21 قاتل 22 بخورد 23 وبمرد

قطعه

24 آنكه 25 چون 26 پسته 27 ديدمش 28 همه 29 مغز 30 پوست 31 بر پوست بود 32 همچو 33 پياز

34 پارسايان 35 روي 36 در 37 مخلوق 38 پشت 39 بر قبله 40 ميكنند 41 نماز

بيت

42 بنده خداي 43 خويش 44 خواند 45 بايد 46 كه 47 بجز 48 خدا 49 نداند

1 To a religious man—2 a king—3 called, invited—4 the religious man—5 thought—6 that, viz.—7 a medicine—8 I should eat, ought to eat—9 so that —10 weak—11 I may become—12 but so that—13 belief—14 in—15 my right, my behalf—16 more—17 may do—18 they say, it is related—19 that—20 a medicine—21 deadly—22 he did eat—23 and died—24 he who—25 like —26 a pistachio nut—27 I saw him—28 all, entirely—29 kernel, marrow, brain—30 skin—31 on skin was—32 like, same as—33 an onion—34 religious persons—35 face—36 towards—37 mortals, the creation—38 back—39 towards Mecca—40 do, say, repeat—41 prayers—42 the slave of God, servant of God—43 himself—44 calls, considers—45 it behoves—46 that—47 except—48 God—49 should know not, should not acknowledge, or serve.

A certain king sent an invitation to a religious man. He thought by taking medicine to make himself weak, in order that the king might entertain a high opinion of him. It is said that he happened to swallow a deadly poison and expired. He who appeared to me plump as a pistachio nut, had coat upon coat like an onion! Religious men who look towards the world, pray with their backs towards Mecca. When any one calleth himself a servant of God, it behoveth him to know none besides God.

TALE 19.

[1] کاروانی [2] را [3] در [4] زمین [5] یونان [6] بزدند [7] ونعمت [8] بیقیاس بردند

[9] بازرگانان [10] گریه وزاری [11] کردند [12] وخدا [13] ورسول [14] شفیع [15] آوردند

[16] فایده نداد

بیت

[17] چون [18] پیروز [19] شد [20] دزد [21] تیره [22] روان [23] چه [24] غم [25] دارد [26] از [27] گریهٔ [28] کاروان

1 A caravan—2 in—3 the land—4 of Greece—5 they attacked, (*i. e.*, robbers did)—6 and plunder wealth—7 inconceivable, incomprehensible—8 they carried off—9 the merchants—10 crying and lamenting—11 they did—12 and God—13 and the Prophet, (*i. e.*, the messenger)—14 & 15 did call upon, did beseech, to interfere (شفیع means an advocate, patron)—16 it was of no use—17 when—18 victorious—19 have become—20 the thief, robber—21 of dark—22 life, soul, inside—23 what—24 grief—25 possesses he—26 from, of, on account of, by—27 the crying, lamenting—28 of the caravan.

In the land of Greece a caravan was attacked by robbers and plundered of immense wealth. The merchants made grievous lamentations, and besought them by God and his prophet, but without effect. When the dark minded robbers have got the victory, what care they for the tears of the caravan?

1 2 3 4 5 6 7 8 9 10
لقمان حکیم دران میان بود یکي از کاروانیان گفت کلمهٔ
11 12 13 14 15 16 17 18 19 20
چند از حکمت و موعظت با اینان بگوي باشد که طرفي از مال
21 22 23 24 25 26 27 28 29 30
ما دست بدارند که دریغ باشد که چندین نعمت ضایع گردد
31 32 33 34 35 36 37
لقمان گفت دریغ باشد کلمهٔ حکمت با ایشان گفتن

قطعه

38 39 40 41 42 43 44 45
آهني را که موریانه بخورد نتوان برد ازو بصیقل زنگ
46 47 48 49 50 51 52 53 54 55 56
باسیه دل چه سود گفتن وعظ نرود میخ آهني در سنگ

قطعه

57 58 59 60 61 62 63 64 65
بروزگار سلامت شکستگان دریاب که خیر خاطر مسکین بلا بگرداند
66 67 68 69 70 71 72 73 74 75 76 77
چو سایل از تو بزاري طلب کند چیزي بده وگرنه ستمگر بزور بستاند

1 Lokman—2 the wise man, the philosopher—3 in them, in those—4 amongst—5 was—6 one—7 of—8 the caravan folks, people—9 said—10 words—11 a few—12 of—13 knowledge—14 and advice—15 towards them—16 say you, speak—17 it may be—18 that—19 a little, some—20 of the property—21 of us, our—22 hand—23 may keep off (*i. e.*, may withhold from taking)—24 because—25 alas! a pity—26 may be, will be—27 that—28 so much—29 wealth, property—30 should be lost—31 Lokman—32 said—33 it would be a pity—34 the words—35 of wisdom—36 to them—37 to say, to utter, to speak—38 to iron—39 that—40 rust—41 has eaten into—42 cannot take, cannot remove—43 from it—44 with polish—45 rust—46 with black—47 heart (*i. e.*, depraved heart)—48 what—49 advantage, use—50 saying, speaking—51 advice, admonition—52 will not go, will not enter—53 a nail—54 of iron—55 into—56 a stone—57 in the time, season, in the days—58 of safety, ease, happiness, prosperity—59 the broken (*i. e.*, the distressed in circumstances)—60 think on, reflect, remember—61 because benevolence towards—62 the hearts—63 of the humble—64 misfortune—65 turns off, keeps away, averts—[66 when—67 the beggar—68 from—69 you—70 with weeping, crying, in tears—71 asks for—72 a thing—73 give it—74 if not, otherwise—75 the tyrant, oppressor—76 by force—77 will snatch it away, will take from you, will take by force.]

Lokman, the philosopher, being amongst them, one of the caravan said to him, "Utter some sentences of wisdom and exhortation, which may induce the robbers to release some part of the goods; for it is cruel to lose so much wealth." Lokman replied, "It would be in vain to preach philosophy to them. When rust has eaten into the iron you cannot remove it by polishing. To what purpose is it to offer admonition to a depraved heart, an iron nail will not penetrate stone?" In the days of your prosperity, assist those who are in distress, as by befriending the poor, you avert evil from yourself. *When the beggar implores your charity, afford him relief, lest the oppressor should deprive you of your substance.**

* *Revised from No. 66 to No. 77.*—When the beggar (weeping) asks anything of you, give it; otherwise the oppressor will take it from you by force.

TALE 20.

چند انکه مرا شیخ شمس الدین ابوالفرج بن جوزي بترک سماع
فرمودي و بخلوت وعزلت اشارت کردي عنفوان شبابم
غالب آمدي و هوا وهوس طالب نا چار بخلاف راي مربي
برفتمي وازسماع و مخالطات حظي برگرفتمي چون نصیحت شیخم
یاد آمدي گفتمي

بیت

قاضي ار باما نشیند برفشاند دست را
محتسب گر مي خورد معذور دارد مست را

[1 As many, as much, so greatly, notwithstanding—2 to me—3 Shaikh Shumsuddeen Abûlfureh Ben Jowzee—4 to forsake, regarding the abandonment, leaving off—5 of hearing, listening, singing—6 ordered, directed—7 and in retirement, privacy, solitude—8 and retirement, the life of a recluse—9 gave the sign, hint, signal—10 the spring of youth, flower of youth, vigour—11 of my youth—12 became predominant, overpowering, overcoming—13 and lust, desire—14 and inordinate desire, lust, concupiscence—15 asking, demanding, importunate—16 without remedy, remediless, helpless, constrained—17 contrary—18 to the wisdom—19 of my spiritual guide—20 I went—21 and from singing—22 and mixing together in society—23 experienced, a pleasure, I derived delight, (from حظ flavour, taste,) I experienced felicity]—24 when—25 advice—26 of my spiritual guide, patron—27 came to remembrance—28 I said—29 the Câzy—30 if—31 with us—32 sat, were to sit—33 he would spread out—34 to hands, his hand—35 the censor, (the person who has the power to correct public manners)—36 if—37 wine—38 drank, were to drink—39 he would forgive—40 to the drunken one, the intoxicated one.

*Notwithstanding all that was said to me by Shaikh Shumsuddeen Abûlfureh Ben Jowzee, who ordered me to forsake music meetings, and to lead a life of retirement; the spring tide of youth prevailed; the desire of sensual gratification, not admitting of restraint; and, in contradiction to the advice of my patron, I abandoned myself to the enjoyments of singing, and of convivial society.** When the Shaikh's advice occurred to my recollection, I used to say, "If the câzy were of our party, he would rub his hands together in rapture; if the mohtesib would drink wine, he would excuse him who is intoxicated."

* *Revised from No.* 1 *to No.* 23.—Notwithstanding all that my spiritual guide, (Shaikh Shumsuddeen Abûlfureh Ben Jowzee,) said to me regarding the abandonment of musical parties, (*i. e.*, singing,) and hinted at my leading a life of seclusion and retirement; the vigour of my youth was predominant, and my sensual passions were importunate; helplessly (therefore) I went contrary to the advice of my guardian, and derived gratification from singing and mixing in society.

9 8 7 6 5 4 3 2 1

تا شبي بجمع قومي برسيدم ودران ميان مطربي ديدم

بيت

15 14 13 12 11 10

گوئي رگ جان ميگسلد زخمهٔ سازش

21 20 19 18 17 16

ناخوشتر از آواز مرگ پدر آوازش

1 Until—2 one night—3 in an assembly—4 of a tribe—5 I arrived, I entered—6 and in them—7 amongst—8 a singer—9 I saw—[10 you would say —11 the vein, fibre—12 of life, (*i. e.*, the jugular vein)—13 would break—14 the bow—15 of his instrument—16 more unpleasant, more disagreeable, horrid—17 than—18 the noise—19 of death—20 of father—21 his noise, (*i. e.*, voice.)]

One night I entered into the society of a tribe amongst whom was such a minstrel, *you would say that the sound of his bow would break the arteries, and his voice was more horrid than the lamentations of a man for the death of his father.**

* *Revised from No.* 10 *to No.* 21.—You would say that the "bow" of his "musical instrument" would break the jugular vein ; more unpleasant was his voice than that of a man lamenting his father's death.

Remark.—Such is the translation as it stands, but if this is all that is given, one of Shaik Saday's *very* best and beautiful similies would be lost. The "bow" here alluded to is the "voice," the "musical instrument" is the minstrel's "throat," and the "sound" passing over or near the *veins* in the throat is beautifully compared to a bow *rubbing* on the strings of an instrument, somewhat resembling the violin. The "jugular vein," being the largest, is here compared to the strongest "string" in the musical instrument (*i. e.*, throat,) and when Saday says that the minstrel's "bow" (*i. e.*, voice) would make you imagine it would break the same, (*i. e.*, the strongest string,) it is to be understood that he means his voice was so harsh and discordant that it was a perfect wonder it did not burst his windpipe. I consider this is a similie which of itself proves Saday to have been a person of immense depth and beauty of thought.

گاهي انگشت حريفان ازو در گوش وگاهي بر لب وگه
خاموش

بيت

نه بيند كسي در سماعت خوشي
مگر وقت رفتن كه دم دركشي

1 At times—2 fingers—3 of the friends, associates—4 on account of him—5 in—6 ears—7 and sometimes—8 on—9 lip—[10 and sometimes—11 silent]—12 not—13 will see, experience—14 any one—15 during, in—16 your singing—17 pleasure—18 but, except—19 the time—20 of departure, going—21 when, that—22 you draw in your breath, you stop your breath.

Sometimes the audience put their fingers into their ears, that they might not hear him; and sometimes they placed their fingers on their lips, *as a signal for him to be silent.** *Arabic*—"The heart may be captivated by the sound of sweet melody, but such a singer as thou art can only give delight by being silent." No one will experience pleasure from your singing, excepting at the time of your departure, when you stop your breath.

* *Revised from No.* 10 *to No.* 11.—And sometimes were silent, (*i. e.*, in perfect astonishment at his horrid discordance.)

مثنوي

[1] چون [2] درآواز آمد [3] آن [4] بربط سراي [5] کدخدا را [6] گفتم [7] از بهر خداي
[8] زيبقم [9] در [10] گوش [11] کن [12] تا [13] نشنوم [14] يا [15] درم [16] بکشاي [17] تا [18] بيرون [19] روم
[20] في الجمله [21] پاسخاطر [22] يارانرا [23] موافقت کردم [24] وشبي [25] بچندين [26] مجاهده
[27] بروز آوردم

قطعه

[28] موذن [29] بانگ [30] بي هنگام [31] برداشت
[32] نميداند [33] که [34] چند [35] از شب [36] گذشتست
[37] درازي [38] شب [39] از مژگان [40] من [41] پرس
[42] که [43] يکدم [44] خواب [45] درچشمم [46] نه‌گشتست

1 When—2 commenced to sing, (lit. came into voice, commenced sound,) —3 that—4 harper, a singer to a harp—5 to the master of the house, the head of the family—6 I said—7 for the sake of God—8 quicksilver to me, for me quicksilver—9 in, inside—10 ear,—11 put—12 so that—13 I may not hear—14 or—15 the door for me—16 open, make wide—17 so that—18 outside—19 I may go—20 in short—21 for the sake, out of respect, for the wish —22 of my friends—23 I agreed, I conformed—24 and the night—25 with many—26 troubles, exertions, strivings—27 to morning I brought, I passed till morning—28 the Mouzzin—29 noise, call, shout—30 out of time, out of season—31 took up, gave forth—32 did not know—33 that—34 how much—35 of the night—36 is passed, had elapsed—[37 the length—38 of the night—39 from the eyelashes—40 of me, mine—41 ask—42 because—43 one moment—44 sleep—45 across my eyes, over or upon my eyes—46 had not come, had not turned, had not passed over, or gone the round, (*i. e.*, as a sentinel.)]

When this harper began singing, I said to the master of the house, "for God's sake put quicksilver into my ears, that I may not hear; or else open the door that I may escape." In short, out of regard to my friends, I accommodated myself to their inclination, and with great exertion passed the night until day-break. The Mouzzin proclaimed prayers out of season, not knowing how much of the night had elapsed. *Ask the length of the night from my eye-lids which have not been closed a single moment.**

* *Revised from No.* 37 *to No.* 46.—Ask the length of the night from my "eye-lashes," because sleep for a single moment, did not pass by my eyes.

بامداد ان بحکم تبرک دستار از سر و دینار از کمر بکشادم

و پیش مغني نهادم و در کنارش گرفتم وبسي شکر گفتم یاران

ارادت من در حق او برخلاف عادت دیدند وبرخفت عقل

حمل کردند ونهفته میخندیدند یکي از ایشان زبان تعرض درازکرد

و ملامت کردن آغاز که این حرکت مناسب حال خردمندان

نکردي خرقه مشایخ بچنین مطربي دادي که در همه عمرش

درمي درکف نبوده است و قراضه در دف

1 In the morning—2 by way, by order—3 of benediction—4 turban—5 from—6 head—7 and direms—8 from my girdle, loins, waist—9 I opened, I took out—10 and in front—11 of the singer—12 I placed—13 and in bosom him—14 I seized, I embraced—15 and many—16 thanks—17 I expressed, said—18 my friends—19 my intention—20 concerning him, in his account—21 contrary—22 to custom—23 saw, they considered looked upon—24 and to levity, lightness—25 of understanding, wisdom—26 they attributed, they imputed—27 and secretly—28 they laughed—29 one—30 of them—31 the tongue—32 of opposition—33 did lengthen, extended—34 and reproach, reprimand—35 began to do—36 saying—37 this—38 conduct, action—39 fit, proper, suitable—40 to the state—[41 of wise men]—42 you did not—[43 the religious habit, dress—44 of the prelates, spiritual teachers—45 to such—46 a singer]—47 you gave—48 who—49 in, during—50 all, the whole—51 of his life—52 a single direm—[53 upon his palm, (*i. e.*, of hand)]—54 has not had, has not been—55 and a particle of gold—56 on his drum.

In the morning, by way of benediction, I took the turban from my head, and my direms out of my girdle, and presenting them to the singer, I embraced him, and returned him many thanks. My companions seeing me behave towards him in so unusual a manner, imputed it to weakness of understanding, and laughed within themselves. One of them extended the tongue of opposition, and began reprimanding me saying, "In this matter you have not acted as becometh *a wise man*,* to have given *part of your professional dress to a singer*,† who during his whole life never at one time had a direm *in his hand*,‡ nor ever saw a particle of gold on his drum."

* *Revised No.* 41.—Read "*wise men.*"

† *Revised from No.* 43 *to No.* 46.—The religious habit of prelates to *such* a singer.

‡ *Revised No.* 53.—Read "in the *palm* of his hand."

مثنوي

مطربي دور ازين خجسته سراي کس دوبارش نديده در ايک جاي
راست چون بانگش ازدهن برخاست خلق را موي بربدن برخاست
مرغ ايوان زهول او بپريد مغزما برد وحلق خود بدريد
گفتم مصلحت آنست که زبان تعرّض کوتاه کني که مرا
کرامت او ظاهر شد گفت مرا بر کيفيت آن مطلع گردان تا
همکنان تقرّب نمائيم وبر مطايبه که رفت استغفار کنيم گفتم
بحکم آن که مرا شيخ بارها بترک سماع فرموده بود وموعظهاي
بليغ گفته ودر سمع قبول من نيامد

1 A singer—2 distant, far away—3 from this—4 happy, fortunate—5 abode, house, mansion—6 any one—7 him twice, him two times—8 has not seen—9 in —10 one —11 place—12 true—13 when—14 his noise, voice, sound—15 from mouth—16 rose up, went forth—17 to the creation, folks, mortals—18 the hair —19 on the body—20 rose up, stood erect—21 the bird—22 of the balcony (*i. e.*, the sparrow)—23 from the dread, fear—24 of him—25 flies off—26 our brains—27 he has carried off, has distracted—28 and windpipe—29 his own—30 tears, has torn—[31 I said—32 fit, proper, suitable—33 that is—34 that—35 the tongue—36 of opposition, impediment—37 short or small should make, *i. e.*, should shorten—38 because—39 to me—40 the miracles, wonders—41 of him—42 have became apparent, evident, plain]—43 he said—44 to us—45 on the state, circumstances—46 of that, of him—47 make acquainted, enlighten, inform—48 so that—49 all—50 may unite, may approach—51 and for, and on account—52 of the joke, jest,—53 that—54 has gone, has passed—55 we may ask forgiveness, ask pardon—56 I said—57 on account, by reason—58 of —59 that—60 to me—61 the spiritual teacher, my patron—62 many times, often—63 regarding the abandonment or forsaking—64 of singing parties—65 had ordered—66 and admonitions—67 many, numerous, (eloquent,) effectual, mature, copious, utmost—68 has spoken—69 and in—70 the ear—71 of acceptance, reception—72 of me—73 had not come, entered not.

"Such a singer, (far may he remain from this happy mansion,) no one ever saw him twice in the same place. Of a truth, when the sound came out of his mouth, it made men's hairs stand on end. The sparrow flies away from the dread of him, he distracts our intellects, and tears his own throat. I answered, "*You should stop your railing, because, in my opinion, he possesses miraculous talents.*"* He replied, "Communicate this discovery, in order that we may unite with you, and ask pardon for the joke which has passed." I replied that my Shaikh had repeatedly enjoined me not to frequent singing parties, and had given me many admonitions to which I had paid no attention.

* *Revised from No.* 31 *to No.* 42.—It is proper that you should shorten the tongue of opposition because to me his miracles are (or have become) apparent.

9 8 7 6 5 4 3 2 1

امشب مرا طالع میمون و بخت همایون بدین بقعه رهبري کرد

18 17 16 15 14 13 12 11 10

تا بدست این مطرب توبه کردم که دگربار گرد سمع

20 19

و مخالطت نکردم

قطعه

26 25 24 23 22 21

آواز خوش از کام ودهان ولب شیرین

31 30 29 28 27

گر نغمه کند ور نکند دل بفریبد

36 35 34 33 32

ور پردهٔ عشاق وصفاهان وحجاز است

41 40 39 38 37

از حنجرهٔ مطرب مکروه نزیبد

[1 This night, to night—2 to me, me—3 fate—4 auspicious—5 and destiny, fortune—6 felicitious, good, lucky—7 in this—8 place—9 has guided]—10 so that—11 at the hands—12 of this—13 singer—14 I have made a vow, I have resolved—15 that—16 another time—17 about, in the vicinity—18 of singing parties—19 and convivial meetings—20 I will not frequent, will not perambulate, walk round, haunt—21 a sound—22 pleasant, good—23 from a palate—24 and mouth—25 and lip—26 sweet—27 if—28 does produce melody, is melodious is harmonious, musical—29 or if it does not, (*i. e.*, produce melody,) is not musical—30 the heart—31 it enchants, captivates—32 but—33 the musical tones—34 of Ushâk—35 and Sifuhân—36 and Hejaz, (*i. e.*, that belongs to these)—37 from—38 the windpipe—39 of a singer—40 detestable, odious, abominable, hateful—41 does not give pleasure, is not elegant, is not fascinating, is not suitable.

*Until this night, when the star of auspiciousness and good fortune guided me to this house,** where by the means of this singer, I had made a vow never again to approach singing or convivial parties. A pleasant voice from a sweet palate, mouth and lips, whether tempered with musical art or not, captivates the heart, but the musical modes of Ushâk, Sifuhân, and Hejaz, from the windpipe of a contemptible minstrel, are disgusting.

* *Revised from No.* 1 *to No.* 9.—To night auspicious fate and felicitious destiny guided me to this place (or house).

TALE 21.

لقمان را گفتند ادب از که آموختي گفت از بي‌ادبان هرچه
از ایشان در نظرم ناپسند آمد از فعل آن پرهیز کردم

قطعه

نگویند از سر بازیچه حرفي کزان پندي نگیرد صاحب هوش
وگر صد باب حکمت پیش نادان بخوانند آیدش بازیچه در گوش

1 To Lokman—2 they said—3 politeness, urbanity—4 from whom—5 did you learn?—6 he said—7 from—8 the rude, (those *without* politeness)—9 whatever—10 from them—11 in my presence, to my sight—12 disagreeable came, (*i. e.*, appeared disagreeable)—13 from—14 that action, that work—15 I did abstain, I avoided doing—16 they say not—17 in the way of sport—18 a single word—19 that from it—20 advice, instruction—21 will not seize, will not derive—22 a man of understanding—23 and if, but if—24 one hundred—25 chapters—26 of knowledge, philosophy—27 in front, before—28 the foolish, ignorant—29 they should read—30 it will come to him, will appear to him—31 play, sport, folly—32 in—33 his ears.

They asked Lokman from whom he had learnt urbanity, he replied, "From those of rude manners; for whatsoever I saw in them that was disagreeable, I avoided doing the same. Not a word can be said, even in the midst of sport, from which a wise man will not derive instruction; but if an hundred chapters of philosophy are read to an ignorant person, it will seem to his ears folly and sport."

TALE 22.

عابدي را حكايت كنند كه شبي ده من طعام خوردي وتا سحر
ختمي در نماز كردي صاحبدلي بشنيد وگفت اگر نيم ناني
بخوردي و بخفتي بسيار فاضلتر ازان بودي

قطعه

اندرون از طعام خالي دار تا درو نور معرفت بيني
تهي از حكمتي بعلت آن كه پري از طعام تا بيني

۱۸

1 Of a religious man—2 they tell a story—3 who—4 in one night—5 ten—6 the name of a weight, (forty seers, or probably means here a pound)—7 of food—8 did eat—9 and till morning—10 conclusion, from beginning to end—11 in—12 prayers—13 did, performed—14 a wise man—15 heard—16 and said—17 if—18 half—19 a loaf—20 were to eat—21 and were to sleep—22 much—23 more meritorious—24 than that—25 it would be—26 the inside, belly—27 from food—28 empty—29 possess, keep—30 so that—31 in it—32 the light—33 of divine knowledge—34 you may see—35 empty, void—36 of—37 wisdom—38 for this cause, reason—39 because—40 you are full, crammed—41 with food—42 to the nose, up to the nose.

They tell a story of a certain religious man, who in one night would eat ten pounds of food, and who before the morning would have completely finished the Koran in his devotions. A holy man hearing this said, "If he had eaten half a loaf and slept, it would have been much more meritorious." Keep your belly unincumbered with food, in order that you may be able to discern the light of divine knowledge. You are void of wisdom because you are crammed up to your nose with food.

TALE 23.

بخشایشي الهي گم شده را در مناهي چراغ توفیق فراراه داشت
تا بحلقهٔ اهل تحقیق در آمد و بیمن صحبت درویشان و صدق
نفس ایشان ذمایم اخلاقش بحماید مبدل گشت و دست را از
هوا و هوس کوتاه کرد و زبان طاعنان در حق او دراز که همچنان
بر قاعدهٔ اوّلست و زهد و صلاحش نا معمول

[1 The beneficence of the Almighty, divine grace—2 to one lost—3 in—4 sins, prohibitions—5 the lamp—6 of God's favour, of grace—7 in the road, opposite the road, in the path—8 placed]—9 so that—10 into the circle, company—11 of men—12 of truth, precision, exactness—13 came amongst—14 and by the felicity, good luck—15 of companionship—16 of durwaishes—17 and truth, veracity, candour—18 of soul, spirit, substance—19 of them—20 the bad qualities—21 of his character, manners—22 into laudable works, glorious deeds—23 became changed—24 and his hands—25 from—26 sensual desires, lusts—27 did shorten—[28 and the tongue—29 of slanderers—30 regarding him—31 long, lengthened—32 saying, viz.—33 in the same way—34 on the custom—35 of the first he is—36 and his devotion—37 and integrity—38 not exhausted.]

*To one who through wickedness had forfeited the divine favour, the lamp of grace shone on his path,** whereby he entered into the circle of the religious; and, by the blessing of their society and righteousness, his depravities were exchanged for virtuous deeds, and he ceased to entertain any sensual inclinations: *nevertheless the tongue of calumny was still exercised on his character; his former manners being remembered, and no credit given to his piety and virtues.*†

* *Revised from No.* 1 *to No.* 8.—Divine beneficence placed the lamp of grace in the way of one lost in wickedness.

† *Revised from No.* 28 *to No.* 38.—"Yet the tongue of slanderers was busy regarding him to this effect," viz., that he still adhered to his former system, and was not zealous as regarded his devotions, (literally,—his virtue and devotion were not exhausted,) *i. e.*, he did not wear himself out in their performance.

بيت

بعذر توبه توان رستن ازعذاب خداي

وليک مي نتوان از زبان مردم رست

طاقت جور زبانها نياورد و شكايت پيش پيرطريقت برد شيخ

بگريست وگفت شكر اين نعمت چه گونه گذاري كه بهتر

ازاني كه پندارندت

1 By excuse—2 of repentance, promising to sin no more—3 it is possible, you are able—4 to escape—5 from the anger, wrath—6 of God—7 but—8 you cannot, you are unable—9 from—10 the tongues—11 of mankind—12 to escape, get free—13 the power—14 of violence—15 of tongues—16 he could not support, he could not bear, endure—17 and complaint, and lamentation—18 before, in front of—19 his spiritual guide—20 he carried, he made—21 the old man, the patron—22 cried—23 and said—24 thanks—25 of this—26 favour, blessing—27 in what—28 manner—29 can you render, perform—30 that—31 better—32 than that you are—33 than—34 they suppose you, they imagine you to be, they consider you.

By means of repentance you may be delivered from the wrath of God, but you cannot escape from the tongues of men. Unable to support the violence of reproachful tongues, he lamented his situation to his superior. The Shaikh wept, and said, "How can you be sufficiently grateful for this blessing, that you are better than they suppose you to be.

قطعه

چند گوئي كه بداندیش وحسود عیب جو یان من مسکینند

گر بخون ریختنت برخیزند ور ببد خواستنت بنشینند

نیک باشي وبدت گوید خلق به كه بدباشي ونیکت بینند

ولیکن مرا بین که حسن ظن همکنان درحق من بکمالست

ومن درعین نقصان ٠

بیت

گر آنها كه مي گفتمي كردمي نكو سیرت وپارسا مرد مي

قطعه

در بسته بروي خود ز مردم تا عیب نگسترند ما را

در بسته چه سود عالم الغیب داناي نهان و آشکارا

1 How often, many—2 will you say—3 that—4 evil thinkers, evil disposed—5 and the envious—6 fault searchers, carpers, cavillers—7 of poor men are—8 if—9 to spill your blood—10 they rise up—11 or if—12 with wishing you evil, or harm—13 they sit down—14 remain you good, be good yourself—15 and evil of you—16 may say—17 the creation, mankind—18 better—19 than—20 you should remain bad—21 and you good—22 they should see, should look upon, consider—23 but, however—24 to me—25 see, look at—26 of whom, that—27 good—28 opinion—29 of all, of every one—30 in my behalf—31 to a degree is, is excessive—32 and I myself—33 in the midst, the very essence, the very—34 blemish, defect—35 if—36 those things—37 that—38 they say of me, they ascribe to me—39 were I to do—40 good—41 morals—42 and virtuous—43 man—44 (with بود added,) I should be—45 door—46 closed—47 in the face—48 of self—49 from mankind—50 so that—51 faults—52 may not spread forth—53 of me—54 door closed—55 what—56 advantage—57 knowing what is concealed, the Omniscient—58 the knower—59 of the hid, the concealed—60 and the open, clear, manifest, revealed.

How often will you repeat, "Evil-minded and envious men are seeking out my faults, wretch that I am?" If they rise up to shed your blood, or if they sit down wishing you evil; be thou good although mankind speak evil of you, which is better, than being bad, whilst they think you good. But look at me of whose perfection mankind entertain an high opinion, at the same time that I am imperfection itself. If I had performed what they ascribe to me, I should indeed be a man of virtue, and pity—Arabic—'Of a truth I conceal myself from the eyes of my neighbours, but God knoweth my secret and public actions.' I shut the door against men, that they may not discover my faults; what advantage is there in shutting the door, as the Omniscient knoweth both what is hidden and what is manifest,

TALE 24.

گلہ کردم پیش یکي از مشایخ کہ فلان درحق من گواهی
دادہ است بفساد گفت بصلاحش خجل کن

نظم

تو نیکو روش باش تا بدسگال بنقص تو گفتن نیابد مجال
چو آهنگ بربط بود مستقیم کي از دست مطرب خوردگوشمال

1 I complained—2 in front, before—3 one—4 of—5 the divines, holy men, patriarchs—6 saying, viz., that—7 a certain one—8 in my behalf, regarding me—9 evidence—10 has given—11 of depravity, iniquity, wickedness—12 he replied—13 him by virtue, him by good deeds—14 make ashamed—15 you—16 good—17 way, path, fashion, mode—18 remain—19 so that—20 the bad-minded, evil-minded, malevolent, malignant—21 with injury—22 of you—23 to say—24 may not possess—25 power—26 when—27 the sound, melody, manner, intention, purpose, method—28 of the harp—29 may be, is—30 right, faithful, correct, resolute, straight, loyal—31 how—32 from—33 the hands—34 of the singer, musician—35 can it be corrected, chastised, punished (from خوردن to eat, to suffer, and گوشمالي punishment, correction, from گوش the ear, and ماليدن to rub.)

I lamented to a venerable Shaikh that some one had accused me falsely of lasciviousness. He replied, "Put him to shame by your virtue. Let your conduct be virtuous, when it will not be in the power of the detractor to convict you of evil. When the harp is in tune, how can it suffer correction from the hand of the musician."

N.B.—Pulling or rubbing the ears, is a very common mode of punishment, (for trivial offences) amongst the natives, in this place Saday compares the pegs of the musical instrument to ears, and the idea of twisting (or rubbing) them up, when it requires correction, as regards time, is rather an apposite similie than otherwise.

TALE 25.

یکي از مشایخ شام پرسیدند که حقیقت تصوّف چیست

گفت پیش ازین طایفهٔ بودند در جهان پراگنده بصورت وبمعني

جمع وامروز قومي اند بظاهر جمع و بباطن پریشان

قطعه

چو هر ساعت ازتو بجائي رود دل

بتنهاي اندر صفائي نه نبیني

گرت مال وجاهست وزرع وتجارت

چو دل با خدا یست خلوت نشیني

1 One—2 of—3 the divines, old men, patriarchs—4 of Damascus—5 they asked—6 that, viz., saying—7 fact, reality, state, condition—8 of the Soofies —9 what is—10 he said—11 before—12 this, from this—13 they were a tribe, a band—14 in the world—15 scattered, distressed—16 in appearance—17 and in reality, in meaning, in fact—18 contented—19 and to-day, and at the present time—20 they are a tribe—21 in outward appearance—22 contented, satisfied—23 and inwardly—24 distressed, discontented—25 when—26 every—27 moment—28 from yourself—29 to a place—30 goes, wanders—31 the heart—32 in solitude—33 inside, within—34 satisfaction, purity, cleanness—35 will not see, will not enjoy—36 if to you—37 property—38 and rank is—[39 and sown fields, *i e.*, crops]—[40 and wares, merchandise]—41 when—42 your heart—43 with God is—44 you are a recluse, (from خلوت retirement, privacy, and نشستن to sit, to dwell.)

They asked one of the Shaikhs of Damascus what was the condition of the sect of Soofies? He replied, "They formerly were, in the world, a society of men apparently in distress, but in reality contented; but now they are a tribe in appearance satisfied, but inwardly discontented. When your heart is continually wandering from one place to another, you will have no satisfaction in solitude. Though you possess riches, rank, *lands*,* and *chattels*,† if your heart is with God, you are a recluse."

* *Revised No.* 39.—Read "sown-fields" or "crops." † *Revised No.* 40. Read "merchandise."

TALE 26.

1 2 3 4 5 6 7 8
ياد دارم كه شبي دركارواني همه شب رفته بوديم وسحر دركنار

9 10 11 12 13 14 15 16 17 18 19 20
بيشه خفته شوريده كه دران سفر همراه ما بود نعره بزد وراه

21 22 23 24 25 26 27 28 29 30
بيابان گرفت ويكنفس آرام نيافت چون روز شد گفتمش اين

31 32 33 34 35 36 37 38 39 40
چه حالتست گفت بلبلانرا ديدم كه بنالش درآمده بودند از

41 42 43 44 45 46 47 48 49
درخت وكبكان از كوه وغوكان از آب وبهايم از بيشه انديشه كردم

50 51 52 53 54 55 56 57 58 59
چه مروت نباشد همه در تسبيح رفته ومن بغفلت خفته

قطعه

60 61 62 63 64 65 66 67 68
دوش مرغي بصبح مي ناليد عقل وصبرم ببرد وطاقت وهوش

69 70 71 72 73 74 75 76 77
يكي از دوستان مخلص را مگر اواز من رسيد بگوش

78 79 80 81 82 83 84 85 86
گفت باورنداشتم كه ترا بانگ مرغي چنين كند مدهوش

87 88 89 90 91 92 93 94 95
گفتم اين شرط آدميت نيست مرغ تسبيح خوان ومن خاموش

1 I recollect, I remember—2 that—3 a night, one night—4 in or with a caravan—5 all night—6 I had travelled—7 and in the morning—8 at the edge, side—9 of a desert,—10 asleep, sleeping, slept—11 a mad, or distracted one—12 who—13 in that—14 march, journey—15 same road, a companion—16 of us—17 was—18 a shout, noise, cry—19 sent forth, struck, set up—20 and the road—21 of the desert—22 seized, took—23 and one moment, one breath—24 ease, happiness—25 did not receive, did not experience—26 when—27 day—28 became, was—29 I said to him—30 this—31 what—32 state is, matter is—33 he said—34 to the nightingales, the nightingales— 35 I saw, I observed—36 that who—37 in complaint, complaining, lamenting—

38 and 39 had come, had commenced—40 from—41 the trees—42 and the partridges—43 from the mountains—44 and the frogs—45 from the water—46 and the brutes, beasts—47 from—48 the desert—[49 I thought, I reflected—50 that—51 humanity, affection, generosity, affability—52 would not be—53 all, the whole—54 in—55 the act of praising God, (a rosary, a chaplet)—56 gone, engaged—57 and I myself—58 in carelessness, indolence—59 sleeping, asleep]—60 last night—61 a bird, a fowl—62 towards morning—63 was lamenting, crying—64 knowledge, wisdom, sense—65 and my patience—66 carried away, deprived of—67 and strength—68 and understanding, reason, sense—69 one—70 of—71 my friends—72 a sincere one, to a sincere one—73 when, but—74 the noise—75 of me, my—76 reached; arrived at—77 his ears—78 he said—79 I did not believe, I did not credit—80 that—81 to you—82 the noise—83 of a bird—84 thus, so, in such a way—85 would do, would make—86 senseless—87 I said—88 this—89 agreement, stipulation, bargain, compatible—90 with generosity, humanity, affection—91 is not—92 a bird—93 speaking praises, singing the praises of God—94 and me, and I myself—95 silent.

I recollect that once I had travelled the whole night with the caravan, and in the morning had gone to sleep by the side of a desert. A distracted man who had accompanied us in the journey, set up a cry, took the road of the desert, and did not enjoy a moment's repose. When it was day, I asked him what was the matter? He replied, "I heard the nightingales on the trees, the partridges in the mountains, the frogs in the water, and the brutes in the desert, uttering their plaintive notes and doleful lamentations; *I reflected that it did not become a human being, through neglect of my duty, to be asleep, whilst all other creatures were celebrating the praises of God.*"* Last night towards morning, the lamentations of a bird deprived me of reason, patience, power, and sensation. When my voice reached the ears of a sincere friend, he said, "I could not have believed that the notes of a bird would in such a manner have deprived you of your senses." I replied, "It is not consistent with the laws of human nature, that whilst a bird is reciting the praises of God, I should be silent."

* *Revised from No.* 49 *to No.* 59.—I thought it would not be affection, (*i. e.*, on my part,) to be sleeping *carelessly* whilst all (*i. e.*, the creation) were singing the praises of God.

TALE 27.

[1] وقتي [2] درسفر [3] حجاز [4] طايفهٔ [5] جوانان [6] صاحبدل [7] همدم [8] من [9] بودند

[10] وهمقدم [11] وقتها [12] زمزمه [13] كردندي [14] وبيتي [15] محققانه [16] بگفتندي [17] وعابدي

[18] در [19] سبيل [20] منكر [21] حال [22] درويشان [23] بود [24] بيخبر [25] ازدرد [26] ايشان [27] تا [28] برسيديم

[29] بنخيل [30] بني هلال [31] كودكي [32] سياه [33] از [34] حي [35] عرب [36] بدر آمد [37] و آوازي

[38] برآورد [39] كه [40] مرغ [41] ازهوا [42] درآوردي [43] اشتر [44] عابد را [45] ديدم [46] كه [47] برقص

[48] درآمد [49] وعابد را [50] بينداخت [51] وراه [52] بيابان [53] گرفت [54] گفتم اي [55] شيخ [56] در

[57] حيواني [58] اثركرد [59] وترا [60] اثرنميكند

نظم

[61] داني [62] چه [63] گفت [64] مرا [65] آن [66] بلبل [67] سحري

[68] تو [69] خود [70] چه [71] آدمي [72] كز [73] عشق [74] بيخبري

1 One time—2 in the journey—3 to Hejaz—4 a band, set, tribe, a lot, a number—5 of young men—6 a pious man, a good hearted man—7 an intimate friend, a bosom companion—8 of me—9 were—10 and fellow traveller, (*i. e.*, same step)—[11 at times—12 singing, a concert—13 they did—14 and verses—15 spiritual, devout, good—16 they recited]—17 and a devotee, an adorer—18 concerning, with regard to—19 the mode, manner, path—20

denying, rejecting, one who denies—21 the state—22 of durwaishes—23 was —24 unaware, ignorant—25 of the pain, trouble, suffering—26 of them—27 at length, until—28 we reached, we arrived at—29 the palm trees—30 of Beni Hullal—31 a boy—32 dark, black—33 from—34 a family, collection—35 of Arabs—36 came out—37 and a noise, a voice—38 brought forth—39 that, which—40 the birds—41 from the air—42 brought down, arrested—43 the camel—44 of the devotee—45 I saw, I observed—46 who, that—47 in dancing —48 had commenced, come into—49 and the devotee—50 threw off—51 and the road—52 of the desert—53 seized, took—54 I said—55 O! Shaikh—56 in—57 an animal—58 it made an impression had an effect—59 and to you—60 does not affect, makes no impression—61 know you?—62 what—63 said—64 to me—65 that—66 nightingale—67 of the morning—68 you—69 yourself, self—70 what—71 man—72 that of—73 love—74 you are ignorant, careless, negligent.

Once I travelled to Hejaz along with some young men of virtuous disposition, who had been my intimate friends and constant companions. *Frequently in their mirth, they recited spiritual verses.** There happened to be in the party an Abid who thought unfavourably of the morals of durwaishes, being ignorant of their sufferings. At length we arrived at the grove of palm trees of Beni Hullal, when a boy of a dark complexion came out of one of the Arab families, and sang in such a strain, as arrested the birds in their flight through the air. I beheld the Abid's camel dancing, and after flinging his rider he took the road of the desert. I said, "O! Shaikh, those strains delighted the brutes, but made no impression on you: knowest thou what the nightingale of the morning said to me? What kind of man art thou, who art ignorant of love?"

* *Revised from No.* 11 *to No.* 16.—Frequently they sung, and recited devout verses.

بيت

شتررا چو شور وطرب درسرست اگر آدمي را نباشد خرست

مثنوي

بذكرش هرچه بيني درخروشست دلي داند درين معني كه گوشست

نه بلبل برگلش تسبيح خوانيست كه هرخاري بتسبيحش زبانيست

اشتر بشعر عرب درحالتست و طرب

گر ذوق نيست ترا كج طبع جانوري

1 To the camel—2 when—3 disturbed, mad, uproar, outcry, noise—4 and mirth, merriment, hilarity, joy,—5 in the head is—6 if—7 to a man, a mortal —8 is not—9 he is an ass—10 in his remembrance, in his praise—11 whatever—12 you see, you observe—13 is making a noise, is exclaiming—14 a heart—15 knows—16 in this—17 the meaning—18 to which, (*i. e.*, heart)—19 an ear is, (*i. e.*, which hath understanding)—[20 not the nightingale—21 on the rose bush—22 is a reciter of praises—23 because—24 every thorn, each thorn—25 in his praise—26 is a tongue]—27 the camel—28 by the songs, verses—29 of the Arab—30 in a state is—31 and joy—32 if—33 you have no relish—34 crooked, tempered, cross-grained—35 an animal, a brute.

"The camel is thrown into ecstasy by the Arabic verses, for which if thou hast no relish, thou art a cross-grained brute. When the camel is captivated with ecstatic phrenzy, that man who can be insensible, is an ass. *(Arabic.)* The wind blowing over the plains causes the tender branches of the bân-tree to bend before it, but affects not the hard stone. Every thing that you behold is exclaiming the praises of God, as is well known unto the understanding heart—*not only the nightingale and the rose bush, are chanting praises to God,** but every thorn is a tongue to extol him."

**Revised from No.* 20 *to No* 25.—Not only the nightingale, on the rose bush, is a reciter of His (Jehovah's) praises.

TALE 28.

یکي را از ملوک مدّت عمر سپري شد و قایم مقامي نداشت
وصیت کرد که بامداد ان نخستین کسیکه از در شهر درآید تاج
پادشاهي بر سرِ وي نهید و تفویض مملکت بدو کنید اتفاقاً اوّل
کسیکه از در شهر درآمد گدائي بود که در همه عمر لقمه لقمه
اندوختي و خرقه بر خرقه دوختي ارکان دولت و اعیان حضرت
وصیت ملک را بجاي آوردند و ملک و خزاین بدو ارزاني داشتند
درویش مدتي مملکت راند تا بعضي از امراي دولت گردن از
طاعت او بپیچانیدند و ملوک دیار از هر طرف بمنازعت
برخواستند و بمقاومت لشکر آراستند في الجمله سپاه و رعیت
بهم برآمدند و برخي از بلاد از قبضهٔ تصرف او بدر رفت درویش
ازین واقعه خسته خاطر همي بود تا یکي از دوستان قدیمش که
در حالت درویشي قرین او بود از سفر باز آمد و او را درچنان
مرتبه دید و گفت منت خدایرا عز و جل که بخت بلندت
یاوري کرد و اقبال رهبري تا گلت از خار و خارت از پاي برآمد
و بدین پایه رسیدي

1 One—2 of—3 the kings—4 the space, time of life, age—6 was ended, completed—7 and an heir, successor—8 did not possess—9 and he made a will—10 that—11 in the morning—12 the first—13 person who, person that—14 from—15 the gate—16 of the city—17 should enter—18 the crown, diadem—19 of royalty—20 on, upon—21 head—22 of him—23 should place—24 and resigning, and committing—25 of the possessions, kingdoms—26 on him should do, to him should deliver—27 by chance—28 the first—29 person who, body who—30 from—31 the gate—32 of the city—33 came in, entered—34 a beggar—35 was—36 who—37 during, in,—38 the whole, entire—39 of his life—40 scraps, bits, pieces, morsels—41 had collected—42 and patch upon patch—43 had served, joined together—44 the ministers of the state, (from ارکان pillars and دولت empire, wealth)—45 and—46 nobles,

(from اعیان eyes, nobles. grandees, and حضرت dignity, majesty, presence)—47 the will—48 of the king—49 they brought into place, (*i. e.*, performed, carried out)—50 and the kingdom, possessions—51 and treasury—52 on him—53 they did bestow—54 the durwaish—55 for a time—56 the kingdom—57 governed, made progress, urged—58 until—59 some, a few—60 of the nobles—61 neck—62 from—63 the obedience—64 of him—65 they did twist, they turned—66 and the kings, monarchs—67 of the countries—68 from all sides—[69 for the purpose of contest, controversy—70 engaged joined, rose up—71 and for the purpose of opposition, hostile resistance—72 army—73 they did prepare, make ready]—74 in short—75 the soldiers and peasantry—76 were distressed—77 and a little, and some—78 of the territories, —79 from—80 the possession, hold, (from قبضه gripe, grasp, possession. clutch, and تصرف sway, expenditure, disposal)—81 of him—82 went out—83 the durwaish—84 from this—85 events, occurrences. incidents—86 broken —87 heart—88 was, became—89 until one of—90 friends—91 his old—92 who—93 during, in—94 the state—95 of poverty—96 friend, associate, connected, near, contiguous—97 of him was—98 from travelling, from a journey—99 came back, returned—100 to him, him—101 in such—102 a state, rank, position—103 saw—104 and said—105 thanks, praise—106 to God—107 of excellence and glory—108 because—109 fortune—110 your high, your noble—111 has aided—112 and fortune, prosperity, fate—113 guidance—114 so that your rose—115 from the thorn—116 and your thorn—117 from foot—118 has come out—119 and to this—120 state, rank, position—121 you have reached, arrived at.

A certain king, when arrived at the end of his days, having no heir, directed in his will, that in the morning after his death, the first person who entered the gate of the city, they should place on his head the crown of royalty, and commit to his charge the government of the kingdom. It happened that the first person who entered the city gate was a beggar, who all his life had collected scraps of victuals, and sewed patch upon patch. The ministers of state, and the nobles of the court carried into execution the king's will, bestowing on him the kingdom and the treasure. For some time the durwaish governed the kingdom, until part of the nobility, swerved their necks from his obedience, and all the surrounding monarchs engaging in hostile confederacies, *attacked him with their armies.** In short, the troops and peasantry were thrown into confusion, and he lost the possession of some territories. The durwaish was distressed at these events, when an old friend, who had been his companion in the days of poverty, returned from a journey, and finding him in such an exalted state said, "Praised be the God of excellence and glory, that your high fortune has aided you, and prosperity been your guide, so that a rose has issued from the brier; and the thorn has been extracted from your foot, and you have arrived at this dignity. *(Arabic.)* Of a truth, joy succeeds sorrow."

* *Revised from No. 69 to No. 73.*—And prepared their armies for opposition, (*i. e.*, for hostile resistance.)

بیت

شگوفه گاه شگفتست وگاه خوشیده

درخت وقت برهنست وگاه پوشیده

گفت ای برادر تعزیتم کن که جای تهنیت نیست انگه که

تو دیدی غم نانی داشتم وامروز تشویش جهانی

مثنوی

اگر دنیا نباشد دردمندیم وگر باشد بمهرش پای بندیم

بلائی زین جهان آشوبتر نیست که رنج خاطرست ارهست ورنیست

قطعه

مطلب گر توانگری خواهی جز قناعت که دولتیست هنی

گر غنی زر بدامن افشاند تا نظر در ثواب او نکنی

کز بزرگان شنیده ام بسیار صبر درویش به که بذل غنی

بیت

اگر بریان کند بهرام گوری نه چون پای ملخ باشد زموری

1 The bud—2 at a time—3 is blooming—4 and a time—5 is withered—6 the tree—7 a time—8 is naked—9 and a time—10 is covered, hid, clothed—11 he said—12 Oh! brother—13 condole with me, lament for me—14 because—15 a place, a time—16 for congratulation—17 is not—18 that time—19 when, that—20 you saw (*i. e.*, me)—[21 thought, anxiety—22 of a single loaf, for a single loaf—23 I possessed, I had—24 and to-day—25 the anxiety, alarm, apprehension—26 of a universe, a world]—[27 if—28 the world, the times—29 is not (*i. e.*, favourable)—30 I am distressed—31 and if—32 it is, it may be (*i. e*, favourable)—33 with its affections, enjoyments—34 I am foot bound, I am shackled with]—[35 a trial, affliction, misfortune—36 than this—37 world

—38 more severe is not, more calamitous is not, more wretched is not—39 because—40 anxiety, distress, grief, sorrow,—41 of the heart is,—42 if it is (*i. e.*, favourable)—43 or if it is not (*i. e.*, favourable)]—44 seek not—45 if—46 riches, wealth—47 you desire—48 except—49 contentment—50 that—51 is wealth—52 inestimable, agreeable, pleasant—53 if—54 the rich person—55 gold—56 in loss—57 should scatter, throw—[58 so that—59 sight, glance—60 towards—61 a virtuous action—62 of him—63 you may not do]—64 because from—65 the great, pious folks—66 I have heard—67 often—68 the patience, endurance—69 of the durwaish—70 is better, is preferable—71 than—72 the gift, liberality—73 of the rich—74 if—75 should roast—76 Bahram—77 an onager, a wild ass, an elk—[78 not—79 like, as—80 the foot, leg—81 of a locust—82 would be—83 from an ant.]

"The bud sometimes blossoms, and sometimes withers; the tree is sometimes naked, and sometimes clothed." He replied, "O brother, condole with me, for this is not a time for congratulation. When you saw me last *I was only anxious how to obtain bread; but now I have all the cares of the world to encounter.** *If the times are adverse, I am in pain, and if they are prosperous, I am captivated with worldly enjoyments.*† *There is no calamity greater than worldly affairs, because they distress the heart in prosperity as well as in adversity.*‡ If you want riches, seek only for contentment, which is inestimable wealth. If the rich man should throw money into your lap, *consider not yourself obliged to him*;§ for I have often heard it said by pious men, that the patience of the poor, is preferable to the liberality of the rich. If Bahram should roast an onager to be distributed amongst the people, *it would not be equal to the leg of a locust to an ant.*||

* *Revised from No.* 21 *to No.* 26.—I had anxiety about (procuring) a *single* loaf, and to-day I have the cares of a universe.

† *Revised from No.* 27 *to No.* 34.—If the world is not in my favour I am vexed, and if it is, I am shackled with its enjoyments.

‡ *Revised from No* 35 *to No.* 43.—There is not any more calamitous trial than this world, (*i. e.*, the life in this world) because the heart is distressed in prosperity or otherwise.

§ *Revised from No.* 58 *to No.* 63.—So that you may not consider him very virtuous (*i. e.*, guilty of a virtuous action).

|| *Revised from No.* 78 *to No.* 83.—It would not be equal to the leg of a locust *from* an ant.

N. B. That is to say a small gift from a poor person is equal to a large donation from a rich one, *i. e.*, "the widow's mite."

TALE 29.

يکي را دوستي بود که عمل ديوان کردي مدتي اتفاق ديدنش
نيفتاد کسي گفت که فلانرا ديرشد که نديدي گفت من اورا
نميخواهم که بينم قضارا از کسان او يکي حاضر بود گفت چه
خطا کرده است که از ديدن او ملولي گفت خطائي نيست ولي
دوست ديواني را وقتي توان ديد که معزول باشد

قطعه

در بزرگي ودار وگير عمل ز اشنايان فراغتي دارند
روز درماندگي ومعزولي درد دل پيش دوستان آرند

1 To a certain one, to a person—2 a friend—3 was, had—4 who—5 performed the work of dewan, did the dewan's duty—6 a long time—7 accident, fortune, chance—8 to see him, of seeing him—9 had not happened—10 some one—11 said—12 that—13 to a certain one—14 long has been, some time has elapsed—15 that—16 you have not seen—17 he said—18 I—19 to him—20 I do not wish—21 that I should see—22 by chance—23 of the people—24 of him—25 one—26 was present—27 he said—28 what—29 fault has he committed—30 that—31 from seeing—32 him—33 you are sad, you are distressed—34 he replied—35 a fault—36 is not—37 but—38 to a friend who is dewan——39 a time—40 able to see, should see—41 when—42 dismissed from office, disgraced—43 may be—44 in, during—45 greatness—46 and power, (from دار having, possessing, and گير seizing, holding,) absolute sway—47 of work, employment, rule, jurisdiction—48 from friends—49 they possess leisure (*i. e.*, care not for,) keep free from—50 in the day—51 of distress—52 and dismissal, and disgrace—53 the pain—54 of their hearts—55 before, in front—56 of friends—57 they bring.

A certain person had a friend employed in the office of dewan, with whom he had not chanced to meet for some time. Somebody said to him, "It is a long time since you saw such an one." He answered, "Neither do I wish to see him". It happened that one of the dewan's people was present, who asked what fault his friend had been guilty of, that he was not inclined to see him. He replied, "There is no fault but the time for seeing a dewan is when he is dismissed from his office. In greatness and authority of office, they neglect their friends, in the day of adversity and degradation, they impart to their friends the disquietude of their hearts."

TALE 30.

ابوهريره هر روز بخدمت مصطفى صلى الله عليه وسلم آمدي
گفت يا ابوهريره (*Arabic*) يعني هر روز ميا تا محبت زياده گردد

لطيفه

صاحبدلي را گفتند بدين خوبي كه آفتابست نشنيده‌ايم كه
كسي او را دوست گرفته باشد گفت از براي آنكه هر روزش
ميتوان ديد مگر در زمستان كه محجوبست و محبوب

قطعه

بديدار مردم شدن عيب نيست وليكن نه چندان كه گويند بس
اگر خويشتن را ملامت كني ملامت نبايد شنيدن زكس

1 Abu Horiera—2 every day—3 into the service, presence—4 of the chosen *i, e.*, Mohammed—5 on whom be the blessing of God and peace—6 came, used to come—7 he said—8 oh!—9 Abu Horiera—10 that is to say —11 every day—12 come not, do not come—13 so that—14 friendship—15 may become more, may increase—16 to a holy man—17 they remarked, they said —18 notwithstanding this—19 beauty, splendour, goodness—20 that—21 to the sun is—22 we have not heard—23 that—24 any one—25 to him—26 a friend—27 may have seized, has made—28 he replied—29 for that reason, because—30 every day him—31 can see, are able to see—32 except—33 in, during—34 the winter—35 when—36 he is veiled, hidden—37 and beloved—38 by the sight, by seeing—39 men—40 to be, being—41 a fault, crime, defect —42 is not—43 but—44 not—45 so much, to such a degree—46 that—47 they should say—48 "enough"—49 if—50 to one's own self, own body—51 you reprehend, you correct—52 reprehension—53 you require not to hear, need not hear—54 from any one.

Abu Horiera used every day to visit Mustefa (Mohammed), upon whom be blessing and the peace of God. The prophet said, "O Abu Horiera, come not every day, that so affection may increase." They observed to a holy man that, "Notwithstanding the benefits which we derive from the sun's bounteousness, we have not heard any one speaking of him with affection. He replied, "That is because he can be seen every day, excepting in the winter, when being veiled, he is beloved." There is no harm in visiting men, but let it not be so often that they may say it is *enough*. If you correct yourself you will not need reprehension from another.

TALE 31.

از صحبت ياران دمشقم ملالتي پديد آمده بود سر در بيابان
قدس نهادم و با حيوانات انس گرفتم تا وقتي كه اسير قيد
فرنگ شدم در خندق طرابلس با جهودانم بكار گل بداشتند تا
يكي از رؤساء حلب كه سابقهٔ معرفتي ميان ما بود گذر كرد
و مرا بشناخت و گفت اين چه حالتست و چه گونه گذاري گفتم

قطعه

همي گريختم از مردمان بكوه و بدشت
كه از خداي نبودم بديگري پرداخت
قياس كن كه چه حالم بود درين ساعت
كه در طويلهٔ نا مردم ببايد ساخت

1 From—2 the companionship, society—3 of my Damascus friends—4 sadness, vexation, dejectedness, tiresomeness—5 had come to light, had become evident, became manifest—6 head—7 towards—8 the desert—9 of holiness sanctity, (*i. e.*, of Jerusalem)—10 I placed—11 and—12 with brutes, animals —13 I seized companionship, I acquired an affection, I lived amongst, I associated with—[14 until]—15 a time—16 that—17 a prisoner—18 in the captivity—19 of the Franks—20 I became—21 in—22 a ditch—23 of Tripoly—24 me with Jews—25 in the work—26 of clay (*i. e.*, digging clay)—27 they placed—28 until—29 one—30 of, from—31 the chiefs—32 of Aleppo—33 who, with whom—34 a previous, a former—35 acquaintance—36 between—37 us—38 was, existed—39 passed, did pass—40 and to me, and me [41 knew, did identify, did recognise]—42 and said—43 this—44 what—45 state is—46 and what—47 manner—48 do you pass (*i. e.*, your time)—49 I replied—[50 I fled—51 from—52 men—53 to the mountains—54 and the deserts—55 because—56 except—57 God—58 I had not, I was not—59 with another—60 patronising, performance of regard, consideration, attention to, serious thought for]—61 imagine, do suppose, do conjecture, just think—62 that—63 what—64 my state—65 because, is was—66 in this—67 moment—68 when, that—69 in a stable, a tether, a stall—70 I with inhuman folk, I with unmanly people—71 am obliged to associate, have to put up with.

Having become weary of the company of my friends at Damascus, I retired into the desert of Jerusalem, and associated with the brutes, till I was taken prisoner by the Franks, and consigned to a pit in Tripoly to dig clay along with some Jews. *But** one of the principal men of Aleppo, with whom I had formerly been intimate, happening to pass that way, *recollected*† me, asked me how I came there, and in what manner I spent my time? I answered, "*I fled into the mountains and deserts to avoid mankind, seeing on God alone reliance can be placed*‡; conjecture then what must now be my situation, forced to associate with wretches worse than men."

* *Revised No.* 14.—"Until."—† *Revised No.* 41.—"Recognised."—‡ *Revised from No.* 50 *to No.* 60.—I fled from men to the mountains and deserts, because I had *no regard* for any one except God Almighty.

بيت

1 2 3 4 5 6 7 8 9 10
پاي در زنجير پيش دوستان به كه بابيگانگان در بوستان

11 12 13 14 15 16 17 18
برحالت من رحم آورد وبده دينار از قيد فرنگم خلاص كرد

19 20 21 22 23 24 25 26 27
وباخود بحلب برد دختري داشت درعقد نكاح من آورد

28 29 30 31 32 33 34 35
بكابين صد دينار چون مدتي برآمد دختري بد خوي بود

36 37 38 39 40 41
وستيزروي و نافرمان زبان درازي كردن گرفت و عيش مرا منغص

42 43 44
داشتن چنانكه گفته اند

مثنوي

45 46 47 48 49 50 51 52 53 54
زن بد درسراي مرد نكو هم درين عالمست دوزخ او

55 56 57 58
زينهار از قرين بد زينهار (Arabic.)

59 60 61 62 63 64 65 66 67
باري زبان تعنت دراز كرده همي گفت تو آن نيستي كه

68 69 70 71 72 73 74 75 76 77
پدرمن ترا از قيد فرنگ بده دينار بازخريد گفتم بلي بده دينار

78 79 80 81
باز خريد وبصد دينار بدست تو گرفتار كرد

مثنوي

82 83 84 85 86 87 88
شنيدم گوسفندي را بزرگي رهانيد ازدهان ودست گرگي

89 90 91 92 93 94 95
شبانگه كارد برحلقش بماليد روان گوسفند ازوي بناليد

96 97 98 99 100 101 102 103 104 105
كه از چنگال گرگم دربودي چو ديدم عاقبت گرگم توبودي

1 Foot—2 in—3 chains—4 before, in front, in the company—5 of friends—6 better—7 than—8 with strangers—9 in—10 a garden—11 on the state, condition—12 of me, my—13 had compassion—14 and with ten—15 dinars—16 from the captivity—17 of the Franks me—18 did release, set at liberty, redeemed—19 and with himself—20 to Aleppo—21 took, carried, conveyed—22 a daughter—23 he possessed—24 in the knot, a compact, agreement—25 of marriage—26 with me—27 brought (*i. e.*, gave her)—28 with a dower,

gift, wife's portion—29 of an hundred dinars—30 when—31 a time—32 had passed, elapsed—33 the daughter—34 bad disposition, ill-natured—35 was—36 and quarrelsome—37 and disobedient, obstinate—38 abuse, length of tongue—39 began to give, began to seize or take to—40 and my happiness—41 to destroy, to interrupt—42 in the manner that—43 they have said—44 a woman—45 bad—46 in the house—47 of a man—48 good—49 same, similar, equal—50 in this—51 world is—52 hell,—53 his, he—54 take care—55 of—56 the connection, associate—57 of a bad—58 take care—59 one time, once—60 the tongue—61 of reproach—62 having lengthened—63 was saying—64 you—65 that (person)—66 are not?—67 who, whom—68 my father—69 to you—70 from the captivity—71 of the Franks—72 with ten—73 dinars—74 bought out, released, redeemed—75 I said—76 yes,—77 with ten dinars—78 did release—79 and with one hundred dinars—80 into your hands—81 made captive—82 I have heard—83 to a lamb, that a lamb, a sheep—84 a great man—85 did deliver, did save—[86 from the mouth]—87 and hand, (*i. e.*, claws)—88 of a wolf—[89 in the evening]—90 a knife—91 on his throat—92 rubbed (*i. e.*, drew across)—93 the departing sheep—94 from him, to him—95 complained—96 saying that—97 from—98 the claws—99 of a wolf me—100 you released, you robbed—101 when—102 I have seen—103 at last—104 my wolf, (*i. e.*, destroyer)—105 you were.

"To have our feet bound with chains in company with our friends, is preferable to living in a garden with strangers." He then had compassion on my condition, redeemed me for ten dinars from the Franks, and took me with him to Aleppo. He had a daughter whom he gave me in marriage, with an hundred dinars for her dower. When some time had elapsed, she discovered her disposition, which was ill-natured, quarrelsome, obstinate and abusive, so that she destroyed my happiness, in the manner that has been said "A bad woman in the house of a good man, is his hell in this world."—Take care how you connect yourself with a bad woman. *(Arabic)* "Defend us, O Lord, from this fiery trial." Once she reproached me saying, "Art thou not he whom my father redeemed from captivity amongst the Franks for ten dinars?" I answered, "Yes, he redeemed me for ten dinars, and put me into your hands for a hundred. I have heard that a certain great man delivered a sheep from the *teeth** and claws of a wolf, and *the night following*† applied a knife to his throat. The expiring sheep complained of him saying, 'You delivered me from the claws of a wolf, but I have seen you at length act the part of the very wolf towards me.'"

* *Revised No.* 86.—Read "mouth."   † *Revised No.* 89.—Read "In the evening."

TALE 32.

یکي از پادشاهان عابدي را پرسید که اوقات عزیزت چه گونه
میگذرد گفت همه شب در مناجات و سحر در دعا و حاجات
و همه روز دربند اخراجات ملک فرمود تا وجهه کفاف او
معین دارند تا بار عیال از دل او برخیزد

مثنوي

اي گرفتار پاي بند عیال دگر آزادگي مبند خیال
غم فرزند ونان وجامه وقوت بازت آرد ز سیر درملکوت
همه روز اتفاق میسازم که بشب باخداي پردازم
شب چو عقد نماز مي بندم چه خورد بامداد فرزندم

1 One—2 of, from—3 the kings—4 to a religious man, a good person—5 asked—6 that, saying—7 your precious time, your dear or valuable time—8 what—9 way, mode, manner—10 passes, do you spend—11 he replied—12 the whole, all—13 night—14 in—15 prayers, devotions—16 and the morning—17 in blessings, prayers, invocations—18 and wants, (*i. e.*, petitions for what is needed)—19 and all, and the whole—20 day—21 in the regulating—22 of expenditure—23 the king—24 ordered, said, directed—25 that—26 salary, pension, allowance—27 for daily bread, adequate, a sufficiency—28 for him—29 they should fix, establish, appoint, constitute—30 so that—31 the load, (*i. e.*, of cares)—32 of family, children—33 from mind—34 of him, his—35 might rise off, might be taken off—36 Oh!—37 prisoner, captive—38 foot-bound—39 with children, by a family—40 again—41 freedom—42 look not for, imagine not, expect not—43 grief, care—44 of children—45 and bread—46 and clothes—47 and food—48 brings you back, restrains you, debars you, withholds, or forbids you—49 from the recreation, from the contemplation, from the thought, perusal—50 concerning, regarding the spirits, angels—51 all the whole—52 day—[53 an agreement, an intention—54 I make, I prepare]—55 that—56 at night—57 with God—58 I shall be employed, shall devote myself, shall spend my time—59 at night—60 when—61 the knot of prayer (*i. e.*, the intention to pray)—62 I tie, I fasten—[63 what—64 may or shall eat—65 in the morning—66 my children.]

A certain king asked a religious man how he passed his valuable time. He replied, "All night I pray, in the morning I offer up my vows and petitions, and the whole day is spent in regulating my expenses." The king commanded that they should provide him a daily subsistence, to relieve his mind from the cares of his family. O thou who art enthralled with the cares of a family, look not for freedom in any other respect; sorrow for children, bread, raiment, and subsistence incapacitates you for contemplating the invisible world. The whole day *I am reflecting** that at night I shall be employed in my devotions; and at night, when I begin my prayers, I am thinking *how I shall be able to provide food for my children next morning.*†

* *Revised from No.* 53 *to No.* 54.—"I determine," or "I make an agreement."—† *Revised from No.* 63 *to No.* 66.—"What my family are to eat in the morning."

TALE 33.

یکي از متعبدان شام در بیشه سالها عبادت کردي و برگ
درختان خوردي پادشاه آن طرف بحکم زیارت بنزدیک او رفت
و گفت اگر مصلحت بیني در شهر از براي تو مقامي سازیم که
فراغت عبادت ازین به میسر شود و دیگران ببرکات انفاس
شما مستفید شوند و بر اعمال صالح شما اقتدا کنند زاهد این
سخن قبول نکرد ارکان دولت گفتند پاس خاطر ملک را
مصلحت آنست که چند روزي بشهر در آئي و کیفیت مقام
معلوم کني پس اگر صفاي وقت عزیزان از صحبت اغیار
کدورتي پذیرد اختیار باقیست آورده اند عابد بشهر در آمد
بستان سراي خاص ملک را از براي او پرداختند مقامي دلکشاي
و روان آساي

مثنوي

گلِ سرخش چو عارضِ خوبان سنبلش همچو زلف محبوبان
همچنان از نهیب بردِ عجوز شیرِ ناخورده طفلِ دایه هنوز

1 One—2 of—3 the hermits, devotees—4 of Damascus—5 in the desert—6 years—7 performed worship—8 and the leaves—9 of trees—10 did eat—11 the king—12 of that quarter, side, country, region—13 on account, for the sake—14 of a pilgrimage, a visit—15 near him—16 went—17 and said—[18 if—19 fit, proper, right, expedient, prudent, advisable,—20 you see, you consider, you think—21 in the city—22 for you, on your account—23 a place—24 I will prepare]—25 that—26 freedom from care, leisure, repose—27 of, or for worship—28 than this (*i. e.*, place)—29 better—30 will be attainable—31 and others—32 by the blessing—33 of spirits, breaths (*i. e.*, company)—34 of you, your—35 will be benefited, will derive advantage—36 and on, upon—37 actions—38 good, fit, honorable, right—39 of you, yours—40 will imitate, will follow—41 the devotee—42 this—43 speech, saying, proposal—44 did not accept—45 the pillars of state, (*i. e.* the Ministers,)—46 said—47 and—48 for the sake of, to meet the wish—49 of the king—50 proper, expedient—51 that is—52 that—53 a few—54 days—55 to the city—56 you should come

into—57 and the state, the nature—58 of the place—59 you should ascertain, know—60 therefore—61 if—62 the pureness—63 of the time—64 of the dear person, (*i. e.*, he himself)—65 from the society, companionship—66 of strangers, others—67 should be disturbed, afflicted, distressed,—68 the choice—69 is remaining, remains—70 they say, it is related—71 that the devotee—72 to the city—73 came into—74 a garden—75 of the private house, (*i. e.* palace)—76 of the king—77 for his sake, on his account, for him—78 they prepared, they made empty, got ready—79 a place—80 heart-expanding, charming, blissful, delightful—81 and refreshing the spirits, enlivening, animating—[82 its red roses]—83 like, or, resembling the cheeks—[84 of pretty ones, damsels]—[85 its hyacinths]—86 like, resembling—87 the ringlets—[88 of dear ones, of beloved girls]—89 [like, the same as, thus, in the same manner—90 of, from,—91 fearful, extreme, severe—92 cold (*i. e.* of winter)—93 the sun—94 milk—95 not eaten, not tasted—96 a child—97 of its nurse—98 as yet, yet.]

One of the hermits of Damascus had passed many years in the desert in devotion, feeding on the leaves of trees. The king of that country, having gone to visit him, said, "*It seems advisable to me that I should prepare a place for you in the city*,* where you may perform your devotions more conveniently, and others be benefitted by the blessing of your company, and take example from your good works." The hermit would not consent to this proposal. The ministers of state said, "It is necessary for the satisfaction of his Majesty that you should remove into the city for a few days, to make an experiment of the nature of the place, when if you should find your precious time disturbed by the society of others, the choice will still remain in your power." They have related that the hermit came into the city, and that the king prepared for his reception a garden belonging to the palace; a delightful situation, refreshing the spirits; *red roses*† vying with the cheeks *of a beautiful damsel*,‡ *hyacinths*§ resembling the ringlets *of a beloved mistress*.‖ *Although in the depth of winter, yet these flowers had the freshness of new born babes who had not tasted the nurse's milk*.¶

* *Revised from No.* 18 *to* 24.—If you think it expedient I will prepare a place for you in the city.

† *Revised at No.* 82.—Read "*its* red roses."

‡ *Revised at No.* 84.—Read "of beautiful *damsels*."

§ *Revised at No.* 85.—Read "*its* hyacinths."

‖ *Revised at No.* 88.—Read "of beloved *mistresses*."

¶ *Revised from No.* 89 *to* 98.—"Like as the winter sun resembles a babe who has not yet tasted the nurse's milk, (*i. e.*, the flowers were so very fresh)."

N. B.—The above is perhaps *the most* beautiful simile in the whole "Gulistan", and as the reviser has *totally* altered the translation of the passage, the student is solicited to pay attention to the following remarks which will show the elegance of Sheik Saday's simile when he compares the freshness of the roses and hyacinths (of the said garden) to the resplendence of the winter sun.

The "nurse" here alluded to is "Dame Nature", and the fresh and brilliant appearance of the "winter sun," when rising in all his grandeur over the snow-clad mountains, is elegantly compared to the sprightly look of a new-born babe, whose *first* desire, on entering the world, is for milk. The mountains are often denominated "Nurse Nature's breasts," and the snow being melted by the rays of the sun, suggests the pretty idea of its being that orb's nutriment which it seems to suck up (*i. e.*, to melt,) immediately on rising (*i. e.*, on coming into the world).

According to the Persian از نهیب برد عجوز means "the sun of *severe* cold," which I have translated as "the winter sun," for the sake of brevity.

ملک درحال کنیزکي خوب روي پیشش فرستاد

نظم

ازین مهپارهٔ عابد فریبي ملایک صورتي طاؤس زیبي

که بعدازدیدنش صورت نه بندد وجود پارسایان را شکیبي

همچنان درعقبش غلامي بدیع الجمال لطیف الاعتدال

قطعه

دیده از دیدنش نگشتي سیر همچنان کز فرات مُستسقي

عابد لقمهٔ لذیذ خوردن گرفت وکسوت لطیف پوشیدن واز فواکهه ومشموم حلاوت وتمتع یافتن ودر جمال غلام و کنیزک نظر کردن و خردمندان گفته اند زلفِ خوبان زنجیر پاي عقلست ودام مرغ زیرک

1 The king—2 at the time, in the said state—3 a girl—4 handsome-faced, lovely—5 in front of him, to him—6 sent—7 from this—8 piece of the moon,—9 a devotee bewitcher—10 angelic form—11 a peacock's—12 gracefulness, beauty—13 that—14 after seeing her—15 would not be the appearance, sign, probability—16 in the body—17 of pious persons, of hermits—18 patience—19 like, in the same way—20 in her rear, after her, followed her—21 a slave—22 of rare beauty—23 and exquisite symmetry, handsomely made—24 the eye—25 from—26 seeing him—27 would not become—28 contented, satisfied—[29 like, in the same way—30 that from, that of—31 the Euphrates—32 a water-carrier]—33 the devotee—[34 pieces, morsels—35 delicious—36 began to eat]

—37 and clothes, attire, dresses—38 elegant, handsome, costly, precious—39 to wear—40 and of—41 fruits—42 and perfumes—43 sweetness—44 and enjoyment, pleasure, delight—45 to receive, derive—[46 and towards—47 the pretty, handsome—48 slave—49 and damsel, girl, virgin—50 to look, to glance]—51 and the sages—52 have said—53 the ringlets—54 of handsome persons, lovely damsels—55 chains of the feet—56 of wisdom are—57 and the snares—58 of the bird—59 of wisdom, knowledge, sagacity, acuteness.

(*Arabic.*)—"The branches of the trees were ornamented with scarlet flowers, suspended amongst verdant foliage, shining like fire." The king sent him immediately a beauteous handmaid, her face, fair as the crescent moon, would fascinate an anchorite; and her angelic form arrayed in all the peacock's pride and splendour, would at the first view deprive the most rigid moralist of the command of his passions. She was followed by a youth of rare beauty, and most exquisite symmetry of form. (*Arabic.*)—"He is surrounded by mortals parched with thirst, whilst he who hath the appearance of a cup-bearer bestoweth not drink." The eyes could not be satisfied with the sight of him, *like one afflicted with the dropsy beholding the Euphrates.** The hermit began *to feast on dainties*,† was arrayed in elegant attire, regaled himself with fruits and perfumes; *and took delight in the company of the virgin and her attendant.*‡ The sages have said, "That the ringlets of fair maids are chains for the feet of reason, and a snare for the bird of wisdom."

* *Revised from No.* 29 *to No.* 32.—In the same manner as a water-carrier with a glance at the Euphrates.

N. B.—The water-carriers in the East have leathern skins which they fill at one end, and, when full, the mouth is tied up; as these people are to be seen continually going and coming from a river, the idea is here suggested of their never being satisfied—hence the above similie!!

† *Revised from No.* 34 *to No.* 36.—"To eat delicious morsels." ‡ *Revised from No.* 46 *to No.* 50.—"And to glance towards the lovely slave and handmaid."

بيت

در سرِ کار تو کردم دل ودين باهمه دانش

مرغ زيرک بحقيقت منم امروز تو دامي

في الجمله دولت وقت مجموعش بزوال آمد چنان که گفته‌اند

قطعه

هرکه هست از فقيه وپير ومريد وزبان آوران پاک نفس

چون بدنياي دون فرود آمد دربماند پاي مگس

باري ملک بديدن او رغبت کرد عابد را ديد از هيات

نخستين بگرديده وسرخ وسفيد گشته وفربه شده وبربالش ديبا

تکيه زده وغلام پري پيکر بامروحهٔ طاوس بالاي سرش ايستاده

برسلامت حالش شادماني کرد واز هردري سخن گفتند تا ملک

بانجام سخن گفت من اين دو طايفه را درجهان دوست ميدارم

علما وزهاد را وزيري فيلسوف جهان ديده حاضر بود گفت

1 In—2 the inclination, desire, performance—3 of work, business—4 your, of you—5 I have done, (*i.e.*, have given or devoted)—6 my heart—7 and religion—8 with all, with the whole—9 of my knowledge, reason—10 the bird —11 of acuteness, wisdom—12 in truth—13 I am—14 to-day, at present—15 you—16 the snare—[17 in short—18 felicity, happiness, wealth—19 time—20 his brief, concise, summary, collection—21 came to a decline, ceased]—22 as in the way—23 that—24 they have said—25 whoever—26 is, belongs to—27 of among—28 lawyer—29 an old man, a spiritual guide—30 and a disciple —[31 and orators]—32 of pure spirit, of holy inclinations—33 when—34 with

worldly affairs—35 mean, low, servile—36 come down, descend to—37 in the honey—38 remain fast—39 the foot of a fly, (*i. e.* like a fly's foot in honey)—40 one time—41 the king—42 to see him—43 was pleased, had a wish or inclination—44 to the devotee—45 he saw—46 from—47 aspect, face, outward form—48 former, his previous—49 turned round, (*i. e.*, changed)—50 and red, rosy—51 and white, (*i. e.*, clear)—52 become—53 and become fat—54 and on a pillow, bolster—55 of brocade—56 (literal pillow-placed, (*i. e.*, reclining)—57 and the slave—58 fairy-faced—59 with a fan—60 of a peacock, (*i. e.*, peacock's *feathers*)—61 over, above, at—62 his head—63 standing—64 at the happiness—65 of his state, condition—66 did rejoice—67 and on every kind, and on various, (*i. e.*, subjects)—68 did speak, talked—69 until—70 the king—71 at the end—72 of the speech, the conversation—73 said—74 I—75 these—76 two—77 bands, descriptions, sets,—78 in the world—79 I possess as friends, I have an affection for—80 the learned—81 and the devotees, recluses—82 a minister—83 a philosopher, a man of wisdom—84 experienced, (from جہان the world, and دیدن to see)—85 was present—86 said, remarked.

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In your service, I have lost my heart, my religion, and my reason. In truth, I am now the bird of wisdom, and you are the snare." *To be brief, his state of enjoyment began to decline,** in the manner as has been said, "Whenever a lawyer, a teacher, a disciple, or *an orator*† possessed of pure spirit, descends to mean worldly concernments, he will find himself enthralled, like flies with their feet in honey." Once the king, having an inclination to see him, found the holy man much altered in his appearance, having become plump, with a clear and rosy complexion. He was reclining on a pillow of damask silk, and the fairy-formed boystood behind him with a fan made of peacock's feathers. The king rejoiced at his happy condition, and they talked on various subjects, until the king concluded the conversation by saying—"I have an affection for two descriptions of men in the world—the learned, and the recluse." A vizier, a man of wisdom and experience, being present, said—

* *Revised from No.* 17 *to No.* 21.—In short his *brief* state of felicity declined. † *Revised No.* 31.—Read "orators."

اي[1] ملک[2] شرط[3] دوستي[4] آنست[5] که[6] با هردو[7] طايفه[8] نيکوئي کني[9]
علمارا[10] زر[11] بده[12] تا[13] ديگر[14] بخوانند[15] زهادرا[16] چيزي[17] مده[18] تا[19]
زاهد بمانند[20]

بيت

نه[21] زاهدرا[22] درم[23] بايد[24] نه دينار[25] چو[26] بستند[27] زاهدي[28] ديگر[29] بدست[30] آر[31]

قطعه

آنرا[32] که[33] سيرت[34] خوش[35] وسريست[36] باخداي[37]
بي[38] نان وقف[39] ولقمهٔ[40] دريوزه[41] زاهدست[42]
انگشت[43] خوبروي[44] وبنا گوش[45] دلفريب[46]
بي[47] گوشوار[48] وخاتم[49] فيروزه[50] شاهدست[51]

قطعه

درويش[52] نيک سيرت[53] فرخنده[54] راي را[55]
نان[56] رباط[57] ولقمهٔ دريوزه[58] گو[59] مباش[60]
خاتون[61] خوب صورت[62] وپاکيزه[63] روي را[64]
نقش[65] ونگار[66] وخاتم[67] فيروزه[68] گو[69] مباش[70]

بيت

تا[71] مراهست[72] وديگرم[73] بايد[74] گر نخوانند[75] زاهدم[76] شايد[77]

1 Oh!—2 king—3 the agreement, wager, mark, signal, condition—4 of friendship—5 that is—6 that—7 towards, or with each two, with both—8 band, tribe, sect—9 you should do good—10 to the learned—11 gold, money—12 give, bestow—13 so that—14 others—15 may read, study—16 and to recluses—17 a thing, anything—18 give not—19 so that—20 they may remain devout, may remain devotees—[21 not—22 to a devotee—23 direms—24 is necessary—25 nor dinars—26 when—27 he takes, when he receives (*i. e.*, money)—28 a devotee—29 other—30 into hand—31 bring, get]—32 to that one—33 who—34

morals—35 good, (*i. e.*, possesses such)—36 and inclination is—37 with God—38 without bread—39 of charity (this means a legacy for pious purposes)—40 and scraps—41 of beggary, begging—42 is a devotee—[43 the finger—44 of a handsome person—45 and the lobe of the ear—46 of an enchanting one, (from دل the heart and فریفتن to charm)—47 without—48 the ear ornament—49 and ring, (a seal worn on the finger as a ring)—50 of turquoise—51 is a beloved object, is charming]—52 one of a devotee's—53 disposition—54 happy, virtuous—55 of understanding, of disposition—56 bread—57 of charity, (actually means a firm structure, an inn, a caravansery)—58 and scraps of beggary—59 say, consider—60 unnecessary,* (literally—remain not, stay not)—[61 a lady, a matron—62 of handsome form—63 and pure, chaste, lovely—64 of countenance, face—65 painting embellishment—66 and painting, embellishment—67 and ring—68 of emerald—69 say, consider—70 remain not, stay not, (*i. e.*, unnecessary)]—71 as long as, until, while—72 to me is, I have, I possess, (*i. e.*, anything)—73 and I other, (*i. e.*, I of what is others)—74 find necessary, (*i. e.* wish for)—75 if they do not call, (*i. e.*, the world do not call)—76 me a devotee—77 perhaps (*i. e.*, perhaps they are right).

"O king, the law of benevolence requires that you should do good to both of them; give money to the learned, that others may be induced to study, but give nothing to recluses, in order that they may continue such. *Durwaishes require not direms and dinars; when they receive money, look out for other durwaishes.*† Whosoever possesseth a virtuous disposition, and has his mind devoted to God, is a religious man, without feeding on consecrated bread, or begging for broken victuals. *The finger of a beautiful woman, and the tip of her ear are handsome, without an ear jewel or a turquoise ring.*‡ He is a durwaish who is virtuous and wise, although he tasteth not holy bread, nor the fragments of beggary. *The lady endowed with an elegant form and a beautiful face, is charming without paint or jewels.*§ Whilst I have anything of my own, and covet the goods of others, if you do not call me a religious man, perhaps you will not be mistaken."

* N. B. گومباش Literally means "say remain, or stay, not;" which I have translated as "consider unnecessary.

† *Revised from No.* 21 *to No.* 31.—The *devotee* requires not either direms or dinars—when he *does* receive them look out for another *devotee*. ‡ *Revised from No.* 43 *to No.* 51.—The finger of a handsome one, (*i. e.*, woman) and the lobe of the ear of an enchanting one, (*i. e.*, woman) are lovely without the ear jewel and the turquoise ring. § *Revised from No.* 61 *to No.* 70.—To the lovely lady, and chaste one, consider painting and the emerald ring unnecessary.

TALE 34.

مطابق این سخن پادشاهي را مهمّي پیش آمد گفت اگر
انجام این حالت بر مراد من باشد چندین درم زاهدان را بدهم
چون حاجتش برآمد وفاي نذرش بموجب شرط لازم آمد یکي را
از بندگان خاص کیسهٔ درم داد که بزاهدان تفرقه کند گویند غلام
عاقل و هشیار بود همه روز بگردید و شبانگه باز آمد و درمها را
بوسه داد و پیش ملک نهاد و گفت زاهدان را نیافتم گفت
این چه حکایتست انچه من دانم درین شهر چهار صد زاهدند
گفت اي خداوند جهان آن که زاهد ست نمیستاند و آن که
میستاند زاهد نیست ملک بخندید و ندیمان را گفت چندانکه
مرا درحق این طایفه خداپرستان ارادتست واقرار این شوخ‌دیده را
عداوتست و انکار و حق بجانب اوست

بیت

زاهد که درم گرفت و دینار زاهد تر ازو کسي بدست آر

[1 Suitable to, agreeable to, answering, conformable with—2 this—3 speech, saying]—4 to a king—5 a weighty matter, important business, momentous affair, exigency—6 came in front, occurred—7 he said—8 if—9 the end of this—10 matter, state, case—11 agreeably to my desire, wish or inclination—12 should be, turns out—13 some—14 direms—15 to recluses, devotees—16 I will bestow, give—[17 when—18 his want, his desire, need, inclination—19 came out (*i. e.*, was accomplished)—20 the performance, completion, fulfilment—21 of his gift, offering vow—22 agreeably to—23 his agreement, condition, stipulation, promise—24 became proper, was requisite, was fit]—25 to one—26 his servants—[27 private or especial]—28 a bag of direms—29 gave—30 that—31 to or amongst devotees—32 should distribute—[33 they say]—34 the slave—35 wise—36 and clever, sharp, acute, prudent—37 was—38 the whole—39 day—40 he wandered round, turned about, he patrolled round, (*i. e.*, the city)—41 and towards evening—42 returned, came back—43 and the direms—44 gave a kiss,

kissed—45 and before, in front—46 of the king—47 placed—48 and said—49 devotees—50 I found not—51 he replied—52 this—53 what—54 story is—55 because, since—56 I myself know—[57 in this—58 city—59 four hundred—60 devotees there are]—61 he said—62 Oh! Lord—63 of the world—[64 he who —65 is a devotee]—66 does not receive them, (*i. e.*, the direms, or cash)—[67 and he who—68 takes, receives them—69 is not a devotee]—70 the king laughed —71 and to the courtiers—72 said—[73 so much as, in the same proportion that, in proportion as—74 to me, myself—75 concerning, in behalf, regarding the right of—76 this—77 band, body—78 of the worshippers of God—79 desire is, inclination is—80 and confession, avowal assurance—81 this—82 saucy person, impertinent one, intrusive one, (from شوخ sly, pert, presumptuous, humorous, mischievous, and دیده the eye)—83 is at enmity, hates—84 and denial, disallowance, refusal]—85 and truth, justice, right—86 at the side—87 of him is—88 the devotee—89 who—90 took or seized direms—91 and dinars —92 a devotee—93 to you—94 from him, exclusive of him, separate from him—95 a person—96 get into hand, acquire, attain.

*The following story will exemplify what has been said above.** A king, having some weighty affairs in agitation, made a vow, that in case of success he would distribute a certain sum of money amongst men dedicated to religion. *When, on his wish being accomplished, it was necessary to perform the conditions of his vow,*† he gave a purse of direms to one of his *favorite*‡ servants, to distribute amongst the Zâhids. *It was said*§ that the youth was wise and prudent. The whole day he wandered about, and at night, when he returned, he kissed the money, and laid it before the king, saying, that he had not found any Zâhids. The king replied, "What a story is this, since I myself know *four hundred Zâhids in this city.*"‖ He replied, "O Lord of the world! *those who are Zâhids*¶ will not accept of money, *and they who take it are not Zâhids.*"** The king laughed, and said to his courtiers, "*So much as I want to favor this body of men, the worshippers of God, this saucy fellow thwarts my inclination,*†† and he has justice on his side. If a Zâhid accepts direms and dinars, you must seek somewhere else for a religious man."

* *Revised from No.* 1 *to No.* 3.—"Conformably to this speech" (*i. e.*, as above described). † *Revised from No.* 17 *to No.* 24.—"When his wish was accomplished, the completion of his vow, agreeably to promise, became necessary." ‡ *Revised No.* 27.—"Especial." § *Revised No.* 33.—"They say." ‖ *Revised from No.* 57 *to No.* 60.—"That four hundred devotees *are* in his city." ¶ *Revised from No.* 64 *to No.* 65.—"He who is a devotee." ** *Revised from No.* 67 *to No.* 69.—"And he who takes it is not a devotee." †† *Revised from No.* 73 *to No.* 84.—"In the same proportion that I openly declare my affection for these worshippers of God, this saucy fellow hates and disavows them."

TALE 35.

10 9 8 7 6 5 4 3 2 1

یکي از علماي راسخ را پرسیدند که چه گوئي در نان وقف

18 17 16 15 14 13 12 11

گفت اگر از بهر جمعیت خاطر و فراغ عبادت مي ستانند

25 24 23 22 21 20 19

حلالست و اگر مجموع از بهر نان نشینند حرام

بیت

30 29 28 27 26

نان از براي کنج عبادت گرفته اند

36 35 34 33 32 31

صاحبدلان نه کنج عبادت براي نان

[1 One—2 of amongst—3 the learned—4 to sincere one, (*i. e.*, devout person,) firm—5 they asked]—6 that, viz.—7 what say you?—8 concerning—9 bread—10 given for pious purposes, given in charity—11 he replied—[12 if—13 for the sake of—14 peace (*i. e.*, of mind,) reflection—15 of mind—16 and leisure, repose —17 or during worship—18 they take or receive]—19 it is lawful—[20 but, if—21 entirely,—a collection, all, the whole—22 for the sake—23 of bread, food—24—they sit down, (*i. e.*, retire)—25 it is unlawful, forbidden, sacred, excluded, sacrilegious]—26 bread—27 for the sake of—28 the cell, corner—29 of devotion—30 they have seized, have chosen—31 man of piety—32 not—33 the corner—34 of devotion—35 for the sake of—36 bread.

*They asked a certain wise man,** what was his opinion of consecrated bread? He replied, "*If they receive it in order to compose their minds, and to promote their devotions,*† it is lawful, *but, if they want nothing but bread, it is illegal.*‡ Men of piety receive bread to enjoy religious retirement, but enter not into the cell of devotion for the sake of obtaining bread."

* *Revised from No.* 1 *to No.* 5.—"They asked one of the learned and devout persons." † *Revised from No.* 12 *to No.* 18.—If they take it for peace of mind and leisure during devotion. ‡ *Revised from No.* 20 *to No.* 25.—But, if they retire (*i. e.*, from the world) entirely for the sake of bread, it is sacrilegious.

TALE 36.

[1] درویشي [2] بمقامي [3] رسید [4] که [5] صاحب بقعه [6] کریم النفس [7] بود [8] طایفهٔ
[9] فضل [10] و بلاغت [11] درصحبت او [12] هریکي [13] بذله [14] و لطیفه [15] چنان [16] که [17] رسم
[18] ظریفان [19] باشد [20] همي گفتند [21] درویش [22] راه بیابان [23] قطع کرده بود
[24] و مانده شده [25] وچیزي [26] نخورده [27] یکي [28] ازان میان [29] بطریقا [30] انبساط
[31] گفت [32] تراهم [33] چیزي [34] بباید گفت [35] درویش گفت [36] که [37] مرا [38] چون
[39] دیگران [40] فضل [41] و بلاغت [42] نیست [43] وچیزي [44] نخوانده ام [45] بیک [46] بیت
[47] از من [48] قناعت کنید [49] همکنان [50] برغبت [51] گفتند [52] بگوي [53] گفت

بیت

[54] من [55] گرسنه [56] دربرابرم [57] سفرهٔ نان [58] همچون [59] عزبم [60] بردر [61] حمّام [62] زنان
[63] همه [64] پسندیدند [65] وسفره [66] پیش آوردند [67] صاحب دعوت [68] گفت [69] اي یار
[70] زماني [71] توقف کن [72] که [73] پرستارانم [74] کوفته [75] بریان میسازند [76] درویش
[77] سر برآورد [78] و گفت

بیت

[79] کوفته [80] در [81] سفرهٔ من [82] گو مباش [83] کوفته را [84] نان تهي [85] کوفته است

1 A beggar—2 at a place—3 arrived, reached—4 where that—5 the master of the house—6 of kind disposition—7 was—8 a band, a lot, number, set—9 of learned, of virtuous—10 and eloquent, (*i. e.*, persons)—11 in his society—12 each one, (*i. e.*, of whom)—13 a joke—14 and a pleasantry, jest, joke, elegance, facetious remark—15 such as—16 that—17 the custom, manner—18 of wits, men of wisdom—19 may be—20 were saying, were delivering—21 the beggar—22 the road of the desert—23 had passed over, (from

قطع cutting, section, breaking off, and کردن to do)—24 and had become tired, fatigued—25 and a thing, a single thing—26 had not eaten—27 one—28 of them, from amongst or the middle of them—29 in the way, mode, manner—30 of a joke, fun—31 said—32 you also—33 something, a thing—34 should say, it behoves you to say—35 the beggar said—36 that, viz.—37 to me—38 like—39 the others—40 wit, wisdom, excellence—41 and eloquence—42 is not—43 and anything—44 I have not read, have not studied—45 with one—46 distich—47 from me—48 you must be contented with, must be satisfied with—49 all—50 with glee, delight, joy—51 said—52 say you, say on—53 he said—54 I—55 a hungry one—56 in front of me—57 a table-cloth, (*i. e.*, spread with,) of bread—58 like as, resembles, in the same manner—59 me a bachelor, myself unmarried—60 at the door—61 the bath—62 of women—63 they all, the whole—64 were pleased—65 and the table-cloth—66 brought in front, (*i. e.*, spread)—67 the host, (from صاحب master and دعوت an invitation, feast, banquet)—68 he said—69 oh! friend—70 a while, a time, a little—71 do delay, stop—72 because, that—73 my servants—74 minced meat—[75 are frying, are preparing (from بریان fried, roasted, broiled, grilled and ساختن to do, make, prepare)]—76 the beggar—77 raised his head—78 and said—79 minced meat—80 on, upon—81 my table-cloth, (*i. e.*, table)—82 say remain not, is unnecessary, superfluous—[83 to the beaten one, (*i. e.*, the fatigued one)]—84 plain bread, bread alone, (from تہي empty, vain)—85 is minced or savoury meat.

A durwaish came to a place where the master of the house was of a hospitable disposition. The company consisted of persons of understanding and eloquence, who separately delivered a joke or pleasantry in a manner becoming men of wit. The durwaish, having travelled over the desert, was fatigued, and had not eaten any thing. One of the company observed to him, merrily, that he also must say something. The durwaish replied, that he did not possess wit and eloquence like the rest, and, neither being learned, he hoped they would be satisfied with his reciting a single distich. They one and all eagerly desired him to speak, when he said, "I am a hungry man, in whom a table covered with food excites strong appetite, like a youth at the door of the female bath." They all applauded and ordered the table to be laid for him. The host said, "O! my friend, stop a little as my servants are *preparing** some minced meat." The durwaish raised up his head, and said, "Forbid them to put forced meat on my table, for to the *hungry*† plain bread is a savoury dish."

* *Revised No.* 75.—Read "are frying." † *Revised No.* 83.—Read "The fatigued one,"—that is, a person who has travelled a great distance, and eaten nothing on the way—*i. e.*, "dead beat," "worn out."

TALE 37.

مريدي گفت پيري را چه كنم كه از خلايق بزحمت اندرم
از بسياري كه بزيارتم همه آيند و اوقات عزيز مرا از تردد ايشان
تشويش حاصل مي‌شود گفت هرچه درويشانند ايشان را وامي بده
و هرچه توانگرانند از ايشان چيزي بخواه كه ديگر گرد تو نگردند

بيت

گر گدا پيشرو لشكر اسلام بود كافر از بيم توقع برود تا درچين

[1 A scholar, a pupil—2 said—3 to an old man, a saint, spiritual guide—4 what can I do—5 because—6 from men, from people, creatures, the creation—7 with trouble, pain, affliction, disquietude—8 I am within, (*i. e.*, I am inwardly afflicted)—9 to a degree greatly—10 who, that, because—11 to visit me—12 they come—13 and my dear or precious time—14 from anxious consideration, interruption, hindrance, repulsion—15 of them—16 distraction, perplexity, anxiety, confusion, disturbance—17 is acquired, results, accrues] —18 he said—19 whoever—20 are beggars—21 of them—22 a loan —23 give—24 and whoever—25 are rich—26 of them, amongst them—27 something, a thing—28 ask for, demand—29 that, so that—30 again—31 about you—32 they will not turn, (*i. e.*, will not frequent your locality)—33 if—34 a beggar—35 the leader, (from پيش in front, and رفتن to go, advance)—36 the army—37 of Islam—38 were, should be, was—39 the infidels—40 from the fear, dread—41 expectation, hope, request, importunity, (*i. e.*, of him)—42 would go—43 even as far as China.

*A pupil complained to his spiritual guide of being much disturbed by impertinent visitors, who broke in upon his valuable time, and he asked how he could get rid of them.** The superior replied, "To such of them as are poor lend money, and from those that are rich ask something, when you may depend upon not seeing one of them again." If a beggar was the leader of the army of Islamism, the infidels would flee to China through fear of his importunity.

* *Revised from No.* 1 *to No.* 17.—A pupil said to his spiritual guide, "What am I to do? Because I am, to a degree, inwardly afflicted by people who come to visit me, and my precious time (by means of anxiety on their account, or by their interruption), is disturbed.

TALE 38.

فقیهي پدر را گفت هیچ ازین سخنان دلاویز متکلمان در من

اثر نمي کند بعلت آن که نمي بینم ایشان را کرداري موافق گفتار

مثنوي

ترک دنیا بمردم آموزند خویشتن سیم و غله اندوزند

عالمي را که گفت باشد و بس چون بگوید نگیرد اندر کس

عالم آن کس بود که بد نکند نه بگوید بخلق و خود بکند

1 A lawyer—2 to his father—3 said—[4 any—5 of these]—6 fascinating speeches—7 of the orators, speakers—8 on me—9 do not make an impression—10 for this reason, cause—11 that, because—12 I do not see—13 of them [14 a single action—15 like, resembling]—16 their speech, saying—17 forsaking, abandoning—18 the world—19 to men—20 they teach—21 they themselves—22 silver—23 and the produce of the earth, grain—24 they collect, accumulate, acquire—25 the learned person—26 who—27 said, says—28 "it should be," it may be—29 and enough (*i.e.*, and no more)—30 when—31 he speaks—32 it will not take, seize, or impress—33 the interior, (*i.e.*, the heart)—34 of any one—35 a learned man—36 that person is—37 who—38 does not evil, does not sin—39 not—40 he who says (*i. e.*, sin not,)—41 to the world—42 and does so himself (*i. e.*, commits sin.)

A lawyer said to his father, "*Those** fine speeches of the declaimers make no impression on me, because I do not see *that their actions correspond*† with their precepts. They teach people to forsake the world, whilst themselves accumulate property. A wise man who preaches without practising will not impress others. That person is wise who abstaineth from sin, not he who teacheth good to others whilst himself committeth evil.

* *Revised from No.* 4 *to No.* 5.—Read "any of these."

† *Revised from No.* 14 *to No.* 15.—Read "that one *single* action corresponds."

1 عالم 2 كه 3 كامراني 4 و تن پروري 5 كند 6 او 7 خويشتن 8 گمست 9 كرا
10 رهبري 11 كند 12 پدر 13 گفت 14 اي 15 پسر 16 بمجرد 17 اين 18 خيال 19 باطل 20 نشايد
21 روي 22 از تربيت 23 ناصحان 24 برتافتن 25 و راه بطالت 26 گرفتن 27 و علما را
28 بضلالتي 29 منسوب كردن 30 و در طلب 31 عالم 32 معصوم 33 از فوايد 34 علم
35 محروم 36 ماندن 37 همچو 38 آن 39 نابينائي 40 كه 41 شبي 42 در وحل 43 افتاد 44 وگفت
45 اي مسلمانان 46 چراغي 47 فرا راه 48 من 49 داريد 50 زني 51 فاجره 52 بشنيد 53 و گفت
54 تو 55 كه 56 چراغ 57 نه بيني 58 بچراغ 59 چه 60 بيني 61 همچنين 62 مجلس 63 وعظ 64 كلبهٔ
65 بزازنست 66 انجا 67 تا 68 نقدي 69 ندهي 70 بضاعتي 71 نستاني 72 واينجا 73 تا 74 ارادتي
75 نياري 76 سعادتي 77 نبري

قطعه

78 گفت 79 عالم 80 بگوش 81 جان 82 بشنو 83 ور 84 نما ند 85 بگفتنش 86 كردار
87 باطلست 88 آن 89 كه 90 مدعي 91 گويد 92 خفته را 93 خفته 94 كي 95 كند 96 بيدار
97 مرد 98 بايد 99 كه 100 گيرد 101 اندر 102 گوش 103 ور 104 نوشتست 105 پند 106 بر ديوار

1 The learned—2 who—3 enjoyment of all the mind, desires, pleasure, (from كام desire, the palate, and راندن to drive, urge)—4 and attentive to his body, care of his own body, pampers himself—5 does, performs, (*i. e.*, feeds and lives luxuriously)—6 he—7 own body, himself—8 is lost—9 how—10 guidance (*i. e.*, of others)—11 can do—12 the father—13 said—14 oh !—15 son—16 only, on account of, merely—17 from this—18 imagination—19 absurd, vain—20 it is not fit, you should not—21 the face—22 from the instruction—23 of the wise, admonishers—24 to turn away—25 and the road of vanity, absurdity—26 to seize, take—27 and to the wise, the learned—28 with vice, sin—29 to attribute, ascribe, impute, to say they are addicted to—30 and in the search, and in seeking, hunting after—31 a learned man—32 defended, preserved, (*i. e.*, from sin, innocent, immaculate, spotless—33 from the benefits, advantage—34 of wisdom, learning, science—35 exempt, excluded, deprived of—36 to remain—37 like as, in the same way, resembling—38 that—39 one without

sight, (*i. e.*, blind person)—40 who—41 one night—42 in the mire, mud—43 fell—44 and said—45 oh! Moslems—46 a lamp—47 opposite the road, over against the path—48 of me, my—49 place—50 a woman—51 an adultress, impudent one, indecent one, a harlot—52 heard—53 and said—[54 you—55 who—56 a lamp—57 cannot see—58 with (*i. e.*, the aid of) a lamp—59 what —60 can you see]—61 in the same way—[62 the assembly—63 of advice, admonition, (*i. e.*, where such is preached]—64 the house, hut, cell, shop—65 of the trader's is, (*i. e.*, cloth merchant's resembles)—66 at that place—67 until—68 ready money, cash—69 you give not—70 a single piece of stuff, goods, merchandise—71 you cannot seize, take—72 and this place—73 until —74 a desire, wish, inclination—75 you bring not—76 felicity, happiness, (*i. e.*, benefit)—77 you will not carry away, obtain, derive—78 said (*i. e.*, what has been *said*,—the speech)—79 of the learned—80 with the ears—81 of your life, (*i. e.*, with your most earnest attention)—82 listen to, hear—83 although—84 does not remain, (*i. e.*, does not coincide)—85 with his speech —86 his actions, way of life—87 it is vain, false, absurd—88 that—89 which —90 the enemy, accuser—91 says—92 to the sleeper, to a person, asleep—93 the sleeper, one who sleeps—94 how—95 can do, can make—96 awake, (*i. e.*, can awake)—97 a man—98 it behoves—99 that he—100 should seize, take—101 within—102 his ear—103 even if although—104 is written—105 advice, admonition—106 on a wall.

The wise man who indulges in sensual gratifications, being himself bewildered, how can he guide others. The father replied, "O, my son, you ought not merely, from this vain opinion, to reject the doctrines of the preacher thus pursuing the paths of vanity, by imputing errors to the learned, and, whilst you are searching for an immaculate teacher, are deprived of the benefits of learning, like the blind man, who one night, falling into the mud, cried out, 'oh, Moslems, bring a lamp to shew me the way.' An impudent woman who heard him said, '*You cannot see a lamp, what then can it shew you?*'* Moreover *the society of the preacher*† resembles the shop of a trader, where until you pay money, you cannot carry away the goods; and here, unless you come with good inclination, you will not derive any benefit. Listen to the discourse of the learned man with the utmost attention, although his actions may not correspond with his doctrine. It is a fertile objection of gain-sayers, that 'How can he, who is asleep, awaken others?' It behoveth a man to receive instruction, although the advice be written on a wall."

* *Revised from No.* 54 *to No* 60.—"What can *you* see with the aid of a lamp who cannot even see a lamp itself?"

† *Revised from No.* 62 *to No.* 63.—"The assembly of admonition," *i. e.*, the place where men preach advice.

TALE 39.

صاحبدلي بمدرسه آمد زخانقاه

بشکست عهد صحبت اهل طريق را

گفتم ميان عالم و عابد چه فرق بود

تا اختيار کردي ازان اين فريق را

گفت آن گليم خويش بدرميبرد زموج

وين سعي ميکند که بگيرد غريق را

[1 A holy man, a man of heart—2 into a college—3 came—4 from a monastery—5 broke, (*i. e.*, having broken)—6 the compact, bond—7 of companionship—8 of men—9 of religion—10 I said—11 between—12 the learned—13 and the devotee—14 what—15 difference—16 saw you,*did you see?—17 so that you chose—18 instead of them—19 *this*—20 party, body]—21 he replied—22 they—23 blanket—24 their own—25 take or snatch out—26 from the waves—27 and these, this—28 endeavour, try—29 so that—30 may seize—31 the drowning person, one immersed.

*A certain holy man, having quitted a monastery, and the society of religious men, became a member of a college. I asked what was the difference between being a learned, or a religious man, that could induce him to change his society.** He replied, " The devotee saves his own blanket out of the waves; and the learned man endeavours to rescue others from drowning.

* *Revised from No.* 1 *to No.* 20.—A devout man came into a college from a monastery, having broken the "bond of society" of religious men. I said, "What difference did you see between the learned man and the devotee, that you chose this society in preference to that, (*i. e.*, of devotees).

TALE 40.

8 7 6 5 4 3 2 1
یکي بر سرراهي مست خفته بود و زمام اختيار از دست

18 17 16 15 14 13 12 11 10 9
رفته عابدي برسر او گذر کرد ودر حالت مستقبح او نظر کرد

21 20 19
جوان سر برآورد و گفت

قطعه

28 27 26 25 24 23 22
متاب اي پارسا روي از گنه‌گار ببخشايندگي در وي نظر کن

36 35 34 33 32 31 30 29
اگر من ناجوانمردم بکردار تو برمن چون جوانمردان گذر کن

1 One—2 on, upon—3 the high road—4 intoxicated—5 was sleeping—6 and the reins—7 of his choice, (*i. e.*, his senses)—8 from his hand—9 had gone, fallen from—10 a devotee—11 at the head—12 of him, (*i. e.*, close to him)—13 passed—14 and upon—[15 the state—16 detestable—17 of him—18 did look]—19 the young man—20 raised his head—21 and said—22 turn not away, avert not—23 oh! devotee, oh! abstemious person—24 your face—25 from the sinner—26 with benignity, kindness—27 on him—28 look, glance—[29 although, if, though—30 I am ignoble, I am not generous, noble, manly—31 as regards my actions, behaviour, conduct—32 you—33 by me, over me—34 like—35 great warriors, magnanimous persons—36 pass, do go past, leave.]

A drunken man was sleeping on the highway, overcome by the power of intoxication; a devotee passed by and *beheld his condition with detestation.** The young man lifted up his head and said, (*Arabic*)—"When you meet an inconsiderate person, pass him with kindness, and when you see a sinner, conceal his crime, and be compassionate. O thou who despisest my indiscretion, why dost thou not rather pity me? O holy man avert not thy face from a sinner, but regard him with benignity. *If my manners are unpolished, nevertheless behave yourself towards me with civility.*"†

* *Revised from No.* 15 *to No.* 18.—"Beheld his detestable condition."—N. B.—It is not stated that the devotee beheld the person with a feeling of detestation, but simply that he looked at "*his detestable state.*"

† *Revised from No.* 29. *to No.* 36.—If as regards my conduct I am ignoble, yet pass thou me like magnanimous persons (*i. e.*, would do).

TALE 41.

[1]طایفهٔ [2]رندان [3]بانکار [4]درویشی [5]بدر آمدند [6]وسخنان [7]ناسزا [8]گفتند

[9]وبرنجانیدند [10]شکایت [11]پیش [12]پیرطریقت [13]برد [14]و گفت [15]چنین [16]حالتی

[17]رفت [18]گفت [19]ای فرزند [20]خرقهٔ [21]درویشان [22]جامهٔ رضاست [23]هرکه [24]درین

[25]کسوت [26]تحمل [27]نامرادی [28]نکند [29]مدعیست [30]وخرقه [31]بروی [32]حرام

بیت

[33]دریای [34]فراوان [35]نشود [36]تیره [37]بسنگ [38]عارف [39]که [40]برنجد [41]تنک [42]آبست [43]هنوز

قطعه ۱۸

[44]گر [45]گزندت [46]رسد [47]تحمل [48]کن [49]که [50]بعفو [51]از گناه [52]پاک [53]شوی

[54]ای [55]برادر [56]چو [57]عاقبت [58]خاکست [59]خاک شو [60]پیش [61]ازان [62]که [63]خاک [64]شوی

1 A band—2 of reprobates, profligates, blackguards, libertines, rakes—3 with denial, refusal, (*i. e.*, for the purpose of dispute)—4 a devotee—5 came into—6 and words, speeches—7 improper—8 they uttered, said, spoke—9 and they distressed (him)—10 a complaint—11 before—12 his spiritual guide—13 he carried, took—14 and said—15 such—16 a state, circumstance—17 has gone, (*i. e.*, has taken place)—18 he replied—19 oh! son—20 the rags, tattered garment—21 of devotees—22 is the garment of resignation—[23 whoever—24 in this—25 habit, apparel, dress, garb—26 endurance, long-suffering,

forbearance, patience, meekness, humility—27 of disappointment, defeat of hopes or expectations, trials—28 cannot do, does not]—29 is an enemy—30 and the rags, patched garment—31 on him—32 is unlawful, is sacrilegious—33 a river —34 large, much, great—35 does not become—36 dark, muddy, turbid—37 by a stone—38 a religious man—[39 who—40 grieves, *i. e.*, at disappointments]—41 little, small—42 water is—43 yet—44 if—45 to you injury, misfortune, calamity—46 arrives, comes upon—47 patience, endurance—48 do, (*i. e.*, be patient)—49 because—50 by pardon—51 from sin—52 pure—53 you become—54 oh! brother—55 when, as—56 the end—57 is dust, ashes, (*i. e.*, we are dust at last)—58 dust, ashes—59 be, become, (*i. e.*, be humbled to the dust)—60 before—61 that, than that—62 that—63 dust—64 you become, you turn to.

A company of dissolute men came to dispute with a durwaish, and made use of improper expressions; at which, being afflicted, he went to his spiritual guide, and complained of what had happened. He replied, "O, my son, the habit of a durwaish is the garment of resignation, *whosoever weareth this garb, and cannot support injuries,** is an enemy to the profession, and is not entitled to the dress. A great river is not made turbid by a stone, the religious man *who is hurt at injuries,*† is as yet but shallow water. If any misfortune befalleth you, bear up with it, that by forgiving others you may yourself obtain pardon. O, my brother, seeing that we are at last to return to earth, let us humble ourselves in ashes before we are changed into dust."

* *Revised from No.* 23 *to No* 28.—Whoever, (in this garb) cannot patiently endure *trials*—" or disappointments."

† *Revised from No.* 39 *to No.* 40.—"Who grieves" (*i. e.*, at disappointments).

TALE 42.

این حکایت شنو که در بغداد رایت و پرده را خلاف افتاد

رایت از گرد راه و رنج رکاب گفت با پرده از طریق عتاب

من و تو هم دو خواجه تاشانیم بندهٔ بارگاه سلطانیم

من ز خدمت دمی نیاسودم گاه و بیگاه در سفر بودم

تو نه رنج آزمودهٔ نه حصار نه بیابان و باد گرد و غبار

قدم من بسعی پیشترست پس چرا عزت تو بیشترست

تو بر بندگان مهروئی با کنیزان یاسمن بوئی

من فتاده بدست شاگردان بسفر پای بند و سرگردان

گفت من سر بر آستان دارم نه چو تو سر بر آسمان دارم

هر که بیهوده گردن افرازد خویشتن را بگردن اندازد

1 This—2 story—3 listen to, hear, attend to—4 that—5 in Bagdad—6 the flag—7 and to the curtain—8 a contention, disagreement—9 fell, took place, occurred—10 the flag—11 from, by reason of—12 the dust of the road—13 and the trouble, annoyance, bother, fatigue—14 of the stirrup, (*i. e.*, of marching, that is because the flag on a march is carried in a sort of sling which is here compared to a stirrup)—15 said—16 to the curtain—17 in the manner—18 of anger, displeasure—19 I—20 and you—21 both—22 two—23 servants of a master we are—24 the slaves—25 of the court, palace—26 of the king we are—27 I—28 from service, work, duty—29 one moment—30 I am not at rest, I have no leisure—31 from time to time, continually—32 on the

march, on a journey—33 I am, I was—34 you—35 not—36 trouble, annoyance—37 have not tried, have not experienced, known—38 nor the fort—39 nor the desert—40 and the whirlwind, (from باد the wind, and گرديدن to revolve)—41 and dust—42 my foot—34 in endeavour, enterprise, effort, essay, attempt—44 is the first, foremost, the leader—45 therefore—46 why—47 grandeur, dignity—48 of you, yours—49 is greater, is more—50 you—51 with slaves, attendants—52 moon-faced, (*i. e.*, handsome)—53 with damsels—54 jasmin, perfumed—55 I am fallen—56 into the hand—57 of servants, apprentices—58 on the march, journey—59 foot bound—60 and head unfurled, (*i. e.*, distressed, from سر the head, and گرديدن to revolve——61 he replied—62 I—63 head on the threshold—64 I place, I lay—65 not—66 like—67 you—68 head on the sky—69 I place, I lay—70 whoever—71 absurdity, folly, (*i. e.*, through absurdity)—72 neck—73 exalts, extends, elongates—74 to himself, to his own person or body—75 into reversion, vicissitude, change of fortune—76 throws, hurls.

Attend to the following story. In the city of Bagdad there happened a contention between the flag and the curtain. The flag disgusted with the dust of the road and the fatigue of marching, said to the curtain in displeasure, "You and myself are school-fellows, both servants of the Sultan's court, I never enjoy a moment's relaxation from business, being obliged to travel at all seasons; you have not experienced the fatigue of marching, the danger of storming the fortress, the perils of the desert, nor the inconveniences of whirlwinds and dust: my foot is more forward in enterprise, why then is thy dignity greater than mine? You pass your time amongst youths beautiful as the moon, with virgins odoriferous as jasmin, I am carried in the hands of menial servants; and travel with my feet in bands, and my head agitated by the wind." The curtain replied, " My head is placed on the threshold, and like yours raised up to the sky; whosoever through folly exalts his neck precipitates himself into distress."

TALE 43.

یکي[1] از صاحبدلان[2] زور آزمائي[3] را دید[4] که[5] بهم بر آمده[6]
و درخشم شده[7] و کف[8] بر دهان[9] آورده[10] گفت[11] این را[12] چه[13] حالتست[14]
کسي[15] گفت[16] فلان[17] دشنام[18] داده است[19] گفت[20] این[21] فرومایه[22] هزار من[23]
سنگ[24] بر میدارد[25] و طاقت[26] سخني[27] نمي آرد[28]

قطعه

لاف[29] سر پنجگي[30] و دعوي[31] مردي[32] بگذار[33]
عاجز[34] نفس[35] فرومایه[36] چه[37] مردي[38] چه زني[39]
گرت[40] از[41] دست[42] بر آید[43] دهني[44] شیرین کن[45]
مردي[46] آن نیست[47] که[48] مشتي[49] بزني[50] بر دهني[51]

قطعه

اگر[52] خود[53] بر درد[54] پیشاني[55] پیل[56]
نه مردست[57] آن[58] که[59] در وي[60] مردمي[61] نیست[62]
بني آدم[63] سرشت[64] از خاک[65] دارد[66]
اگر[67] خاکي[68] نباشد[69] آدمي[70] نیست[71]

1 One—2 of the holy persons—3 a strong man, a wrestler, (from زور strength, and آزمودن to try, prove, test)—4 saw—5 who—6 had become angry—7 and was enraged, vexed—8 and foam—9 on his mouth—10 had brought—11 he said—12 to this one—13 what—14 state is—15 some one—16 said—17 a certain person—18 abuse—19 has given him—20 he said—21

this—22 low creature—23 one thousand pounds—24 stone—25 can take up, lift, carries—26 and the power—27 of a single word, speech—28 cannot bring, cannot muster up—29 boast—[30 of grasp]—31 and claim—32 of fortitude, valour, manliness—33 resign, leave, forsake, abandon, relinquish—34 miserable—35 body—breath—36 low creature, (from زير below, under مايه stock, capital fund,) worthless—37 what—38 a man—39 what a woman—[40 if to you, although you—41 from, by—42 hand—43 comes out, can be accomplished—44 mouth—45 make sweet, *i. e.*, be affable]—46 a man—47 that is not—48 that—49 a fist—50 you should strike—51 on a mouth—52 if —53 you yourself—54 could tear—55 the forehead, brow—56 of an elephant —57 not a man is—58 that—59 who—60 in him—61 humanity—62 is not—63 the sons of Adam—64 nature, creation, temperament, constitution—65 from the earth—66 possess, have—67 if—68 belonging to the earth, lowly, humble—69 are not—70 a man, mortal—71 is not.

A holy man saw a wrestler distracted and foaming at the mouth with rage: he enquired the cause, and was told some one had given him abuse. He said, "This paltry fellow, who can lift a stone of a thousand pounds weight, is not able to bear a single word. Resign your boasting pretensions *to strength** and fortitude; you weak spirited wretch; what is the difference between such a man and a woman? *show your power by engaging others to speak kindly to you*,† it is not courage to drive your fist against another man's mouth. If you are able to tear the front of an elephant, he is no man who hath no humanity. The sons of Adam are formed of humble earth, if you possess not humility, neither are you a man."

* *Revised No.* 30.—"Of strength of grasp."—† *Revised from No.* 40 *to No.* 45.—"Although you could avenge yourself with your own hand, yet be affable.

N. B.—گرت از دست برآيد literally means, if to you, from hand, can come out, *i. e.*, be accomplished, that is if you can accomplish what you want by your own arm or strength. I have used "avenge" in this passage, being more applicable than the literal meaning دهني شرين كن means "make a mouth sweet," *i. e.*, be kind spoken, use sweet words, be affable.

TALE 44.

بزرگي را پرسيدند از سيرت اخوان صفا گفت کمينه آن که
مراد خاطر ياران بر مصالح خود مقدم دارد و حکما گفته اند
برادر که دربند خويشست نه برادرست ونه خويشست

بيت

همره اگر شتاب کند همره تو نيست
دل در کسي مبند که دلبستهٔ تو نيست

بيت

چون نبود خويش را ديانت و تقوی
قطع رحم بهتر از مودّت قربی

ياد دارم که مدعي درين بيت بر قول اعتراض کرد و گفت
حق جلا وعلا در کتاب مجيد از قطع رحم نهي کرده است و بمودّت
ذوی القربی فرموده و انچه تو گفتي مناقض آنست گفتم
غلط کردي موافق قرانست *(Arabic.)*

بيت

هزار خويش که بيگانه از خدا باشد
فداي يک تن بيگانه کاشنا باشد

1 To a great personage, of a great man—2 they asked—3 of, regarding—4 the morals, virtues, way of life—5 of the brothers—6 the Soofees—7 he replied—8 the lowest, (*i. e.*, of their virtues,) the most abject, meanest—9 that, (*i. e.*, of them)—10 that—11 desire—12 of heart—13 of friends—14 over, above, before—15 affairs—16 their own private—17 antecedent, prior, preceding—18 they keep, place, (*i. e*, consider)—19 and the sages—20 have said—21 the brother—22 who—23 in the management, arrangement, binding up—24 of himself is, (*i. e.*, of his own *affairs* is)—25 not a brother is—26 and not

one's own is, (*i. e.*, is not a relation,) a kinsman—27 a fellow-traveller, (from هم the same and راه a road)—28 if—29 goes faster, goes quick, advances rapidly—30 a companion, (*i. e.*, fellow-traveller)—31 of you—32 is not—33 heart—34 on, upon—35 any person—36 place not, bind not—37 who—38 attached to you, heart-bound to you—39 is not—40 when—41 was not, is not—42 to one's own, amongst relatives—43 rectitude, truth—44 and piety—45 cutting off all affection for the nearest kindred, (from قطع amputating, and رحم the womb, or pity, mercy, compassion, (*i. e.*, cutting off all connection with those of the same womb, viz., brothers and sisters—46 better—47 than, from—48 the friendship, love—49 of kindred, affinity, relationship—50 I remember—51 that—52 an enemy—53 concerning this, in this, regarding this—54 verse—55 on or upon the saying, word, speech, assertion—56 did object to, did oppose, deny—57 and said—58 the true and glorious God—59 in the noble, glorious, or honorable book, (*i. e.*, the Koran) —60 regarding—61 the breaking off, connection with relatives, or kindred—62 has prohibited, forbidden—63 and with reference to affection, or love—64 of, or for relations, (from ذوي having, possessing, or endowed with, and قربى kindred)—65 has ordered—66 and that which—67 you said—68 is contrary to that, is opposed to that, is detrimental to that—69 I replied—70 you have done wrong, made a mistake, a blunder—71 conformable with, agreeably to—72 the Koran it is—73 a thousand—74 own, relations—75 who—76 strangers—77 from God—78 may be—79 a sacrifice, (*i. e.*, may be made)—80 for one—81 body, person—82 a stranger—83 who a friend, (*i. e.*, of God)—84 may be.

They interrogated a learned man concerning the character of his brethren the Soofees. He answered, "The meanest of their excellencies is that they prefer gratifying the desire of their friends to attending to their own affairs, and the sages have said, 'The brother who is intent upon his own affairs, is neither brother nor relation; your fellow-traveller if he walks faster than yourself is not your companion; place not your affections on any one who is not attached to you.' If there be not religion and piety amongst relatives, it is best to break off connections with our kindred. I recollect that an adversary objected to the sentiment in the above distich, and said, that in the Koran the most high God has forbidden that we should break off connection with relatives, and has commanded us to prefer friendship with relatives to that of others; and that what I had said above was contrary to this precept. I replied, 'You are mistaken, it agrees with the Koran.' *(Arabic)*—'God said if your parents insist that you should join as partners with me, those things of which you are ignorant, then do not obey them.' A thousand relations who are ignorant of God, ought to be sacrifices for one stranger who acknowledges him."

TALE 45.

منظومه

7 6 5 4 3 2 1

پیرمردي لطیف در بغداد دخترش را بکفش دوزي داد

17 16 15 14 13 12 11 10 9 8

مردک سنگدل چنان بگزید لب دختر که خون ازو بچکید

25 24 23 22 21 20 19 18

بامدادان پدر چنان دیدش پیش داماد رفت و پرسیدش

33 32 31 30 29 28 27 26

که اي فرومایه این چه دندانست چند خائي لبش نه انبانست

41 40 39 38 37 36 35 34

بمزاحمت نگفتم این گفتار هزل بگذار وجد ازو بردار

52 51 50 49 48 47 46 45 44 43 42

خوي بد در طبیعتي که نشست نرود جز بروز مرگ ازدست

[1 An old man,—2 witty,] benevolent, courteous, agreeable, merry—3 in—4 Bagdad—5 to his daughter, his daughter—6 to a shoe-maker, (from کفش a shoe and دوختن to sew)—7 gave—8 the little man—9 stone-hearted—10 so, such—11 bit—12 the lip—13 of the daughter—14 that—15 blood—16 from it—17 dropped, trickled—18 in the morning—19 the father—20 so, in such a way, —21 saw her—22 before—23 his son-in-law—24 went—25 and asked him—26 that oh! saying oh!—27 low fellow—28 this—29 what—30 teeth is—[31 how much will you chew, gnaw—32 her lip—33 it is not aubān, (*i. e.*, a kind of scented leather)]—34 with jesting, in joke, in fun—35 I say not, I said not—36 this speech—37 joke, buffoonery—38 leave off, quit, forsake, relinquish, abandon—39 and delight, happiness—40 from her—41 take off, acquire, enjoy—[42 a manner, a custom, a disposition, a nature—43 bad, evil, corrupt—44 in—45 a temperament, constitution, nature—46 when, that—47 has sat down, (*i. e.*, has got rooted, implanted or fixed)—48 will not go, will not depart—49 except—50 on the day—51 of death—52 from hand, (*i. e.*, from the body, or the person.)]

*A merry fellow** of Bagdad married his daughter to a shoe-maker. The little man, having a flinty heart, bit the girl's lips in such a manner, that they trickled with blood. In the morning, her father, beholding her in such plight, went to his son-in-law, and said to him, "O! you worthless fellow, what kind of teeth have you got, *thus to chew her lips as if they were made of leather.*† I am not speaking in jest, leave off your jokes, and have your legal enjoyment. *When bad manners become habitual, they cannot be got rid of until death.*‡

* *Revised from No.* 1 *to No.* 2.—Read "A merry *old* man." *Revised from No.* 31 *to No.* 33.—"How much will you gnaw her lip? It is not scented leather," (*i. e.*, aubān.)

‡ *Revised from No.* 41 *to No.* 52.—"When a bad habit has implanted itself in a person's nature, it will not depart from him, (*i. e.*, his body) till the day of his death.

TALE 46.

فقیهي دختري داشت بغایت زشت روي و بجاي زنان رسیده باوجود جهاز و نعمت کسي بمناکحت او رغبت نمي نمود

بیت

زشت باشد دیبق و دیبا که بود بر عروس نا زیبا

في الجمله بحکم ضرورت با ضریري عقد نکاحش بستند

آورده اند که در آن تاریخ حکیمي از سرندیپ برسید که دیده نا بینایان روشن کردي فقیهه را گفتند چرا دامادت را علاج نکني گفت ترسم که بینا شود و دخترم را طلاق دهد

مصرع

شوي زن زشت روي نابینا به

1 A lawyer—2 a daughter—3 had, possessed—4 to a degree, extremely—5 ugly-faced—6 and at the place or time of women, (*i. e.*, the state of womanhood)—7 had arrived—8 notwithstanding—9 a dower, a wife's portion, also a ship, the tree of a camel's saddle, funeral apparatus)—10 and wealth—11 any

person—12 with marrying her—13 strong desire, wish, curiosity, pleasure—14 did not show—15 ugly—16 may be, or is—17 brocade—18 and damask—19 that—20 may be, was—21 on, upon—22 a bride—23 ugly, deformed, (from نا not, and زيبا adorned, beautiful)—24 in short—25 on account, by reason—26 of necessity—27 to or with a blind man—28 the knot—29 of her marriage—30 they tied—31 it is said—they say—32 that—33 during—34 that—35 time, period, date—36 a physician—37 from Ceylon—38 arrived—39—who—40 the eyes—41 of those who could not see, of blind folks—42 did enlighten, did restore sight—43 to the lawyer—44 they said, told—45 why—46 to your son-in-law—47 do you not give medicine, give a remedy, why do you not get cured—48 he replied—49 I am afraid, I fear—50 that—51 clear-sighted, seeing, having sight—52 may become—53 and to my daughter—54 divorce—55 may give—56 the husband—57 of a woman—58 ugly—59 without sight, blind—60 better (is understood.)

A certain lawyer had a very ugly daughter who was marriageable, but although he offered a considerable dower, and other valuables, no one was inclined to wed her. Brocade and damask will appear disgustful on a bride who is ugly. In short, through necessity, he married her to a blind man. It is said that in the same year there arrived from Ceylon a physician who could restore sight to the blind. They asked the father why he would not have his son-in-law cured. He said, "Because he was afraid that, if he should recover his sight, he would divorce his wife. It is best that the husband of an ugly woman should be blind."

TALE 47.

1 2 3 4 5 6 7 8 9
پادشاهي بچشم حقارت در طايفهٔ درويشان نظر كردي يكي از
10 11 12 13 14 15 16 17 18 19
ايشان بفراست دريافت و گفت اي ملك ما درين دنيا بجيش
20 21 22 23 24 25 26 27
از تو كمتريم و بعيش از تو خوشتر و بمرگ برابر و بقيامت بهتر

مثنوي

28 29 30 31 32 33 34
اگر كشور كشائي كامرانست وگر درويش حاجتمند نانست
35 36 37 38 39 40 41 42 43 44 45 46
دران ساعت كه خواهد اين وآن مرد نخواهد از جهان بيش از كفن برد
47 48 49 50 51 52 53 54
چون رخت از مملكت بربست خواهي گدائي خوشترست از پادشاهي
55 56 57 58 59 60 61 62
ظاهر درويش جامهٔ ژنده است وموي سترده و حقيقت آن
63 64 65 66
دل زنده است و نفس مرده

قطعه

67 68 69 70 71 72 73
نه آن كه بردر دعوي نشيند از خلقي
74 75 76 77 78
وگر خلاف كنندش بجنگ برخيزد
79 80 81 82 83
اگر زكوه فرو غلطد آسيا سنگي
84 85 86 87 88 89
نه عارفست كه از راه سنگ برخيزد

1 A king—2 with the eye—3 of contempt, scorn, disdain, affront—4 regarding, on, upon—5 a band, a set, a lot—6 of devotees—7 did look, glance—8 one—9 of—10 them—11 by quickness of understanding, acuteness, penetration, sagacity, intelligence—12 found out, discovered—13 and said—14 oh! king—15 we, us, our—16 in—17 this—18 world—19 as regards soldiers, troops, (*i. e.*, pomp, parade)—20 from you, than you—21 we are inferior, less, smaller—22 and in pleasure, and as regards luxury, delight—23 we are more happy than you—24 and at death—25 we are equal—26 and at the last day, resurrection—27 we are better, superior—28 (& 29) if a conqueror of countries, (*i. e*, a monarch,) (from كشور a clime, country, region, and كشادن to open, disclose, subdue)—30 is prosperous, fortunate, successful, (from كام desire, and راندن to drive, urge)—31 and although, and if—32 a devotee

—33 is in want, necessitous, in need—34 of bread is—35 in, or during that—36 moment—37 that—38 desires, is about, wishes—39 this one and that—40 dead, خواهدمرد will die, or is about to die, intends to die)—41 (& 46) نخواهد برد will not take, will not carry—42 from the world—43 more —44 than—45 winding-sheet, funeral apparatus—47 when—48 goods, chattels—49 from the kingdom, region, (*i*, *e*., the universe, the world)—50 you wish to fold or tie up, arrange—51 the state of being a beggar, mendicity, beggary, poverty—52 is happier, better, preferable—53 than—54 the state of being a monarch, sovereignty, royalty, empire, sway—55 the appearance, outward form—56 of a devotee, beggar—57 clothes, a garment—58 of patches is, (from ژنده a patched garment, horrible, in bits)—59 and hair—60 shaved—61 and in reality, truth—62 his, that one's—63 heart— 64 is alive—65 and sensual, carnal desires—66 dead, subdued, under restraint—[67 not—68 that one, (is he)—69 who—70 at the door—71 of pretension, accusation, lawsuit—72 will sit, sits—73 from, on account of a person, or any mortal]—74 and although—75 contrary—76 they, (*i. e*., mortals) do to him—77 in hostility, fight—78 rise up, (will not rise up)—79 if—80 from the mountain—81 down, below—82 should roll—83 a mill-stone—84 not—85 a man of faith is, not devout is—86 who—87 from the road or way—88 of the stone—89 should rise up, rises up.

A certain king regarded with contempt the society of durwaishes, which one of them, having the penetration to discover, said, " O, king in this world you have the advantage of us in external grandeur, but with regard to the comforts of life we are your superiors. At the time of death, we shall be your equals; and at the resurrection our state will be preferable to yours. Although the conqueror of kingdoms enjoyeth absolute sway, at the same time that the durwaish may be in want of bread, yet in that hour when both shall die, they will carry nothing with them but their winding-sheets. When you wish to make up your burdens for quitting this world, the state of the beggar will be preferable to that of the monarch. The durwaish exhibits a patched garment and shaved hair, but in truth his heart is alive and his passions subdued. *He is not a person that will advance his pretensions among mankind*,* and if men oppose his inclination he will not engage in strife. If a mill-stone should roll down from a mountain he has but little faith who gets out of the way of it."

* *Revised from No.* 67 *to No.* 73.—I translate نه آن كه بر در دعوي نشيند از خلقي as follows:—

"He is not one who lodges a plaint against any mortal." The term, "He is not the one who sits at the door of accusation," &c., &c., means, he would not be one found sitting at the office of any person, (who acted in the capacity of magistrate) with a plaint ready to lodge against his neighbour. In India the natives may be seen every day sitting (in the manner described) waiting for the civilian to come to his kutcherry or office.

طریق[1] درویشان[2] ذکرست[3] و شکر[4] و خدمت[5] و طاعت[6] و ایثار[7]
و قناعت[8] و توحید[9] و توکل[10] و تسلیم[11] و تحمّل[12] هرکه[13] بدین[14] صفتها[15]
موصوفست[16] بحقیقت[17] درویشست[18] اگرچه[19] در[20] قباست[21] امّا[22] هرزه‌گوي[23]
بي‌نماز[24] و هواپرست[25] هوس‌باز[26] که[27] روزها[28] بشب[29] آرد[30] دربند[31] شهوت[32]
وشبها بروز[33] کند[34] در خواب[35] غفلت[36] بخورد[37] هرچه[38] درمیان[39] آید[40]
وبگوید[41] هرچه[42] بزبان[43] آید[44] رندست[45] اگرچه[46] درعباست[47]

قطعه

اي[48] درونت[49] برهنه[50] از تقوي[51] وز[52] برون[53] جامهٔ[54] ریا[55] داري[56]
پردهٔ[57] هفت[58] رنگ[59] در[60] بگذار[61] تو که[62] درخانه[63] بوریا[64] داري[65]

1 The way, road, manner, religion, morals—2 of devotees—3 is remembrance, commemoration—4 and thanks, gratitude, thankfulness—5 and service, attendance, duty—6 and obedience, devotion, obsequiousness—7 and presenting, (*i. e.*, a gift to the poor, alms)—8 and contentment, tranquillity, abstinence—9 and believing in the unity of the Deity, unity—10 and trust in God, reliance, faith, resignation to God—11 and (to make) obeisance (to do,) homage, resignation, cession, surrender, delivery, recommending to the care—12 and endurance, long-suffering, patience, forbearance, meekness—13 whoever—14 in these, with reference to these—15 qualities, attributes—16 is celebrated for, is endowed with, is as before mentioned—17 with truth, verily, truly, certainly, undoubtedly—18 is a devotee—19 although—20 in—21 a robe is, a splendid dress is—22 but—23 a foolish prattler, a foolish talker, (from هرزه absurd, frivolous, nonsensical, and گفتن to say, speak)—24 one who prays not, without prayer—25 a slave to his passion, giddy, vain, (from هوا lust, desire, and پرست a worshipper)—26 a lascivious person,

a gratifier of his sensual appetites, (from هوس desire, lust, concupiscence, and باز a player, a performer)—27 who—[28 days]—29 into nights—30 brings, converts, turns—31 in the bond, knot, captivity, (*i. e.*, in the sole thought, or employment)—32 of concupiscence, sensuality, lust, carnal desires —[33 and nights into days]—34 does, turns, converts—35 in the sleep—36 of indolence, carelessness—37 eats, does devour—38 whatever—39 in the way, midst, middle—40 comes—41 and speaks, utters—42 whatever—43 on the tongue—44 comes—45 is a rake, a profligate—46 although—47 in a coarse cloth is, in a beggar's garment is—48 oh !—49 your inside—50 naked, void—51 of piety—52 and from—53 the outside—54 clothes—55 of hypocrisy—56 you have, or possess, wear—[57 a curtain—58 seven colored—59 gaudy, showy—60 at the door—61 forsake, abandon, (*i. e.*, place not)—62 you who—63 in a house—64 of mats, of reeds—65 own, possess, have, live in.]

"The durwaish's course of duty consists in invoking and praising God, in obeying and worshipping Him, in giving alms, in being content, in believing the unity of the Deity, and in reliance on God, with patient resignation to His will. Whosoever is endowed with these qualities is a durwaish indeed, all though he be arrayed in a robe; and, on the contrary, an idle prater, who neglects his prayers and a slave to his passion, who turns *day** into night in sensual gratifications and *night into day*† in drowsy indolence, eating anything that falls in his way, and saying whatever comes uppermost, such an one is a profligate, although he wears nothing but a blanket. O thou, whose inward parts are void of piety, and whose outside beareth the garb of hypocrisy; '*hang not a gorgeous curtain before the door of a house constructed of reeds.*‡'"

* *Revised No.* 28.—*Read "days."* † *Revised No.* 33.—Read "nights into days."

‡ *Revised from No. 57 to No. 65.*—Place not a subtle curtain before your door *you who* live in a house made of reeds." هفت‌رنگي means, artful, cunning, subtle, dexterous, versatile, capricious, (from هفت seven and رنگ colour.)

TALE 48.

دیدم گلِ تازه چند دسته بر گنبدي از گیاه بسته

گفتم چه بود گیاه ناچیز تا درصف گل نشیند او نیز

بگریست گیاه گفت خاموش صحبت نکند کرم فراموش

گرنیست جمال ورنگ وبویم آخر نه گیاه باغ اویم

من بندهٔ حضرت کریمم پروردهٔ نعمت قدیمم

گر بي هنرم وگر هنرمند لطفست امیدم از خداوند

با آن که بضاعتي ندارم سرمایهٔ طاعتي ندارم

او چارهٔ کار بنده داند چون هیچ وسیلتش نماند

رسمست که مالکان تحریر آزاد کنند بندهٔ پیر

اي بار خداي گیتي آراي بر بندهٔ پیر خود ببخشاي

سعدي ره کعبهٔ رضا گیر اي مرد خدا ره خدا گیر

بد بخت کسي که سر بتابد زین در که در دگر نیابد

1 I saw—2 rose—3 fresh, green, new, (from گل تازه fresh roses)—4 a few —5 a handful, bundle a posy, a nosegay, a bunch of flowers—6 on, upon—7 a dome, a bastion, an arch—8 with grass—9 tied, closed, bound, fastened, joined—10 I said—11 *(lit.)* what was (*i. e.*, what is)—12 grass—13 nothing, worthless—14 that—15 in the line, order, rank, row—16 of the rose—17 should sit—18 it also, it likewise—19 cried, wept, and did weep—20 the grass—21 said, saying—22 silence—23 companionship, an acquaintance—24 does not —25 the kind, benevolent—26 forgotten, forgetful—27 although, is not, it is not —28 beauty—29 and colour—30 and perfume to me, my odour—31 at last, still, yet, for all that—32 not—33 grass—34 of the garden—35 of him I am?—36 I—37 the slave—38 of the presence, majesty, highness—39 kind I am, munificent I am—40 nourished—41 of the favours, by the kindness—42 old I am—43 if—44 without dignity, virtue, art, skill—45 or if—46 clever, skilful, knowing,

experienced—47 kindness is—48 my hope, desire—49 from (my) lord, from master—50 notwithstanding that—51 any capital, any means, stock—52 I do not possess, I have not—53 means, capital—54 of obedience I possess not, of obedience I have not—55 he—56 the remedy, help, aid—57 of the work, business, affairs—58 of the slave—59 knows—60 when—61 any—62 help to him, his aid, support, means (of effecting any thing)—63 remains not, does not exist—64 it is the custom, it is usual—65 that—66 the lords, or masters of slaves, (from ملك a king, lord, master, and تحرير writing, the document given to one who purchases a slave)—67 do set free, grant manumission, liberate, enfranchise, release from slavery—68 slave—69 old—[70 oh!—71 great, beneficient, majestic—72 God—73 adorner of the universe, embellisher of the world, (from گيتي the world, and آراستن to adorn, polish, decorate)—74 on slave—75 old—76 your own—77 pity, spare, bestow, (*i.e.*, favour.)]—78 oh! Saday—79 the road—80 of the temple, a square building (used generally to mean the temple of Mecca)—81 of consent, good will—82 take, seize, catch, hold on to—83 oh! man—84 of God—85 the road of God, the path of God—86 take, seize—87 bad fated, unfortunate—88 the person (is)—89 who—90 turns his head—91 from this—92 door, gate—93 because—94 another door—95 will not get, find, receive.

I saw some nosegays of fresh roses tied to a dome with some grass, I said, "What is this worthless grass that it should thus be in the company of roses?" The grass wept and said, "Be silent, the benevolent forget not their associates; although I have neither beauty, nor colour, nor odour, still am I not the grass of God's garden? I am the servant of the munificent God, nourished from of old by his bounty; whether I possess any virtue or not, yet I look for the mercy of God. Although I have not any worth, neither possess the means of shewing my obedience; he is able to save his servant although destitute of all other support. It is the custom that masters should liberate their old slaves. *O, God, who hast ornamented this world with Thy creatures, bestow liberty on this Thine old servant.** O, Saday, pursue the road to the temple of resignation. O, man of God, walk in the path of righteousness. Unfortunate is that person who turns his head from this gate, since he will not be able to find another."

* *Revised from No.* 70 *to No.* 77.—"Oh! majestic Jehovah, the adorner of the universe, spare Thy old servant."

TALE 49.

[1] حکیمي را [2] پرسیدند [3] از [4] شجاعت [5] و سخاوت [6] کدام [7] بهترست [8] گفت
[9] آنرا [10] که [11] سخاوت [12] هست [13] بشجاعت [14] حاجت [15] نیست

بیت

[16] نوشتست [17] برگور [18] بهرام گور [19] که [20] دست [21] کرم [22] به [23] ز بازوي [24] زور

قطعه

[25] نماند [26] حاتم طائي [27] ولیک [28] تاابد [29] بماند [30] نام [31] بلندش [32] بنیکوئي [33] مشهور
[34] زکوة [35] مال [36] بدرکن [37] که [38] فضلهٔ [39] رز را [40] چو [41] باغبان [42] ببرد [43] بیشتر [44] دهد [45] انگور

1 To, or of a wise man—2 they asked—3 of, concerning, regarding—4 fortitude, bravery, intrepidity, courage, boldness—5 and liberality, munificence, bounty—6 which—7 is the best, the greatest—8 he replied—9 to him—10 who—11 liberality—12 exists, has, is—13 with boldness, of courage—14 in want—15 is not—16 is written—17 on the tomb—18 of Bahram-Goar—19 that—20 a hand—21 of liberality, kindness—22 better (is)—23 than an arm—24 strong—25 remains not, (*i. e.*, lives not)—26 Hatim Tai—27 but—28 until eternity, as long as eternity—29 remains, will exist—30 name—31 his high, his exalted, his noble—32 by his kind acts, by his virtue, on account of his goodness—33 famous, renowned—34 alms, (a portion of,) *i. e.*, one's property—35 of goods, property—36 cut off, retrench, (*i. e.*, set apart as charity)—37 because—38 refuse, offal, redundance, exuberance—39 of the vine, (*i. e.*, the branches of it)—40 when—41 the gardener—42 cuts, lops—43 more, greater—44 gives, produces—45 grapes.

They asked a wise man, which was preferable, fortitude, or liberality? He replied, "He who possesseth liberality hath no need of fortitude." It is inscribed on the tomb of Bahram-Goar, "That a liberal hand is preferable to a strong arm." Hatim Tai no longer exists, but his exalted name will remain famous for virtue to eternity. Distribute the tithes of your wealth in alms, for when the husbandman lops off the exuberant branches from the vine, it produces an increase of grapes.

CHAPTER III.

TALE 1.

5 4 3 2 1

باب سیوم در فضیلت قناعت

1 *Chapter,* 2 *the Third,* 3 *in regarding, concerning of,* 4 *the excellence, virtue, perfection, knowledge, learning,* 5 *of contentment, tranquillity, abstinence.—Chapter the Third. Of the excellency of Contentment.*

9 8 7 6 5 4 3 2 1

خواهنده مغربي در صف بزازان حلب میگفت اي خداوندان

19 18 17 16 15 14 13 12 11 10

نعمت اگر شما را انصاف بودي و مارا قناعت رسم سوال از

21 20

جهان برخاستي

قطعه

31 30 29 28 27 26 25 24 23 22

اي قناعت توانگرم گردان كه وراي تو هيچ نعمت نيست

40 39 38 37 36 35 34 33 32

كنج صبر اختيار لقمانست هركرا صبر نيست حكمت نيست

1 A beggar, a mendicant, one who wishes for, one who asks for, (from خواستن to desire, ask)—2 of the western, (*i. e.*, climes,) occidental—3 in, amongst—4 the line, row, quarter—5 of the linen-sellers, cloth-merchants—6 of Aleppo—7 was saying—8 oh!—9 masters—10 of wealth—11 if—12 to you—13 justice—14 was, were—15 and to us, (*i. e.*, our class)—16 contentment—17 the custom—18 of begging, asking—19 from—20 the world—21 would rise up, (*i. e.*, would be done away with)—22 oh!—23 contentment—24 me rich—25 turn, convert, make—26 because—27 with the exception, without—28 you—29 any—30 wealth—31 is not—[32 the corner groves, bower, retired spot—33 of patience—34 the choice—35 of Lokman is]—36 to whoever—37 patience—38 is not, belongs, possesses—39 wisdom—40 is not, has not.

An African mendicant at Aleppo, in the quarter occupied by the dealers in linen clothes, was saying, " O, wealthy sirs, if there had been justice amongst you, and we had possessed contentment, there would have been an end of beggary in this world." O, contentment, make me rich, for without thee, there is no wealth. *Lokman made choice of patience in retirement.** Whosoever hath not patience, neither doth he possess philosophy.

* *Revised from No.* 32 *to No.* 35.—"The *retired corner* of patience is Lokman's choice." (*i. e.*, " In solitude he patiently awaited the result of his philosophical researches.")

TALE 2.

[1]دو [2]امیرزاده [3]در [4]مصر [5]بودند [6]یکی [7]علم [8]آموخت [9]و دیگری
[10]مال [11]اندوخت [12]آن [13]علامهٔ [14]عصر [15]شد [16]و این [17]عزیز مصر [18]گشت [19]پس
[20]این [21]توانگر [22]بچشم [23]حقارت [24]در [25]فقیه [26]نظر کردی [27]و گفتی [28]من
[29]بسلطنت [30]رسیدم [31]و تو [32]همچنان [33]در مسکنت [34]بماندی [35]گفت
[36]ای برادر [37]شکر [38]نعمت [39]باریتعالی [40]بر منست [41]که [42]میراث [43]پیغمبران
[44]یافتم [45]یعنی [46]علم [47]و تو [48]میراث [49]فرعون و هامان [50]یعنی [51]ملک [52]مصر

مثنوی

[53]من [54]آن [55]مورم [56]که [57]درپایم [58]بمالند
[59]نه زنبورم [60]که [61]از نیشم [62]بنالند
[63]کجا [64]خود [65]شکر [66]این [67]نعمت [68]گذارم
[69]که [70]زور [71]مردم آزاری [72]ندارم

1 Two—2 the sons of a nobleman, (from امیر a lord, grandee, and زاده born) —3 in—4 Egypt—5 were—6 one—7 knowledge—8 learnt, acquired—9 and the other—10 property, wealth, goods—11 gained, made—12 that one—13 very learned—14 of the time, age—15 became—16 and this one—17 the darling of

Egypt, (*i. e.*, prince of Egypt)—18 became—19 at length, finally—20 this—21 rich person—22 with the eye—23 of contempt, scorn, disdain—24 on, upon—25 the learned one, a theologian—26 did look, glance—27 and said—28 I—29 to the monarchy, the kingdom—30 I have reached, arrived at, obtained—31 and you—32 in the same way, in the same manner—33 in poverty, misery, humility—34 you have remained—35 he said—36 oh! brother—37 the thanks—38 of favours, for blessings—39 towards the High God—40 on me is, rests with myself, is incumbent on me—41 because—42 the inheritance, patrimony—43 of the prophets, messengers—44 I have got, received, obtained—45 that is to say, namely to wit, for because—46 wisdom, knowledge—47 and you—48 the heritage—49 of Pharaoh and Hâman—50 that is to say, to wit—51 the country—52 of Egypt—53 I—54 that—55 ant I am—56 that, which, —57 between or under feet me—58 they rub, crush, tread—59 not a wasp am I, I am not a hornet—60 that, which—61 from my sting, on account of my sting—62 they cry, or complain—63 how—64 self, I myself—65 thanks—66 of this—67 favour, blessing—68 can I return, can I perform—69 that, namely —70 the power, means—71 of oppressing men, (from مردم men, and آزار trouble, injury)—72 I do not possess, I have not.

In Egypt dwelt two sons of a nobleman, one of whom acquired learning and the other gained wealth; the former became the most learned man of his time and the other Prince of Egypt. Afterwards the rich man looked with contempt on his learned brother, and said, "I have arrived at monarchy, and you have continued in the same state of poverty." He replied, "O, brother, it behoveth me to be the more thankful to the divine Creator since I have found the inheritance of the prophets, that is wisdom; and you have got the portion of Pharaoh, and Hâman, or the kingdom of Egypt. I am the ant, which men tread under their feet—and not the wasp, of whose sting they complain. How shall I express my grateful sense of such blessing, that I am not possessed of the means of oppressing mankind?"

TALE 3.

درويشي را شنيدم كه در آتش فاقه ميسوخت و خرقه بر خرقه
ميدوخت و تسلي خاطر خود بدين بيت ميكرد

بيت

بنان خشك قناعت كنيم و جامهٔ دلق
كه بار محنت خود به كه بار منت خلق

كسي گفتش چه نشيني كه فلان در اين شهر طبع كريم
دارد و كرم عميم ميان بخدمت آزادگان بسته و بر در دلها
نشسته اگر بر صورت حال تو مطلع گردد پاس خاطر عزيزان
منت دارد گفت خاموش كه در نيستي مردن به كه حاجت
پيش كسي بردن كه گفته اند

قطعه

هم رقعه دوختن به و الزام كنج صبر
كز بهر جامه رقعه بر خواجگان نوشت
حقا كه با عقوبت دوزخ برابرست
رفتن بپاي مردي همسايه در بهشت

1 Of a devotee, to a mendicant—2 I have heard—3 who—4 on the fire—5 of want, poverty, hunger—6 was burning—7 and patch on patch—8 was sewing, stitching—9 and consolation, comfort, solace—10 of heart—11 his own—12 in this—13 verse—14 was doing, did—15 with bread—16 dry, (*i. e.*, plain

bread)—17 I am contented, I manage with—18 and clothes—19 of rags, of patches and shreds—[20 because—21 the burden—22 of trouble, industry, difficulty, perplexity, sorrow—23 one's own, of self—24 better, preferable—25 than—26 the load, burden—27 of obligation, favour—28 of the creation, mankind]—29 some one, some person—30 said to him—31 why—32 do you sit?—33 because—34 a certain one—35 in—36 this—37 city—38 a temperament, disposition, nature—39 kind, generous—40 possesses—41 and liberality, clemency, benignity, bounty, graciousness—42 full, perfect, universal—43 loins, waist, the middle—44 in service, for the work, or duty—45 of devotees, (from ازاد free, unfettered—*i. e.*, with the cares of the world)—46 tied, bound, closed, fastened—47 and at the door—48 of hearts—49 sitting, sat—50 if—51 on the state—52 of circumstance—53 of you—54 became acquainted—55 for the sake, attending to wishes—56 of darlings, devotees—57 would consider it an obligation—58 he said—59 silence!—60 because—61 in want—62 to die—63 better—64 than—65 need, want—66 before, in front—67 any one—68 to take, carry—69 because—70 they have said—71 together—72 piece, bit, (also a note, letter, epistle)—73 to sew—74 better—75 and convincing, compelling, being obliged to put up with, resigned—76 with the corner—77 of patience—78 than on account of, than for the sake of—79 clothes—80 a letter—81 to great men—82 written (*i. e.*, to write)—83 of a truth—84 with the punishment, torment—85 of Hell—86 it is equal to—87 to go, proceed—88 by the foot, (*i. e.*, help)—89 a man—90 of the same shade, (*i. e.*, neighbourhood)—91 into Heaven, Paradise.

I heard of a durwaish who was suffering great distress from poverty and sewing patch upon patch, but who comforted himself with the following verse, "I am contented with stale bread, and a coarse woollen frock, *since it is better to bear the weight of one's own necessities than to suffer the load of obligation from mankind.*"* Somebody said to him, "Why do you sit quiet, whilst such an one in this city has a liberal mind, and possesses universal benevolence, being ever willing to assist the pious, and always ready to comfort every heart? If he were apprized of your condition, he would consider it an obligation to satisfy your wants." He replied, "Be silent, for it is better to die of want, than to expose our necessities to any one; for they have said, that to sew patch upon patch, and be patient, is preferable to writing a petition to a great man for clothing. Of a truth it is equal to the torments of Hell to enter into Paradise by the help of one's neighbour"

* *Revised from No.* 20 *to No* 28.—"Because one's own 'load of trouble' is preferable to endure, than the 'load of obligation,' (*i. e.*, of *unrequited* obligations) towards mankind.'

N. B.—میان بخدمت ازادگان بسته means—"having the loins girt in the service of pious persons, viz., one who pays due attention to the wants of religious mendicants.

TALE 4.

1 2 3 4 5 6 7 8

یکي از ملوک عجم طبیبي حاذق بخدمت مصطفی علیه السلام

9 10 11 12 13 14 15 16 17 18

فرستاد سالي چند در دیار عرب بود کسي بتجربتي پیش او

19 20 21 22 23 24 25

نیامد و معالجتي از وي درنخواست روزي پیش سید الانبیا علیه السلام

26 27 28 29 30 31 32 33

آمد و گله کرد که مرا براي معالجت اصحاب فرستاده اند

34 35 36 37 38 39 40 41

و در این مدت هیچ کس بمن التفات نکرد تا خدمتي که بر این

42 43 44 45 46 47 48

بنده معین است بجاي آرم رسول علیه السلام فرمود که این

49 50 51 52 53 54 55 56

طایفه را طریقتست که تا اشتها غالب نشود چیزي نخورند

57 58 59 60 61 62 63

و هنوز که اشتها باقي باشد دست از طعام باز دارند حکیم گفت

64 65 66 67 68 69 70 71

اینست موجب تندرستي پس زمین خدمت ببوسید و برفت

مثنوي

72 73 74 75 76 77 78 79 80 81

سخن انگه کند حکیم آغاز یا سرانگشت سوي لقمه دراز

82 83 84 85 86

که زنا گفتنش خلل زاید یا زنا خوردنش بجان آید

87 88 89 90 91 92 93

لا جرم حکمتش بود گفتار خوردنش تندرستي آرد بار

1 One—2 of, from—3 the kings—4 of Persia—5 a physician—6 ingenious, skilful, adept, industrious—7 into the service—8 of Mûstufâ, "Upon whom be peace"—9 sent—10 a year—11 a few—12 in—13 the country—14 of Arabia, —15 was, remained—16 any single person, any one—17 for the sake of a trial, proof, experience, experiment—18 before him, in front of him, to him—19 did not come—20 and medicine, and a single remedy—21 from him—22 did not ask or apply for—23 one day—24 before, into the presence—25 "Of the prince of prophets, on whom be peace"—26 came—27 and complained, lamented—28 *viz.*, saying—29 to me, me—30 for the sake, purpose—31 of giving medicine, applying remedies—32 to the gentlemen—33 they have sent —34 and in this, and during this—35 time, period, space—36 any person—37 on me—38 has not been kind, has not taken any notice of—39 so that—40 the work, service, duty—41 that on this—42 slave, servant—43 is appointed, is fixed for—44 I may bring into place, (*i.e.*, I might perform, execute, carry out)

—45 "the prophet on whom be peace"—46 said, ordered, commanded—47 saying, viz. that—48 this—49 to band, set, tribe—50 manner is, way is, rule is—51 that—52 until—53 appetite, hunger—54 does not become predominant, over-coming, over-powering, does not get the better—55 a single thing—56 they eat not—57 and still, and yet—58 while appetite, that hunger—59 remaining may be, remains—60 hand—61 from food—62 they restrain, keep back—63 the physician replied—[64 this is—65 the cause, reason—66 of health, proper state of body]—67 at length, finally—68 the ground—69 of service—70 he kissed (*i.e.*, made obeisance)—71 and went off, departed—[72 saying, a speech—73 that time (*i. e.* such times,) on the following occasions—74 does—75 a physician, a sage, a philosopher—76 beginning—77 or—78 the head or the tip of the finger—79 in the direction, side quarter—80 a morsel (*i. e.*, food)—81 long, out-extended اند understood (does extend)—82 that, when—83 from his not speaking—84 injury might ensue, damage might occur, loss might be the result, ruin might follow—85 or from his not eating—86 he might be at the point of death, might die—87 undoubtedly, necessarily, consequently—88 wisdom is—89 become is—90 speech, discourse—91 his eating—92 of health—93 produces a load, will bring, a load, or abundance.]

One of the kings of Persia sent a skilful physician to Mûstufâ, upon whom be peace. He had been some years in Arabia without any one having come to make a trial of his skill, neither had they applied to him for any medicine. One day he came to the Prince of Prophets and complained, saying, "They sent me to dispense medicines to your companions, but to this day no one hath taken any notice of me, that I might have an opportunity of performing the service to which I had been appointed." Mohammed replied, "It is a rule with these people never to eat until they are hard pressed by hunger; and to leave off eating whilst they have a good appetite." The physician said, "*This is the way to enjoy health.*"* "He then made his obeisance and departed." *The physician begins to speak when evil would result from his silence; either when there is eating to excess, or when death might ensue from too much abstinence. Then doubtless his speech is wisdom, and such a meal will be productive of health.*†

* *Revised from No.* 64 *to No.* 66.—"This is the *cause* of their good health."

† *Revised from No* 72 *to No.* 93.—The philosopher, on the following occasions, commences his oration, or extends his hand in the direction of the food, viz., when from his not speaking injury mightly ensue, or from his, (*i. e.*, the person advised) not eating death might result, consequently, (*i. e.*, at such critical times) his discourse becomes philosophical, and his food produces an abundance of health, *i. e.*, a wise man does not speak till such is absolutely necessary, nor does he eat more than is merely sufficient to sustain life.

سر انگشت سوي لقمه دراز means "extends the tip of the finger in the direction of the morsel," that is "commences to eat." It must be remembered that the natives all eat their food with their hands, without the assistance of either, knives, forks, or spoons.

N. B.—After دراز add کند (does) which having been given (by Saday) after the word انگند is not again repeated in the latter half of the first couplet.

TALE 5.

يكي [1] توبه [2] بسيار [3] كردي [4] وباز [5] بشكستي [6] تا يكي [7] از [8] مشايخ [9]
بدو گفت [10] چنين [11] ميدانم [12] كه [13] بسيار [14] خوردن [15] عادت داري [16] و قيد [17]
نفس [18] از موي [19] باريكترست [20] يعني [21] توبه [22] و نفس را [23] چنين [24] كه تو [25]
ميپروري [26] زنجير [27] بگسلاند [28] و آيد [29] روزي [30] كه ترا [31] بدرد [32]

بيت

يكي [33] بچهٔ [34] گرگ [35] مي پروريد [36] چون [37] پرورده شد [38] خواجه را [39] بردريد [40]

1 One, somebody—2 a vow, promise to sin no more—3 many—4 made, did—5 and again—6 did break them—7 until one—8 of, among—9 the venerable personages—10 said to him—11 thus—12 I know, I imagine—13 that—14 much—15 eating, to eat—16 you have a way, method, practice—17 and imprisonment, bondage, (*i. e.*, restraint)—18 of sensual desires—19 than a hair—20 is weaker, more subtle, finer, nicer—[21 that is to say—22 your vows]—23 and to your sensual desires—24 such, so much—25 that you—26 do pamper, you indulge—27 a chain—28 would break—29 and comes, and may come—30 a day—31 that to you—32 will tear, may destroy—33 one, (*i. e.*, person)—34 a whelp, young one—35 of a wolf—36 nourished—37 when—38 it became thoroughly nourished, (*i. e.*, full grown)—39 to the master—40 tore, lacerated.

A certain man having made many vows, which he broke, a venerable personage said to him, "I know that you make it a practice to eat a great deal; and that your inclination to restrain your appetite is weaker than a hair,* whilst your appetite in the manner you indulge it, would break a chain: but a day may come when this intemperance may destroy you." Somebody nourished a wolf's whelp, which when full grown, tore his master to pieces.

* *Revised from No.* 21 *to No.* 22. N. B.—After the word "hair" add "that is to say your vows." The two words يعني توبه are given, and therefore require translation, though left out by Gladwin.

TALE 6.

در سیرت ارد شیر بابکان آمده است که حکیم عرب را پرسید

که روزي چه مایه طعام باید خورد گفت صد درهم سنگ

کفایت میکند گفت

این قدر چه قوّت دهد حکیم گفت (Arabic) یعني این قدر

ترا برپاي همي دارد و هرچه بر این زیاده کني تو حمال آني

بیت

خوردن براي زیستن و ذکر کردنست

تو معتقد که زیستن از بهر خوردنست

1 In, amongst—2 way of life, morals, manners, conduct, (*i. e.*, the book of conduct, " The life")—3 of Ardsheer Babûkan—4 it is brought, is related—5 that—6 a physician—7 of Arabia—8 he asked—9 that, saying—10 one day, a single day—11 what—12 quantity, capital, stock, wealth, essence, origin,—13 of food—14 should one eat, ought to eat—15 he said—16 an hundred direms—17 weight, a stone—18 does suffice, is enough—19 he said—20 this—21 quantity, size, magnitude, bulk, degree, worth, importance, price—22 what—23 strength—24 gives, affords—25 the physician—26 said—27 that is to say—28 this—29 qauntity—30 to you, you—31 on foot, (*i. e.*, erect, sound, steady as regards health)—32 does keep, supports—33 and whatever—34 over this, beyond this—35 you do more, (*i. e.*, you increase upon, add to)—36 you—37 the bearer, the porter, a carrier of burdens—38 you are, you become such you are, that you become, (*i. e.*, it then becomes a *load* to you)—[39 to eat, eating, (*i. e.*, food—40 for the sake—41 to live, of living, sustaining life—42 and praise—43 to do is—44 you—45 suppose, imagine, believe—46 that—47 living, life to live—48 for the sake—49 to eat is.]

In the annals of Ardsheer Babûkan, it is recorded, that he asked an Arabian physician, what quantity of food ought to be eaten in the course of a day. He answered, that the weight of one hundred direms was sufficient. The king asked what strength could be derived from so small a quantity? The physician replied, " This quantity is sufficient to support you, and whatever more you eat, you must carry. *We eat to live and praise God; you believe that you live to eat.*"*

* *Revised from No.* 39 *to No.* 49.—Food is intended to support life, and to enable us to praise God, you imagine that life is merely intended to enable us to eat.

TALE 7.

دو درویش خراساني ملازم صحبت یکدگر سیاحت کردندي
یکي ضعیف بود که بهر دو شب اِفطار کردي و آن دگر قوي
که روزي سه بار خوردي قضا را بر در شهري بتهمت جاسوسي
گرفتار آمدند و هردو را بخانه کردند و درش بگل برآوردند بعد
از دو هفته معلوم شد که بي گناهند در بکشادند قوي را
دیدند مرده وضعیف جان بسلامت برده درین عجب بماندند
حکیمي گفت خلاف این عجب بودي که آن یکي بسیار خوار
بود طاقت بي نوائي نداشت هلاک شد و آن دیگر خویشتن دار
بود بر عادت خود صبر کرد و بسلامت بماند

قطعه

چو کم خوردن طبیعت شد کسي را
چو سختي پیشش آید سهل گیرد
وگر تن پرورست اندر فراخي
چو تنگي بیند از سختي بمیرد

1 Two—2 durwaishes, devotees—3 of Khorasan—4 assiduous, diligent, attentive, attached to a servant, attendant—5 companionship, society—6 one another—7 did travel—8 one—9 weak, infirm—10 was—11 who because, viz. that—12 each two—13 night—14 did break a fast in the evening after fasting all day—15 and that—16 other one—17 was strong—18 that, who—19 a single day—20 three times—21 did eat—22 by chance—23 at, on, by—24 the gate of a city—25 on the suspicion—26 of spying, the action or duty of spies—27 became prisoners, were confined, were seized—28 and both, and to each of them—29 in a

house—30 they placed, they did put—31 and their door—32 with mud—33 did close up—34 after—35 of, from, with, than—36 two—37 weeks—38 they knew, it became known, it was discovered—39 that—40 they were innocent (from بي without, and گناه a fault, a crime)—41 the door—42 they opened —43 to the strong one—44 they saw—45 dead—46 and the infirm one—47 life —48 with safety—49 carried (*i. e.* remaining alive and well)—50 in this, at this—51 they remained astonished—52 a philosopher—53 said—54 contrary—55 to this—56 would be wonderful—[57 because—58 that one—59 a great eater (from بسيار great, and خوردن to eat)—60 was—61 the power, strength—62 of abstinence (from بي without, and نوا subsistence, splendour of circumstances, opulence, wealth)—63 did not possess—64 became dead, died, was destroyed—65 and that—66 other one—67 a person who had his own body under command (from خويشتن own body, and دار having, possessing, possessor, lord, master)—68 was—69 on habit, custom, usage, practice—70 his, own—71 did remain patient, endured, waited patiently—72 and with safety—73 remained]—74 when—75 little—76 to eat, eating—77 nature, disposition constitution—78 has become—79 to any one—80 when—81 difficulty, trouble, misfortune—82 in front of him, before him—83 comes—84 he takes it easily, it falls lightly,—85 and if—86 he is one who pampers himself (from تن the body پروردن to foster, nourish, cherish)—87 in, during—88 prosperity, abundance, cheapness, wideness, largeness—89 when—90 distress, hard times, straitness, narrowness, tightness—91 he sees, observes, meets with—92 from distress —93 he dies, he sinks under.

Two durwaishes of Khorasan who had entered into strict intimacy, travelled together: one who was infirm would fast for two days, and the other who was robust used to eat three times a day. It happened that they were seized at the gate of a city on suspicion of being spies, were both confined in the same room, and the door closed up with mud. After a fortnight it was discovered that they were innocent. On opening the door, they found the strong man dead, and the infirm one alive. They were astonished at the circumstance, but a philosopher said, that the contrary would have been more wonderful, *for the one who was a great eater, was not able to support abstinence; and the other who was weak, having his body in subjection, and being used to fasting, had happily escaped.** A person who had accustomed himself to eat sparingly, when difficulty occurs, bears it easily; but if in time of prosperity he has been used to pamper himself, when he meets with distress he sinks under it.

* *Revised from No.* 57 to 73.—Because that one (being a great eater,) could not endure abstinence, and therefore died, and the other was an abstemious person, who, according to his usual custom, endured (*i. e.*, hunger) patiently, and escaped with safety.

TALE 8.

1 یکي از 2 حکما 3 پسرش را 4 نهي کرد 5 از 6 بسيار 7 خوردن 8 که 9 سيري

10 مردرا 11 رنجور دارد 12 گفت 13 اي پدر 14 گرسنگي 15 بکشد 16 نشنيدهٔ 17 که

18 ظريفان 19 گفته اند 20 بسيري 21 مردن 22 به 23 که 24 گرسنگي 25 بردن 26 گفت

27 اندازه 28 نگهدار 29 که

بيت

30 نه 31 چندان 32 بخور 33 کز 34 دهانت 35 بر آيد

36 نه 37 چندان 38 که 39 از ضعف 40 جانت 41 برآيد

قطعه

42 با آن 43 که 44 در 45 وجود 46 طعامست 47 حظ 48 نفس

49 رنج 50 آورد 51 طعام 52 که 53 بيش 54 از قدر 55 بود

56 گر 57 گلشکر 58 خوري 59 بتکلف 60 زيان کند

61 ور 62 نان 63 خشک 64 دير 65 خوري 66 گلشکر 67 بود

1 One of—2 the sages—3 to his son—4 did admonish (from نهي prohibition and کردن to do), did dissuade, did prohibit, warn, caution—5 from—6 much excessive—7 eating, to eat—8 because, saying, viz.—9 repletion, satiety, fulness—10 to a man—11 makes ill, sick, afflicts, keeps in bad health—12 he said

—13 Oh! father—14 hunger—15 kills, destroys—16 have you not heard?—17 what, that—18 the wits, the sages—19 have said—20 by fulness from repletion, by a surfeit—21 to die—22 better—23 than—24 hunger—25 to support, bear—26 he said—27 measure, dimension, propriety, guess—28 guard, look to —29 because, viz.—30 not—31—so much—32 eat—33 that from—34 your mouth—35 should come out—36 nor—37 so much—38 that—39 from weakness, infirmity—40 your life—41 should come out (*i. e.*, depart)—42 with that (*i. e.*, notwithstanding,)—43 that—44 in—45 the body—46 food is—47 the preservation, the protection, guardianship—48 of breath, of life—49 trouble injury, detriment—50 brings, causes—51 food—52 that—53 more—54 than quantity (*i. e.*, proper allowance)—55 may be—56 if—57 conserve of roses—58 you eat, should eat—[59 with trouble, with inconvenience, profusion]—60 it does injury, does mischief, is hurtful, injurious—61 and if—62 bread—63 dry, hard stale—64 at a long time, after delay (*i. e.*, after not having eaten any thing else)—65 you eat—66 conserve of roses—67 may be, would be, becomes.

A certain wise man admonished his son against eating to excess, because repletion occasions sickness. The son answered "O father hunger killeth; and have you not heard the saying of the sages, that it is better to die of excess, than to suffer the pangs of hunger?" The father replied, "Be moderate, for God hath said" (Arabic) "Eat ye, and drink, but not to excess." Eat not so much as to cram yourself up to the throat, neither so little that you should die of weakness: although food is the means of sustaining life, yet when taken to excess, it becomes injurious. If you eat conserve of roses *without inclination** it is pernicious; but dry bread after fasting is as delicious as conserve of roses."

* *Revised No.* 59.—Read "plenteously or "abundantly," *i. e., more* than is good for one to eat.

TALE 9.

[1]رنجوري [2]را [3]گفتند [4]دلت [5]چه [6]ميخواهد [7]گفت [8]انچه [9]دلم هيچ [10]نخواهد

بيت

[11]معده [12]چو [13]پر [14]گشت [15]و شکم [16]درد [17]خاست

[18]سود ندارد [19]همه [20]اسباب [21]راست

1 To a sick person—2 they said—3 your heart—4 what—5 desires—6 he replied—7 that which—8 my heart—9 nothing, any thing—10 may not desire—11 the stomach—12 when—13 full—14 has become—15 and the belly—16 pain—17 has arisen, got up—18 possesses no advantage, it is no use—19 if all—20 property, one's goods, and—21 are proper, good.

They asked a sick man, what his heart desired? He replied " Only this, that it may not desire any thing." When the stomach is oppressed, and the belly suffering pain, there is no benefit in having all other matters in perfection.

TALE 10.

قصابي را[1] در[2] شهر[3] واسط[4] بر صوفيان[5] درمي چند[6] گرد آمده بود[7]
هر روز[8] مطالبت كردي[9] و سخنهاي[10] با خشونت[11] گفتي[12] اصحاب[13] از[14]
تعنت[15] او[16] خسته خاطر[17] بودند[18] وجز[19] از[20] تحمل[21] چاره[22] نبود[23]
صاحبدلي[24] ازان ميان[25] گفت[26] نفس را[27] وعده[28] دادن[29] بطعام[30] آسانترست[31]
كه[32] قصاب را[33] بدرم[34]

قطعه

ترك[35] احسان[36] خواجه[37] اوليتر[38] كاحتمال[39] جفاي[40] بوابان[41]
بتمناي[42] گوشت[43] مردن[44] به[45] كه[46] تقاضاي[47] زشت[48] قصابان[49]

1 A butcher—2 in—3 the town—4 of Wasit—5 with the Soofies—6 a few direms—7 had collected (*i. e.* had sold to the value of a few direms)—8 every day—9 he did ask for—10 and words, speeches—11 with severity, harsh—12 spoke—13 the gentlemen—14 from—15 reproach—16 of him—17 broken hearted—18 were—19 and besides—20 than—21 endurance, long-suffering, resignation, humility, meekness, forbearance—22 remedy, help—23 was not —24 a good man—25 from amongst them—26 said—27 to the desire—28 a promise, vow, agreement—29 to give—30 with food—31 is easier—32 than—33 to the butcher—34 with direms (*i. e.* with money)—35 abandonment, leaving, relinquishment—36 the favour, kindness, benevolent actions, benevolence —37 of the great man—38 is better—39 than the endurance, bearing up with —40 the violence—[41 of porters]—42 with the inclination, wish—43 of or for food—44 to die—45 is better—46 than—[47 the importunate, urging, solicitous—48 bad, horrid—49 of butchers.]

A butcher in the city of Wasit, to whom the Soofies had contracted some debts was every day importuning them for payment, and made use of very harsh language. The society was much distressed at his reproaches, but had no remedy besides patience. A holy man of their fraternity, said "It is easier to satisfy the appetite with a promise of food than to put off the butcher with promise of payment. It is better to relinquish the favor of the great man, than to suffer violence from *his porter.** It is better to die for want of meat, than to endure the *importunities of the butcher.*"†

* *Revised No.* 41.—Read "porters."

† *Revised from No.* 47 *to No.* 49.—"The horrid (or disagreeable) importunities of butchers."

TALE 11.

جوانمردي[1] را در[2] جنگ[3] تاتار[4] جراحتي[5] هول‌ناك[6] رسيد[7] كسي[8]

گفتش[9] فلان[10] بازرگان[11] نوشدارو[12] دارد[13] اگر[14] بخواهي[15] شايد[16] كه[17] قدري[18]

بدهد[19] و گويند[20] آن[21] بازرگان[22] به بخل[23] معروف بود[24]

بيت

گر[25] بجائي[26] نانش[27] اندر[28] سفره[29] بودي[30] آفتاب[31]

تا قيامت[32] روز روشن[33] كس نديدي[34] درجهان[35]

جوانمرد[36] گفت[37] اگر[38] نوش دارو[39] خواهم[40] دهد[41] يا ندهد[42] واگر[43] دهد[44]

منفعت[45] كند يا نكند[46] بهرحال[47] ازو[48] خواستن[49] زهر[50] قاتلست[51]

بيت

هرچه[52] از دو نان[53] بمنت[54] خواستي[55] درتن[56] افزودي[57] و ازجان[58] كاستي

و حكيمان[59] گفته اند[60] اگر[61] آب حيات[62] في المثل[63] بآب روي[64] فروشند[65]

دانا[66] نخرد[67] كه[68] مردن[69] بعزت[70] به[71] از[72] زندگاني[73] بمذلت[74]

بيت

اگر[75] حنظل[76] خوري[77] از دست[78] خوشخوي[79]

به از[80] شيريني[81] از دست[82] ترش روي[83]

1 A brave man—2 in—3 the battle—4 with the Tartars—5 a wound—6 dreadful, fearful—7 received, met with—8 some one—9 said to him—10 a certain one—11 a merchant—12 a medicine, an electuary—13 possesses—14 if—15 you ask for—16 perhaps—17 that—18 a quantity, some—19 might

give, may give—20 and they say—21 that—22 merchant—23 from parsimony, on account of avarice, covetousness—24 was famous, notorious—25 if—26 in the room, in the place—27 of his bread—28 on, upon—29 his table—30 were —31 the sun—32 until the day of judgment—33 day, light—34 no one would have seen, no one would see—35 in the world—36 the brave man—37 said—38 if—39 medicine—40 I should ask for—41 may give—42 or may not give—43 and if—44 he should give, may give—45 may do good, may be of advantage, may profit—46 or may not do—47 in every state, in every way—48 from him —49 to ask—50 poison—51 deadly is—52 whatever from mean people, low people—53 by intreaty—54 you asked for—55 in the body, towards the body —56 you increased—57 and from life—58 you diminish, cause loss or damage to —59 and the wise men—60 have said—61 if—62 the water of life—63 for example, allegorically—64 for honor, reputation—65 they should sell—66 the wise man—67 would not buy, purchase—68 because—69 to die—70 with honor —71 is better—72 than—73 a life—74 with disgrace, of degradation,—75 if —76 colocynth—77 you eat—78 from the hand—79 of a person of kind disposition (from خوش sweet, gay, pleasing, kind and خو disposition)—80 better than—81 sweetmeats, sweetness—82 from the hand—83 of a crabbed one, surly one, ill tempered (from ترش sour, acid, gruff, and روی face, countenance.)

A certain gallant man was grieviously wounded in an expedition against the Tartars; some body said such a merchant has an unguent, of which perhaps he might give you a little were you to ask it? The merchant was notorious for his parsimony. If the sun had been on his table instead of bread, no one would have seen light in the world until the day of judgment. The gallant man replied "If I ask for the unguent it is uncertain whether he will give it or not, and if he should give it, the effect is doubtful, on every account to ask of such a man is a deadly poison. That which you obtain by intreaty from mean people, may benefit the body, but it injures the soul: and the sages have said If the water of immortality, for example, was to be sold in exchange for reputation, the wise man would not purchase it; for an honorable death is preferable to a disgraceful life. If you eat colocynth from the hand of a kind man, it is preferable to a sweetmeat given by one who has a crabbed countenance."

TALE 12.

یکي از علما خورنده بسیار داشت و کفاف اندک با یکي از
بزرگان که حسن ظن بلیغ درحق او داشت بگفت روي
ازتوقع وي درهم کشید وتعرّض سوال از اهل ادب در نظرش
نا پسند آمد

قطعه

ز بخت روي ترش کرده پیش یار عزیز
مرو که عیش برو نیز تلخ گرداني
بحاجتي که روي تازه روي و خندان رو
فرو نه بندد کار کشاده پیشاني

آورده اند که اندکي در وظیفه او زیادت کرد و بسیاري
ارادت کم پس از چند روز چون محبت معهود برقرار
ندید گفت

بیت

نانم افزود و آب رویم کاست بي‌نوائي به از مذلت خواست

1 One—2 of—3 the wise, learned—4 an eater, feeder (*i. e.*, a child)—5 many—6 had, possessed—7 and means, daily bread, pittance—8 little, small —9 to one—10 of—11 the greatmen—12 who—[13 good—14 opinion—15 great, eloquence]—16 in behalf, regarding—17 him—18 had, possessed—19 said—20 face—21 from the wish, trust, expectation, hope—22 of him, his—23 drew together, drew up with anger—24 and resisting, hinderance, obstacle—25 the application, question—26 from a person—27 of politeness—28 in—29 his

look, his view, glance, sight—30 became disagreeable—[31 from fate, fortune —32 face—33 sour, crabbed—34 having done, having made—35 in front—36 of friend—37 dear, sweet, beloved—38 go not—39 because—40 pleasure—41 on him—42 also—43 you turn bitter, you make sorrowful]—[44 for a want—45 when—46 you go]—47 cheerful lively (from تازه fresh, green and روي a face, countenance)—48 and smiling contenance (from خندان laughing, and رو a face)—49 down—50 does not shut (*i. e.*, fails not)—51 the work, plan, business—52 open wide—53 forehead—54 it is said—55 that—56 a little—57 as regarded, concerning, relating to, with respect to—58 salary, stipend,—59 of him, his—60 increased—[61 and the greatness, the extremeness, intensity—62 of his desire, good feelings—63 diminished (*i. e.*, كمشد became less)]—64 at last —65 after a few—66 days—67 when—68 kindness, affection—69 agreed, appointed, stipulated (*i. e.*, usual)—70 established, fixed—71 saw not—72 he said —73 my bread—74 you increased—75 and my honor, reputation—76 you diminished—77 want, destitute of means—78 is better, preferable—79 than—80 the disgrace, baseness, contempt—81 of asking (lit. desired), of solicitation.

A certain learned man who had a large family to support, with very scanty means, represented his case to a great man, who entertained *a favourable opinion** of him. He disapproved of the application, deeming it unworthy of a man of spirit. *When you are dissatisfied with your fortune, approach not your dearest friend, or you will turn his pleasure into sorrow.*† *When you expose your distress*‡, preserve a lively and smiling appearance; he never fails in his pursuit who maintains a joyful countenance. It is said that the great man increased his pension a little, *but treated him with less respect than formerly.*§ After some time perceiving this diminution of affection, he said, *Arabic* "Evil is that food which you obtain in the time of distress; the kettle is indeed upon the hearth, but your reputation is diminished." He increased my bread, and lessened my honor; it is better to be destitute of means, than to suffer the disgrace of solicitation.

* *Revised from No.* 13 *to No.* 15.—Read "a *very* good opinion" † *Revised from No.* 31 *to No.* 48.—When by reason of your fortune (*i. e.*, bad fortune) your face assumes a crabbed appearance, go not into the presence of your dear friend because you will imbitter *his* happiness also. ‡ *Revised from No.* 44 *to No.* 46.—When you go to ask what you need. § *Revised from No.* 61. *to No* 63.—And the intensity of his good feeling (*i. e.*, kind intentions towards him) diminished."

TALE 13.

درويشي را ضرورتي پيش آمد کسي گفتش فلان نعمت
بي قياس دارد اگر بر حاجتِ تو واقف گردد همانا در قضاي آن
توقف روا ندارد گفت من اورا ندانم گفت منت رهبري
کنم دستش بگرفت تا بمنزل آنکس درآورد درويش يکي را
ديد لب فرو هشته وتند نشسته سخن نگفت وباز گشت
گفتش چه کردي گفت عطاي او بلقاي او بخشيدم

قطعه

مبر حاجت بنزديک ترش روي
که از خوي بدش فرسوده گردي
اگر گوئي غم دل با کسي گوي
که از رويش بنقد آسوده گردي

1 To a devotee, a beggar—2 a want—3 in front, before—4 came (*i. e.*, occurred, came to pass)—5 some one—6 said to him—7 a certain one—8 wealth—9 inconceivable (from بي without, and قياس imagination, idea)—10 possesses—11 if—12 on the want, need—13 of you—14 became acquainted—15 like, resembling, suddenly, immediately—16 in the administration, (*i. e.*, the putting to right)—17 of that—18 delay—19 would not allow, would not permit—

20 he said—21 I—22 to him—23 I do not know—24 he said—25 the favour, obligation—26 of guidance—27 I will do, perform—[28 his hand—29 seized—30 until—31 to the abode, risidence, place—32 of that person—33 brought, conveyed]—34 the devotee—35 a person, one—36 saw—37 lip—38 down—39 hanging—40 and severe, sharp, fierce—41 sitting (*i. e.*, with anger *stamped* on his visage)—42 a word—43 spoke not, said not—44 and back, again—45 went round, returned—46 he said to him—47 what did you?—48 he said—49 the favour, gift, bounty—50 of him—51 for meeting, for the reception, greeting—52 of him—53 I gave—54 carry not—55 need, want—56 near, into the presence—57 of a crabbed faced one—58 because—59 from nature, disposition—60 of bad him, his bad—61 you will return distressed (from فرسودن to wear, tear, obliterate)—62 if—63 you say—64 the grief—65 of your heart—66 to such an one—67 say you, speak you—68 that of whom—69 from—70 his face—71 with ready money—72 you will return contented.

A durwaish having a pressing want, some body said to him, "Such an one has inconceivable wealth and were he apprized of your condition, he would not suffer any delay to happen in supplying you." He answered, "I do not know him." The other said, "I will conduct you; *and taking hold of his hand shewed the way to his house.** The durwaish on beholding one sitting who had a hanging lip, and a severe countenance, said nothing, but returned. The other asked what he had done." He replied, "I gave his bounty, in exchange for his visit." Expose not your want to one of a sour countenance, for you will be distressed by his ill nature. If you disclose the sorrows of your heart to any one, let it be to him whose pleasant countenance will assure you prompt payment.

* *Revised from No.* 28 *to No.* 33.—"And took hold of his hand till he brought him to that person's abode."

TALE 14.

خشک سالي دراسکندريه پديد آمد چنانکه عنان طاقت خلق
از دست رفته بود و درهاي آسمان بر زمين بسته و فرياد
اهل زمين بآسمان پيوسته

قطعه

نماند جانور از وحش و طير و ماهي و مور
که بر فلک نشد از بينوائي افغانش
عجب که دود دل خلق جمع مي نشود
که ابر گردد و سيلاب ديده بارانش

در چنين سالي مخنثي دور از دوستان که سخن در وصف
او ترک ادبست خاصه درحضرت بزرگان وبطريق اِهمال
از سر آن در گذشتن هم نشايد که طايفهٔ بر عجز گوينده
حمل کنند پس بدين دوبيت اِختصارکنيم که اندکي دليل بسياري
بود ومشتي نمونه خرواري

قطعه

تتري گر کشد مخنث را   تتريرا دگر نبايد کشت
چند باشد چو جسر بغدادش   آب درزير وآدمي برپشت

1 Dry—2 a year (*i.e.*, a drought)—3 in Alexandria—4 happened (from پديد open, evident, manifest, and آمدن to come)—5 so much so, to such a degree, such that—6 the reins—7 of power, patience, ability, strength—8 of the creation, mortals—9 from hand—10 had departed, gone, left—11 and the doors—12 of the sky, heavens—13 towards or on the earth—14 closed—15 and the complaints, lamentations—16 of the people of the earth—17 towards the sky—18 joined, contiguous, attached to, fixed on—19 did not remain—20 an animal, any thing with life—21 of the beasts—22 and birds—23 and fish—

24 and ants (*i. e.* insects)—[25 which, that, who—26 towards the heavens—27 had not become (*i. e.* had not gone)—28 from want of subsistence, want of food, indigence, beggary—29 his cry, his lamentation (*i. e.*, its cry for succour)] —[30 it is wonderful—31 that—32 the smoke, fog (*i. e.* the sight), fog, moist vapour—33 of the hearts—34 of the creation—35 did not become collected, should not have collected—36 so that—37 should become a cloud—38 and an inundation—39 of tears—40 his rain (*i. e.* rain of their tears)]—41 in—42 such—43 a year—44 an hermaphrodite—45 distant, far—46 from—47 friends (may he be *understood!*)—48 because—49 words, speech—50 in—51 praise, description, attribute, quality, encomium—52 of him—53 abandonment, forsaking—54 of politeness is, good breeding is—55 especially, particularly—56 in the presence—57 of great people—58 and set in the manner, way—59 remissness, delay, carelessness—60 from that subject (*i. e.* the description of the hermaphrodite)—61 to pass over—62 also—63 does not befit, does not suit, is not proper—64 because a body, a band, a lot, a set (*i. e.* some persons,)—65 on, upon, to—66 the weakness, impotence, wretchedness—67 of the relator, (speaking,) the speaker—68 may impute, accuse, ascribe—69 therefore with these—70 two verses—71 I shall abridge, I abbreviate—72 so that—73 a little—74 the proof, demonstration, a guide—75 of much—76 may be—77 and a handful—78 the pattern, sample, model, specimen, muster type—79 of an ass load—80 a Tartar—81 if—82 should kill—83 the hermaphrodite—84 to the Tartar—85 another (*i. e.* person)—86 should not, it befits not, and ought not—87 to kill—88 how long?—89 will be, may be—90 like—91 the bridge—92 of Bughdad his (*i. e.* how long will he be like the bridge of Bughdad)—93 water—94 underneath—95 and a man—96 on the back.

There happened one year, such a drought at Alexandria, that men could not support it with patience, the doors of heaven were shut against the earth and the lamentations of all creatures reached the sky. There was neither bird, beast, fish nor insect, *which had not sent up its petitions to heaven.** *It is wonderful that the smoke of aspirations from the hearts of all creatures, should not have collected in the form of clouds, and their tears been converted into an inundation of rain.*† In such a year an hermaphrodite (far be such an one from our friends) as using words to describe him is contrary to good breeding especially in polite company. But at the same time, it is not proper to pass him over in silence, because some people might impute it to the ignorance of the relator. Therefore I shall abridge my meaning in the following verses. From a little we judge of much: an handful is a sample of an ass-load. If a Tartar should kill that hermaphrodite no one could require his blood in retaliation. How long will he continue to resemble the bridge at Bughdad, which has water running under, whilst men are passing over it.

* *Revised from No. 25 to No. 29.*—"Which from *want of sustenance*, had not offered up its doleful cry to heaven."

† *Revised from No. 30 to No. 40.*—It is wonderful that the sighs from the hearts of the whole creation had not collected into a cloud of thin vapour and then poured down a perfect inundation of their tears

چنين شخصي كه طرفي از نعمت او شنيدي دران سال نعمت
بيكران داشت تنگدستانرا سيم وزر دادي ومسافرانرا سفره نهادي
گروهي درويشان ازجور فاقه بجان آمده بودند آهنگ دعوت او
كردند ومشورت بمن آوردند سر ازموافقت باز زدم وگفتم ·

قطعه

نخورد شير نيم خورده سگ ور بسختي بميرد اندر غار
تن به بيچارگي وگرسنگي بنه ودست پيش سفله مدار
گر فريدون شود بنعمت ومال بي هنررا بهيچ كس مشمار
پرنيان ونسيج بر نا اهل لاجورد وطلاست بر ديوار

1 Such—2 a person—3 of whom—4 some, a part, a partial side, corner, extremity, margin—5 of the favours, benefits—6 of him—7 you have heard—8 in that—9 year—10 wealth, affluence,—11 without bounds, immense—12 possessed—13 to the needy, (from تنگ narrow, strait, scanty, wanting, and دست a hand)—14 silver—15 and gold—16 gave, distributed—17 and to travellers—18 placed the table cloth (*i. e.*, provided a table)—19 a band—20 of beggars—21 from the force, violence, oppression—22 of fasting, poverty,

want, necessity—23 to life, (*i. e.*, to the end of life)—24 had come, arrived at, (*i. e.*, were on the point of death)—25 intention—26 of his banquet, table, invitation—27 did, (*i. e.*, intended to go)—28 and advice—29 with me—30 they brought, (*i. e.*, they came to ask my advice)—31 head, inclination—32 from the agreement, the accord, concord—33 I struck back, (*i. e.*, I declined to agree with what they had determined)—34 and I said—35 does not eat—36 the lion —37 what is half eaten, (*i. e.*, the leavings)—38 of the dog—39 although—40 from hardship, (*i. e.*, want)—41 should die—42 inside—43 his den—44 body—45 in helplessness, necessity—46 and hunger—47 place, submit—48 and hand —49 in front, before—50 a low person—51 place not—52 if—53 like Feridoon —54 should be—55 as regards wealth—56 and property—57 an unskilful one, a low one—58 as any one—59 do not count, do not consider, do not look upon —60 a kind of painted silk—61 and fine linen—62 on—63 a worthless person, blockhead—64 azure, Lapis lazuli—65 and gold is—66 on a wall.

This person of whom I have given some description was at that time possessed of immense wealth, amongst the needy he distributed gold and silver, and provided a table for the entertainment of travellers. A company of durwaishes, perishing with want, were inclined to have accepted his invitation, and came to ask my advice, I dissuaded them from their inclination and said, "The lion will not eat the dog's leavings, although he should perish with hunger in his den. In the present case submit to the pangs and cravings of hunger, and hold not up your hand to implore charity from a mean wretch. If a man destitute of virtue should equal Feridoon in wealth and power, yet account him no body. The variegated silk and fine linen on the back of a blockhead, are Lapis lazuli and gold on a wall.

TALE 15.

حاتم طائي را گفتند از خود بزرگتر همت در جهان دیدهٔ
یا شنیدهٔ گفت روزي چهل شتر قربان کرده بودم و با امراي عرب
بگوشهٔ صحرا بیرون رفتم خارکني را دیدم که پشتهٔ خار فراهم آورده
گفتم بمهماني حاتم چرا نروي که خلقي بر سماط او گرد آمده اند گفت

بیت

هرکه نان از عمل خویش خورد منت حاتم طائي نبرد
من اورا بهمت و جوانمردي برتر از خود دیدم

1 To Hatim Tai—2 they said—3 than yourself, from self—4 greater—5 as regards liberality, greatness of mind—6 in the world—7 have you seen?—8 or have you heard of?—9 he replied—10 one day—11 forty—12 camels—13 I had sacrificed—14 and with a chief, a great man, a ruler,—15 of Arabia—16 into a corner—17 of the desert—18 out—19 I went—20 to a thorn digger (from خار a thorn, کندن to dig up, extirpate)—21 I saw—22 who—23 a bundle, a heap—24 of thorns—25 had collected, (from فراهم a collection collected, gathered, accumulated, and آوردن to bring)—26 I said—27 to the feast, banquet—28 of Hatim—29 why—30 do you not go?—31 because—32 a lot of persons, the whole creation, crowds!—33 at his victuals spread out, at his table—34 are collected, (from گرد round, environs, and آمدن to come)—35 be replied—36 whoever—37 bread—38 from labour, work—39 his own—40 eats—41 the obligation—42 towards Hatim Tai—43 does not carry, does not endure, submit to—44 I—45 to him, that person—46 as regards greatness of mind, in generosity—47 and manliness, bravery, magnanimity, gallantry, generosity—48 greater, superior—49 than myself, than self—50 I saw, I considered, I looked upon.

They asked Hatim Tai, if he had ever seen or heard of any person in the world more noble minded than himself. He replied, "One day after having sacrificed forty camels, I went along with an Arab chief to the skirt of a desert, where I saw a labourer who had made up a bundle of thorns; whom I asked why he did not go to the feast of Hatim Tai, to whose table people were repairing in crowds? he answered, whosoever eateth bread from his own labour, will not submit to be under obligation to Hatim Tai. I considered this man as my superior in generosity and liberality.

TALE 16.

موسی پیغمبر علیه السلام درویشي را دید که از برهنگي بریگ
اندر نهان شده بود گفت یا موسی دعائي بکن تا خداي تعالی
مرا کفاف دهد که از بیطاقتي بجان آمدم موسی علیه السلام
دعا کرد تا حق تعالی اورا دستگاهي داد پس از چند روزي که
از مناجات باز آمد دیدش گرفتار و خلقي انبوه برو گرد آمده
گفت این را چه حالتست گفتند خمر خورده و عربده کرده
و یکي را کشته اکنون قصاص میکنند

1 Moses—2 the prophet, the messenger—3 upon whom be peace—4 to a beggar—5 saw—6 who—7 from—8 nakedness—9 in the sand—10 within, inward, inside, between—11 had become hid, concealed—12 he said—13 O! Moses—14 a prayer, invocation, imprecation, wish, blessing,—15 do, say, perform—16 so that—17 the great God—18 to me—19 a subsistence, a sufficiency—20 may give, bestow—21 because from, because on account of—22

weakness, (*i. e.*, from want of food) (from بي without, and طاقت strength power, force, patience, ability)—23 I am perishing, (lit. to soul I am come) I am heartily distressed, (from بجان in or to soul, heartily, and آمدن to come, or arrive at)—24 Moses on whom be peace—25 did pray—26 so that, until —27 the great God, Jehovah—28 to him—29 a subsistence, (from دستگاه power, ability, means)—30 gave, bestowed—31 at last, after, at length, finally —32 from some, after some, of some—33 days—34 when—35 from—36 prayer, supplication—37 had returned—38 saw him—39 a prisoner—40 and a lot of people, a creation—41 a crowd—42 about him—43 collected or come round—44 he said—45 to this person—46 what—47 state is, matter is—48 they said—49 he has taken wine, (from خمر wine, spirituous liquors, and خوردن to eat, drink)—50 and a conflict, dispute, battle—51 has done, occasioned—52 and one person, and to some one—53 has killed—54 now—55 the law of retaliation—56 they are doing, (*i. e.*, they are carrying out the orders of the civil power.)

Moses the prophet upon whom be peace, saw a durwaish who for want of clothes had hidden himself in the sand: he said, "O! Moses implore God to bestow on me a subsistence, for I am perishing in distress" Moses prayed, and God granted him assistance. Some days after when Moses was returning from performing his devotions he saw the durwaish apprehended and a crowd of people gathered round him. On inquiring what had happened to him, they replied, "Having drank wine, he made a disturbance and killed a man, now they are going to exact retaliation."

بیت

گربهٔ[1] مسکین[2] اگر[3] پر[4] داشتی[5] تخم[6] گنجشک[7] از جهان[8] برداشتی[9]

عاجز[10] باشد[11] که[12] دست[13] قدرت[14] یابد[15] برخیزد[16] و دست[17] عاجزان[18] برتابد[19]

موسی علیه السلام[20] بحکمت[21] جهان[22] آفرین[23] اقرار کرد[24] و از[25] تجاسر[26]
خویش[27] استغفار[28] و آیت[29] برخواند[30]

نظم

سفله[31] چو[32] جاه آمد[33] و سیم[34] و زرش[35] سیلی[36] خواهد[37] بضرورت[38] سرش[39]

این[40] مثل[41] آخر[42] نه حکیمی[43] زدست[44] مور[45] همان[46] به[47] که[48] نباشد[49] پرش[50]

حکمت

پدر را[51] عسل[52] بسیارست[53] ولیکن[54] پسر[55] گرمی دارست[56]

بیت

آنکس[57] که[58] توانگرت[59] نمیگرداند[60] او[61] مصلحت[62] تو[63] از تو[64] بهتر[65] داند[66]

1 The cat—2 poor, wretched, ignoble, humble—3 if—4 feather—5 possessed—6 seed, egg—7 of a sparrow—8 from the world—9 would take up, destroy—10 a poor person—11 may be, should occur—12 that—13 hand—14 of power—15 should get, should possess, obtain—16 would rise up—17 and the hands—18 of humble persons—19 would twist—20 Moses on whom be peace

—21 on the wisdom—22 of the world—23 creator—24 did acknowledge, did agree with—25 and from—26 boldness, impertinence, presumption—27 his own, of himself—28 begging mercy, craving mercy—29 and a verse, (*i. e.*, of the Koran)—30 repeated, read—31 a mean person, a low fellow—32 when—33 diginity comes, (*i. e.*, obtains promotion)—34 and silver—35 and gold to him —36 a thump, a blow—37 deserves, wants, requires—38 of a certainty, certainly, undoubtedly, assuredly, as a natural consequence—39 on his head—40 this —41 similar proverb—42 at length—43 not—44 a wise man—45 from hand, (*i. e.*, the composition)—46 the ant—47 this, exactly so—48 better, preferable —49 that—50 should not be—51 to him feathers—52 to the father—53 honey —54 plenty is, much is—55 but—56 the son—57 is one who has a fever, (from گرمي heat, and دار a possessor)—58 that person—59 who—60 you rich, you wealthy—61 does not make—62 he—63 what is right, what is proper—64 for you—65 than yourself—66 better—67 knows, understands, is acquainted with.

If the poor cat had wings, she would not leave a sparrow's egg in the world; and if a mean wretch should happen to get into power, he would become insolent and twist the hands of the weak. Moses acknowledged the wisdom of the Creator of the universe and asked pardon for his boldness; repeating the following verse of the Koran. "*(Arabic)* If God were to open his stores of subsistence for his servants, of a truth they would rebel on the earth," "O vain man, what hast thou done to precipitate thyself into destruction? Would that the ant, had not been able to fly!" When a mean wretch obtains promotion and wealth of a truth he requires a thump on the head. Is not this the adage of a sage? It were better for the ant not to have wings. Our heavenly father hath honey in abundance, but his son is affected with a feverish complaint. He who doth not make you rich, knoweth what is good for you, better than you do yourself.

TALE 17.

اعرابي را ديدم در حلقه جوهريان بصره حكايت همي كرد
كه وقتي در بيابان راه گم كرده بودم و از زاد راه بامن چيزي
نمانده بود و دل بر هلاك نهاده بودم كه ناگه كيسه يافتم پر
از مرواريد هرگز آن ذوق و شادي فراموش نكنم كه پنداشتم كه
گندم بريانست و باز آن تلخي و نا اميدي كه معلوم كردم كه
مرواريد ست

قطعه

در بيابان خشك و ريگ روان
تشنه را در دهان چه در چه صدف
مرد بي توشه كاوفتاد از پاي
در كمربند او چه زر چه خزف

1 An Arab—2 I saw—3 in—4 the circle—5 of jewellers—6 of Basrah—7 was telling a story, was relating an anecdote—8 that—9 one time—10 in—11 the desert—12 road—13 I had lost—14 and from, and of—15 provisions—16 of the road—17 with me—18 a single thing—19 did not remain—20 and heart

—21 towards destruction—22 I had placed—23 when—24 suddenly, by chance —25 a bag—26 I found—27 full—28 of pearls—29 ever—30 that—31 relish, taste, delight, joy, pleasure—32 and gladness, pleasure, happiness—33 I cannot forget, I shall not forget—34 when—35 I supposed, fancied, imagined—36 that —37 wheat—38 fried is—39 and afterwards, and again—40 that—41 bitterness —42 and despair, (from نا not and امید hope)—43 when—44 I knew, I discovered, I found out—45 that—46 pearls is (*i. e.*, they were pearls)—47 in—48 the desert—49 dry, parched, arid—50 and quicksands, (from ریگ sand, and روان going, moving)—51 to the thirsty one—52 in—53 the mouth —54 what, (*i. e.*, matter or difference?)—55 a pearl—56 what (matter)—57 a shell—58 a man—59 without provisions—60 who falls, has fallen—61 from his feet, (*i. e.*, has become fatigued, can no longer walk)—62 in—63 his girdle (from کمر the waist, and بند a bandage, a belt)—64 of him, his—65 what (difference)—66 gold—67 what (difference)—68 potsherds?

I saw an Arab sitting in a circle of jewellers of Basrah, and relating as follows: "Once on a time having missed my way in the desert, and having no provisions left, I gave myself up for lost, when I happened to find a bag full of pearls, I shall never forget the relish and delight that I felt on supposing it to be fried wheat; nor the bitterness and despair which I suffered on discovering that the bag contained pearls." In the parched desert of quicksands, pearls or shells in the mouth of the thirty traveller are alike unavailing. When a man destitute of provisions is fatigued, it is the same thing to have in his girdle, gold or potsherds?

TALE 18.

یکي از عرب از غایت تشنگي همي گفت

همچنین در قاع بسیط مسافري گم شده بود و قوت و قوتش

نمانده و درمي چند بر میان داشت بسیار بگردید راه بجائي

نبرد و بسختي هلاک شد طایفهٔ برسیدند درمها پیش رویش

نهاده دیدند و بر خاک نبشته

قطعه

گر همه زر جعفري دارد مرد بي توشه بر نگیرد کام

در بیابان حقیر سوخته را شلغم پخته به که نقرهٔ خام

1 One—2 of the Arabs—3 from—4 excessive—5 thirst—6 was saying—7 in the same manner—8 in—9 the great desert (from قاع level ground, a plain, and بسیط extending out, wide, spread out,)—10 a traveller—11 was lost—12 and food, provisions—13 and his strength, power—14 did not remain—15 and direms—16 a few—17 in his girdle, waist, loins—18 had, possessed—19 much, greatly—20 he wandered, he turned about—21 road—22 in place—23 did not carry (*i. e.*, did not get the proper path or road)—24 and from hardship, want —25 became destroyed, perished—26 a band, a company—27 arrived—28 the direms—29 in front—30 of his face—31 placed,—32 they saw—33 and on the earth, dust—34 written—35 if although—36 all, the whole—37 gold —38 the purest gold (*i. e.*, so called being the word used to express a pretty yellow flower)—39 possessed, should have—40 a man—41 without provisions,—42 would not be of any use, would avail nothing—43 in—44 the desert—45 a poor, wretched, contemptible, rill—46 parched one—47 a turnip —48 boiled, cooked, prepared, ripe—49 better (*i. e.*, would be)—50 than—51 virgin silver (from نقره silver, and خام crude raw.)

An Arab labouring under excessive thirst exclaimed *Arabic* "I wish that for one day before my death, this my desire may be gratified: that a river dashing its waves against my knees, I may fill my leather Sack with water." In like manner a traveller who had lost his way in the great desert, had neither strength nor provisions remaining; but a few direms in his girdle. He had wandered about a long time without finding the road, and perished for want. A company of men arrived, and saw the direms lying before his face and the following words written on the ground. "If the man destitute of food were possessed of pure gold, it would avail him nothing. To a poor wretch in the desert, parched with the heat of the sun, a boiled turnip is of more value than virgin silver."

TALE 19.

هرگز از دور زمان نناليده بودم و روي از گردش آسمان
درهم نكشيده مگر وقتي كه پايم برهنه بود و استطاعت پاي پوشي
نداشتم بجامع كوفه درآمدم دلتنگ يكي را ديدم كه پاي
نداشت سپاس و شكر نعمت حق بجاي آوردم و بر بي كفشي
صبر كردم

قطعه

مرغ بريان بچشم مردم سير كمتر از برگ تره بر خوانست
وآن كه را دستگاه وقدرت نيست شلغم پخته مرغ بريانست

1 Ever—2 from—3 the revolution, turn, tour, vicissitude, circuit, cycle—4 of the times, age, fortune, heavens—5 I had not lamented, complained—6 and face—7 from, on account of—8 the revolution, turning, period, vicissitude, roll—9 of the sky, heavens, fate, fortune—10 I had not drawn together, (*i. e.*, framed كشيدن درهم روي to draw up the face from anger)—11 except—12 one time—13 when—14 my feet—15 naked, bare—16 were—17 and power, possibility—18 of clothing feet—19 I did not possess, I had not—20 to the mosque—21 of Cusah—22 I came into—23 distressed, heavy hearted—24 to one, a person—25 I observed—26 who—27 feet—28 had not, possessed not—29 praise—30 and thanks—31 of favours, (*i. e*, for blessings bestowed)—32 to God—33 I performed—34 and on, and with—35 the state of being without shoes—36 I endured, I bore up with, I patiently, submitted to—37 a broiled fowl—38 in the eye, to the eye, in the sight—39 a man—40 contented, glutted, satiated, full—41 less—42 than a leaf—43 of greens, pottage, garden herbs—44 on a tray is—45 and to him, and that one—46 who—47 means, power, ability—48 and strength—49 is not, (has not)—50 a turnip—51 boiled, ripe, prepared—52 a fowl—53 broiled is.

I never complained of the vicissitudes of fortune, nor murmured at the ordinances of heaven, excepting once when my feet were bare, and I had not the means of procuring myself shoes. I entered the great mosque at Cusah with a heavy heart, when I beheld a man who had no feet. I offered up praise and thanksgiving to God, for his bounty towards men; and bore with patience the want of shoes. A broiled fowl in the eyes of one who has satisfied his appetite, is of less estimation than a leaf of greens on a dish, but to him who hath not the means of procuring food a boiled turnip is equal to a broiled fowl.

TALE 20.

یکی از ملوک با تنی چند از خاصان در شکارگاهی بزمستان
از عمارت دور افتاد شب درآمد خانهٔ دهقانی دیدند ملک
گفت شب آنجا رویم تا زحمت سرما نباشد یکی از وزرا
گفت لایق قدر پادشاهان نباشد التجا بخانهٔ دهقانی رکیک
بردن اینجا خیمه زنیم و آتش افروزیم دهقانرا خبر شد ماحضری
از طعام ترتیب کرد و پیش سلطان برد و زمین خدمت ببوسید
وگفت قدر بلند سلطان بدین قدر نازل نشدی ولیکن نخواستند
که قدر دهقان بلند شود ملک را سخن گفتن او مطبوع آمد
شبانگاه بمنزل او نقل کردند بامدادان خلعت ونعمتش بخشید
شنیدم که دررکاب ملک قدمی چند میرفت و میگفت

قطعه

ز قدر و شوکت سلطان نگشت چیزی کم
ز التفات بمهمان سرای دهقانی
کلاه گوشهٔ دهقان بآفتاب رسید
که سایه بر سرش افگند چون تو سلطانی

[1 One—2 of—3 the kings—4 with a few persons, (from تن a body, and چند a few)—5 of, from—6 his confidential servants, private followers, nobles —7 towards—8 a hunting seat, a hunting locality, hunting ground—9 in the winter, during the cold season—10 from—11 abode, residence, building, (*i. e.*, a town) cultivation, habitation—12 distant, far—13 had gone, (from افتادن to fall)—14 night—15 came on—16 the house—17 of a peasant—18 they observed, saw]—19 the king—20 said—21 to-night—22 that place—23 we will go—24 so that—25 the pain, trouble, disquietude—26 of the cold—27 may not be —28 one—29 of the Woozers—30 said—31 becoming, proper, fit—32 the dignity—33 of kings—34 may not be—35 shelter, refuge, protection—36 in the house—37 of a peasant—38 mean, minute, subtile, humble—39 to take—40 in this place—41 a tent—42 we will pitch, will strike—43 and fire—44 will light—45 to the peasant—46 intelligence arrived, became known—47 what

food is ready, what meat is prepared in a hurry—48 from his provisions, food, supplies, victuals—49 prepared, got ready, arranged—50 and before, in front of—51 the king—52 carried, took—53 and the ground—54 of service, obeisance—55 kissed—56 and said—57 the dignity—58 great, high, sublime, lofty—59 of the king—60 from this—61 way, mode, degree, (*i. e.*, of condescension)—62 descending—63 has not become—64 but—65 they desired not, they wished not—66 that—67 the dignity—68 of the peasant—69 high, exalted—70 should be—71 to the king—72 speech, word—73 to speak, (*i. e.*, the speaking)—74 of him, his—75 became agreeable, acceptable—76 the night—77 at the place, abode—78 of him—79 they passed—80 in the morning—81 a dress of honor—82 and to him wealth, (*i. e.*, money)—83 bestowed, gave—84 I heard—85 that—86 in the stirrup, with the stirrup—87 of the king—88 a few steps—89 was going, (*i. e.*, went, accompanied)—90 and was saying—91 from the dignity—92 and magnificence, state dignity, majesty—93 of the king—94 has not become, has not altered, turned—95 in the least a single thing—96 less—97 from the kindness—98 in the dining-room, in the hospitable abode, (from مهمان a stranger and سراي a house)—99 of the peasant—100 the cap—101 corner—102 of the peasant—103 to the sun—104 has reached—[105 because—106 the shadow—107 on his head—108 has fallen—109 like—110 you—111 a king, a monarch.]

*A certain king, attended by some of his principal nobility, on a hunting party, in the winter was benighted at a long distance from any town. Having discovered the cottage of a peasant** the king said, "Let us go there for the night, that we may not suffer inconvenience from the cold." One of the courtiers replied, "It is beneath the dignity of a monarch to take shelter in the cottage of a mean peasant; we will pitch a tent on this spot and light a fire." The peasant being apprized of the circumstance, prepared such food as he could provide, which he brought, and presented to the king, and kissing the earth, said, "The sultan's high dignity will not suffer any degradation by this condescension, but these gentlemen are not willing that the peasant's humble state should be exalted." "The king approved of his speech, and passed the night in the cottage." In the morning, he bestowed on the peasant a dress and money. I heard that he accompanied the king's stirrup a few paces, and said," The king's dignity and splendour have not suffered any diminution by his condescension in suffering himself to be entertained under the peasant's roof but the corner of the rustic's cap has been exalted to the sun, *by such a monarch having overshadowed his head.*†"

* *Revised from No. 1 to No. 18.*—"One of the (former) kings, with a few of his "especials," reached, during the winter, a hunting locality, a long distance from any town—night came on (and) they observed a peasant's house."

† *Revised from No. 105 to No. 111.*—"Because the shadow of such a king as *yourself* has alighted on his head."

TALE 21.

گداي هول را خکايت کنند که نعمت وافر داشت يکي از
ملوک گفت مي نمايد که مال بيکران داري و مارا مهمي
هست اگر برخي ازان دستگيري کني بحکم عاريت چون ارتفاع
ولايت رسد وفا کرده شود گفت لايق قدر بلند خداوند جهان
نباشد دست همت بمال چون من گداي آلودن که جو جو
فراهم آورده ام گفت غم نيست که بتاتار ميدهم که

1 A beggar—2 dreadful, horrible—3 the sign of the oblique case—4 they tell a story—5 who—6 wealth—7 abundant, plentiful, much, ample—8 possessed—9 one of—10 the kings—11 said—12 it appears, it is manifest, plain, evident—13 that—14 property, wealth—15 boundless, immense, (from بي without, کران a boundary, side, bank)—16 you possess—17 and to me,—18 a momentous business, important affair, exigence, urgent business—19 is, (*i. e.*, I have)—20 if—21 a little—22 of that, from that—23 help, aid, assistance, support, patronage, (from دست the hand, گرفتن to sieze take, grasp, clasp)—24 you do—25 in the way—26 of a loan—27 when—28 the resources, revenue, elevation, exaltation, carrying off—29 of the country, kingdom—30 arrives, comes in, is collected—31 will be returned—32 he said—33 fit, becoming, suitable to—34 the dignity—35 high, sublime—36 the Lord—37 of the world—38 may not be, (*i. e.*, is not)—39 the hand—40 of mind, spirit, liberality, bravery, magnanimity, resolution—41 with the property—42 like me, like such as myself—43 a beggar—44 to mix, to soil, smear, stain, defile—45 who grain by grain—46 I have collected, (from, فراهم collection, آوردن to bring)—47 he said—48 grief, distress—49 is not—50 because—51 to the Tartars—52 I give away, I intend to give—53 because.

They tell a story of a horrible mendicant, who was possessed of considerable wealth. A certain king said to him, "It appears that you are exceedingly rich and as I have a pressing demand, if you will assist me with a small sum out of your wealth, by way of loan, when the public finances are in a flourishing state, I will repay you." He replied, "it does not suit the high dignity of the Lord of the world to soil the hand of ambition with money belonging to such a beggar as myself who has collected it grain by grain." He replied, "Dont distress yourself on that account, as I shall pay it away to the Tartars. *Arabic* —" Filthy things are fit for those who are impure. They say that dung does not make clean plaster, and we answer that we want it to stop dirty holes."

بيت

گر آب چاه نصراني نه پاکست جهود مرده ميشويم چه باکست

شنيدم که سر از فرمان ملک باز زد و حجت آوردن گرفت

و شوخ چشمي کردن ملک فرمود تا مضمون خطاب ازو بزجر

و توبيخ مستخلص کردند

مثنوي

بلطافت چو بر نيايد کار سر به بي حرمتي کشد ناچار

هرکه بر خويشتن نه بخشايد گر نه بخشد برو کسي شايد

1 If—2 the water—3 of the well—4 of a Christian—5 not—6 pure is—7 a Jew—8 dead—9 should we wash, were we to wash—10 what—11 fear is—12 I heard—13 that—14 head—15 from—16 the order, command—17 of the king—18 struck back—19 and commenced to dispute, (from حجت altercation, disputation, آوردن to bring, and گرفتن to seize, commence)—20 and wantonness, insolent, saucy, pert, (from شوخ sly, playful, and چشم an eye)—21 to do—22 the king—23 ordered—24 so that—25 the cause, meaning, subject—26 of his anger—27 from him—28 with threatening—29 and reproach, speaking harshly—30 set free, got out, liberated, extracted—31 they should do—32 by kindness—33 when—34 cannot be accomplished—35 a work, business—[36 the affair by disgrace, the undertaking by ignominy—37 should be done, must be done—38 necessarily, inevitably, without remedy, remediless]—39 whoever—40 of his ownself, of his own free will—41 is not ready to give, bestow—42 if—43 does not give—44 on him, from him—45 some person—46 it behoves, it is proper.

If the water of a well belonging to a Christain is impure, what signifies this if we use it to wash the corpse of a Jew? I heard that he slighted the king's command, began to dispute, and to behave with insolence. Whereupon the king ordered that the subject of disputation should be taken from him with violence and reproach. When an affair cannot be accomplished by kind treatment, *it becomes necessary to effect it by harshness.** When a person is not ready to contribute of himself, it is proper that some one should force him.

* *Revised from No. 36 to No. 38.*—It must (*i. e.*, the affair) inevitably be accomplished by ignominious measures.

TALE 22.

بازرگاني را ديدم که صد و پنجاه شتر بار داشت و چهل بنده و خدمتگار شبي در جزيرهٔ کيش مرا بحجرهٔ خويش برد و همه شب نياراميد از سخنهاي پريشان گفتن که فلان انبارم بترکستانست و فلان بضاعت بهندوستان و اين کاغذ قبالهٔ فلان زمين است و فلان چيزرا فلان ضمين گاه گفتي که خاطر اسکندريه دارم که هواي خوشست و گاه گفتي نه که درياي مغرب مشوشست سعديا سفري ديگر در پيشست اگر آن کرده شود بقيت عمر خود بگوشه بنشينم و ترک تجارت کنم گفتم آن کدام سفر است گفت گوگرد پارسي بچين خواهم بردن شنيدم آنجا عظيم قيمت دارد و ازانجا کاسه چيني بروم وديباي رومي بهند و پولاد هندي بحلب و آبگينه حلبي به يمن و برد يماني بپارس و ازان پس ترک تجارت کنم و بدوکاني بنشينم چندين ازين ماليخوليا فرو خواند که بيش طاقت گفتنش نماند گفت اي سعدي تو نيز سخني بگوي ازانها که ديدهٔ و شنيدهٔ گفتم

نظم

آن شنيدستي که در صحراي غور بار سالاري بيفتاد از ستور
گفت چشم تنگ دنيا داررا يا قناعت پر کند يا خاک گور

1 A merchant—2 I saw—3 who—4 one hundred—5 and fifty—6 loaded camels—7 possessed—[8 and forty]—9 slaves—10 and servants, (from خدمت service, and کار a doer, performer)—11 one night—12 in the Island—13 of Kish—14 to me, me—15 into his own chamber—16 took, carried, conveyed—17 and all, the whole—18 night—19 did not rest—20 from speeches—21 absurd—22 to speak—23 saying, viz.—24 certain—25 my goods, my property—26 in Turkistan is—27 and certain—28 goods, capital, stock in trade—29 in Hindoostan—[30 and this—31 the paper—32 the deed, bill of sale, contract—33 of certain]—34 ground is—35 and certain—36 of things, things, —37 certain—38 the security—39 a time, once—40 he said—41 that—42 heart, desire, wish—43 of (going to) Alexandria—44 I have, I possess—45 because—46 the air, wind, climate—47 pleasant is—48 and sometimes—49 he said—50 no—51 because—52 the Mediterranean, (from دریا a river, and مغرب the West—53 boisterous is—54 Oh! Sâdy—55 one journey—56 another—57 in front is, in contemplation is—58 if that—59 should be accomplished—60 the remainder—61 of life—62 my own, own—63 in a corner (*i. e.*, retirement)—64 I will sit—65 and forsaking, abandoning—66 trade—67 I will do—68 I said—69 that—70 what—71 journey is?—72 he said—73 brimstone—74 of Persia—75 to China—76 I want to convey, transport, carry—77 I have heard—78 at that place—79 great, high—80 price—81 has, possesses, bears,—82 and from that place—83 China-vases, China-ware—84 to Greece —85 and Grecian brocade—86 to India, Hindostan—87 and Indian steel—88 to Aleppo—89 and the glass-ware of Aleppo to Yemen—90 and the striped cloths of Yemen to Persia—91 and after that, and from that—92 afterwards, finally —93 abandoning, forsaking—94 traffic, trade—95 I will do—96 and in a shop—97 will sit down—98 so much—99 of this, like this—100 foolishness, hyperbole —101 spoke, uttered—102 so that before, that in front—103 power—104 him to speak—105 remained not—106 he said—107 Oh! Sâdy—108 you also—109

say a word—110 of those things—111 that you have seen—112 and you have heard—113 I said—114 that—115 have you heard—116 that in, that on—117 the desert of Ghoor—118 once, once on a time—119 a chief—120 fell—121 from the camel—122 he said—123 the narrow eye—124 of the worldly man—125 either content—126 will satisfy—127 or the dust, earth—128 of his tomb, grave.

I saw a merchant who possessed one hundred and fifty camels laden with merchandize and *fifty** slaves and servants. One night in the Island of Kish, he entertained me in his own apartment, and during the whole night did not cease talking foolishly saying, "I have such and such property in Turkistan, and such goods in Hindoostan; *these are the title deeds of such a piece of ground,*† and for this matter, such an one is security." Sometimes he would say, "I have an inclination to go to Alexandria, the air of which is very pleasant; then again, no I will not go, because the Mediterranean sea is boisterous. O Sâdy I have another journey in contemplation and after I have performed that, I will pass the remainder of my life in retirement and leave off trading." I asked what journey it was, He replied, "I want to carry Persian brimstone to China, where I have heard it bears a very high price; from thence I will transport China-ware to Greece; and take the brocades of Greece to India; and Indian steel to Aleppo;. the glass-ware of Aleppo I will convey to Yemen, and from thence go with striped cloths to Persia; after which I will leave off trade and sit down in my shop." He spoke so much of this foolishness, that at length being quite exhausted he said, "O Sâdy, relate also something of what you have seen and heard." I replied; "Have you not heard, that once upon a time, a chief, as he was travelling in the desert of Ghoor, fell from his camel? He said that the covetous eye of the worldly man is either satisfied through contentment, or will be filled with the earth of the grave.

* *Revised No.* 8.—Read "forty."

† *Revised from No.* 30 *to No.* 33.—"And *this paper* is the "title deed" of certain land."

TALE 23.

مالداريرا شنيدم كه به بخل چنان مشهور بود كه حاتم طائي
بسخا ظاهر حالش بنعمت آراسته و خست نفس جبلي
در نهادش همچنان متمكن كه ناني بجاني از دست ندادي
و گربهٔ ابوهريره را بلقمهٔ ننواختي و سگ اصحاب كهف را استخواني
نينداختي في الجمله خانهٔ اورا كسي نديدي در كشاده و سفرهٔ اورا
سر كشاده

بيت

درويش بجز بوي طعامش نشنيدي
مرغ از پس نان خوردن او ريزه نچيدي

شنيدم كه در درياي مغرب راه مصر بر گرفته بود و خيالي
فرعوني در سر
ناگاه باد مخالف گرد كشتي برآمد چنانكه گفته اند

بيت

با طبع ملولت چه كند دل كه نسازد
شرطه همه وقتي نبود لايق كشتي

دست دعا بر آورد و فرياد بي فايده كردن گرفت

بيت

دست تضرع چه سود بندهٔ محتاج را
وقت دعا بر خدا وقت كرم در بغل

1--Of a rich person—2 I have heard—3 who—4 for parsimony, on account of avarice, stinginess—5 so, to such a degree—6 was famous—7 as, that—8 Hatim

Tai—9 for liberality, on account of liberality—[10 the appearance, the outside, external—11 his state, appearance—12 with bounty, favour, graciousness, benefit—13 adorned—14 and the meanness, parsimony, stinginess—15 of essence, nature, vice, substance, soul—16 innate, essential, natural—17 in his body, heart, disposition, nature, form—18 in such a manner—19 fixed, predominant, established, powerful, prevalent, residing]—20 that—21 a single loaf—22 to a single individual, one with life—23 from hand—24 gave not—25 and to the cat of Aboo Horaira—26 with a morsel—27 did not cherish,—28 and to the dog of the companions of the cave—29 a single bone—30 did not throw—31 in short, to be brief—32 his house—33 any one—34 saw not—35 open door, with the door opened—36 and his table—37 spread, (from سر the head, and کشاده open, *i. e.*, articles displayed)—38 the beggar—39 with the exception—40 smell—41 of his food—42 did not smell—43 the bird—44 from—45 bread leavings, remnants of bread, (from پس after, and نان bread)—46 to eat of him, his eating, (*i. e.*, what he had eaten *from*)—47 a crumb, scrap, bit, piece—48 did not pick up—49 I heard—50 that upon—51 the Mediterranean—52 the way—53 to Egypt—54 had taken—55 and imagination, pride—56 of Pharaoh—57 in his head—58 suddenly—59 a wind—60 contrary, adverse—61 about—62 the vessel—63 came upon—64 in the way that, manner that—65 they have said—66 with disposition—67 your sad, your sorrowful—68 what can do—69 the heart—70 when it does not agree, accord with—71 the wind—72 all, always, every—73 time, occasion—74 is not, may not be—75 fit, suitable for—76 the vessel—77 hand—78 of prayer—79 brought up, brought together (*i. e.*, clasped)—80 and lamentation—81 without use, ineffectual, useless,—82 began to do—[83 hand—84 of supplication, imploration, lamenting—85 what—86 use, advantage—87 to the slave in want, the needy mortal—88 the time—89 of prayer, (*i. e.*, when one is in distress and has recourse to prayers alone for comfort)—90 towards God—91 time—92 of favour, (*i. e.*, the favour of God, time of good fortune, prosperity)—93 in the armpit, under the armpit.]

I heard of a certain rich man, who was as notorious for parsimony as Hatim Tai for liberality. *His external form was adorned with wealth, but the meanness*

*of his disposition was so radicated,** that he never gave even a loaf of bread to any one, he would not have bestowed a scrap on the cat of Aboo Horaira, nor thrown a bone to the dog of the Companions of the Cave. In short no one ever saw his door open, nor his table spread. A durwaish never knew his victuals, excepting by the smell; no bird ever picked up any crumbs that fell from his table. I heard that he was sailing on the Mediterranean sea towards Egypt, with all the pride of Pharaoh in his imagination. (*Arabic*)—According to the word of God, "until the time that he was drowned." Suddenly a contrary wind assailed the ship in the manner as they have said, "What can the heart do that it may not accord with your sorrowful disposition, the wind is not always favourable for the ship." He lifted up the hands of imploration, and uttered ineffectual lamentations. (*Arabic*)—"God hath said, When you embark on ships offer up your prayers unto the Lord." *Of what benefit will it be to the servant, in the time of need, to lift up his hands in imploration, which are extended during prayers, but when any favour is wanted are folded under his arms?* †

* *Revised from No.* 10 *to No.* 19.—"His outward appearance was adorned with benignity but the innate meanness of his disposition was so predominant."

† *Revised from No.* 83 *to No.* 93.—"What benfit will hands, imploringly stretched out, be to the needy servant, (*i. e.*, mortal) who in time of adversity stretches them towards God, and in prosperity folds them under his armpits."?

N. B.—وقت دعا Literally means, "the time of prayer," *i. e.*, the time when a person is obliged to seek for comfort in prayer, viz., "in adversity". or "affliction," وقت كرم means, "the time of benignity, (*i. e.* of the Almighty,) viz., the time when God is gracious towards mankind, *i. e.*, "Prosperity."

Remark.—Gladwin in his translation above has (as will be observed,) entirely altered Sâdy's meaning. It is not very probable that a person *desiring a* benefit would be likely to stand in the presence of his superior with his arms folded!! But my translation coincides exactly with what occurs every day in the world, *i. e.*, when a stupid fellow finds himself prosperous he often folds his arms, and looks as though he considered all the creation beneath his notice, and when misfortune arrives he is completely subdued and then humbly resorts to prayer.

قطعه

از زر و سيم راحتي برسان خويشتن هم تمتعي بر گير

دان كه اين خانه از تو خواهد ماند خشتي از سيم و خشتي از زر گير

آورده اند كه در مصر اقارب درويش داشت ببقيت مال او

توانگر شدند و جامهاي كهن بمرگ او بدريدند وخز و د مياطي

ببريدند هم دران هفته يكي را ديدم از ايشان بر باد پاي روان

و غلامي پري پيكر در پاي او دوان با خود گفتم

قطعه

وه كه گر مرده باز گرديدي بميان قبيله و پيوند

رد ميراث سخت تر بودي وارثانرا ز مرگ خويشاوند

بسابقه معرفتي كه ميان ما بود آستينش بكشيدم و گفتم

بيت

بخور اي نيك سيرت سره مرد كان نگون بخت گرد كرد و نخورد

1 From—2 gold and silver—3 comfort, ease—4 cause to arrive, to bestow—5 you yourself—6 also—7 relish, enjoyment, benefit—8 take, seize, acquire, derive —[9 know—10 that this—11 house, abode—12 from you, after your time—13 will remain]—14 a brick—15 of silver—16 and a brick of gold—17 take, get, seize, use—18 they say—19 that in—20 Egypt—21 relations—22 beggars, poor —23 had, possessed—24 by the remainder—25 of his property, wealth—26 they became rich—27 and clothes—28 old—29 at his death, by his demise—30 they

tore (*i. e.*, tore up, destroyed)—31 and silk—32 and damask—33 they cut (*i. e.*, formed into clothes)—34 also—35 during that—36 week—37 to one—38 I saw—39 of them—40 on a fleet (from باد air, wind, and پاي a foot)—41 horse—42 and a slave—43 fairy faced (from پري a fairy and پيكر countenance) —44 at his rear, behind him—45 running—46 within myself, to myself—47 I said—48 alas! Ah!—49 that,—50 if—51 the dead (*i. e.*, person)—52 should return, should come back—53 amongst—54 his wife—55 and relations, kindred, a patch, a graft, a bud, a scion—56 returning, the going back—57 of the heritage, bequest, patrimony—58 would be more difficult—59 to the heirs —60 than the death—61 of a kinsman—62 by the former, by reason of the previous—63 friendship—64 that between us—65 was—66 his slave—67 I drew, I caught—68 and I said—69 eat—70 Oh! good—71 way of life, morals, manners—72 worthy, (current *i. e.* as money, coin)—73 man—[74 that, which that—75 unfortunate one (نگون reversed, upside down, and بخت fortune)—76 collected, heaped up, brought round about him—77 and eat not, and used not, spent not.]

Bestow comfort on others with silver and gold, and from thence derive also benefit yourself. *Know thou, that this edifice of your's will remain,** use therefore, bricks of gold and bricks of silver. They have related, that he had poor relations in Egypt, who were enriched with the remainder of his wealth. At his death they rent their old garments, and made up silk and damasks. In that same week, I saw one of them riding a fleet horse, with an angelic youth running after him. I said "Alas! if the dead man should return amongst his tribe and relations, the heirs would feel more sorrow in restoring him his estate, than they suffered on account of his death." On the strength of the acquaintance which had formerly subsisted between us, I pulled his sleeve, and said "Enjoy thou, O good man of happy endowments, that wealth, *which the late possessor accumulated to no purpose.*†"

* *Revised from No.* 9 *to* 13.—"Know that this abode (*i. e.*, the universe) will exist after you (*i. e.*, your death.)"

† *Revised from No.* 74 *to* 77.—"Which that unfortunate person accumulated, and expended not."

TALE 24.

صیاد ضعیف را ماهي قوي در دام افتاد طاقت ضبط آن
نداشت ماهي برو غالب آمد و دام از دستش درربود و برفت

قطعه

شد غلامي كه آب جوي آرد آب جوي آمد و غلام ببرد
دام هربار ماهي آوردي ماهي اين‌بار رفت و دام ببرد

ديگر صيادان دريغ خوردند و ملامتش كردند كه چنين صيدي
در دامت افتاد و نتوانستي نگاه‌داشتن گفت اي برادران چه‌توان كرد
كه مرا روزي نبود و ماهي را همچنان روزي مانده بود

حكمت

صياد بي روزي در دجله ماهي نگيرد و ماهي بي اجل بر خشكي
نه ميرد

1 A hunter, fisherman, fowler—2 weak—3 the sign of the oblique case—4 a fish—5 strong—6 in net—7 fell, came into,—8 the power—9 of control, check, possession, restraint, rule—10 of it, of that (*i. e.*, the fish)—11 had not—12 the fish—13 over him, on him—14 became victorious, predominant, superior, excelling—15 and the net—16 from his hand—17 snatched away, carried off—18 and departed, went—19 there was—20 a slave—21 who—22

water from a rivulet, river water (آب water and جو or جوي a brook, a rivulet)—23 would bring, wished to bring—24 the river water—25 rose, came, increased—26 and the slave—27 carried away, took off—28 the net—29 every time, each time—30 caught the fish, brought the fish—31 the fish—32 this time —33 departed—34 and the net—35 carried off, carried away—36 the other—37 fishermen—38 were grieved—39 and his reproach, and his reprehension —40 they did—41 that, *viz.* saying—42 such—43 a prey, a game, (*i. e.*, fish) —44 in your net—45 fell—46 and you were not able—47 to guard, to secure it, hold it—48 he said—49 Oh! brethren—50 what could I do—[51 because, seeing, on account—52 to me—53 fate, luck, fortune, daily food—54 was not—55 and to the fish—56 yet—57 daily food, (*i. e.*, life)—58 did remain] —59 a fisherman—60 without daily food (*i. e.*, when he is not intended to get his daily food)—61 in the Tigris—62 a fish—63 catches not—64 and a fish—65 without death (*i. e.*, one that is not yet doomed to die)—66 on the dry land—67 dies not.

A powerful fish fell into the net of a debilitated fisherman, who not being able to hold it, the fish got the better of him, snatched the net out of his hand, and escaped. A boy went to fetch water from the river; the flood tide came in, and carried him away. The net had hitherto always taken the fish, but this time the fish escaped and carried away the net. The other fishermen were grieved at the loss, and reproached him, that having such a fish in his net, he had not been able to hold it. He replied, "Alas my brethren! what could be done, *seeing it was not my lucky day, and the fish had yet a day remaining?** A fisherman without luck, catcheth not fish in the Tigris, neither will the fish without fate, expire on the dry ground."

* *Revised from No.* 51 *to No.* 58.—"Because it was not (intended as) my daily food and the fish had yet food (in store for him)."

N. B.—مرا روزي نبود means literally "to me daily food was not" *i. e.*, it was not intended as my subsistence, همچنان روزي مانده بود means, "as yet daily food did r.main" *i. e.*, Providence had still food in store for the fish, *viz.* the fish had yet longer to enjoy life.

TALE 25.

دست و پا بریده هزار پائي را بکشت صاحبدلي برو بگذشت

و گفت سبحان الله با هزار پاي که داشت چون اجلش فرا رسید

از بي‌دست و پاي نتوانست گریخت

مثنوي

چو آید ز پي دشمن جان‌ستان به بندد اجل پاي مرد دوان

درآندم که دشمن پیاپي رسید کمان کیاني نشاید کشید

[1 Hand—2 and foot—3 cut off, amputated—4 to a millepede—5 killed] —6 a good man—7 by it, over or near it—8 passed—9 and said—10 Holy God —11 to a thousand—12 feet (*i. e.*, millepede)—13 that possessed, had—14 when—15 his death—16 came in front—17 from on without hands—18 and feet —19 was not able to fly, to escape (from نتوانستن not to be able گریختن to run off, flee—20 when—21 comes—22 from behind—23 the enemy—24 soul seizer (from جان life, and ستاندن to seize, take)—25 ties, binds—26 death, fate—27 the foot—28 of the fleet man, (from مرد a man, and دویدن to run)—29 during that time, in that moment—30 that—31 the enemy—32 following, in pursuit, behind—33 arrives, comes, approaches—34 the Kianyan bow—35 should not draw, (*i. e.*, it is no use to bend or draw.)

*One who had neither hands nor feet** having killed a millepede, a pious man passing by said, " Holy God, although this had a thousand feet, yet when fate overtook him, he could not escape from one destitute of hands and feet. When the enemy who seizes the soul comes behind, fate ties the feet of the swift man. At that moment when the enemy attacks us behind, it is needless to draw the Kianyan bow."

* *Revised from No.* 1 *to No.* 5.—" One who had both *hands* and *feet* cut off."

N. B.—This means "a walking stick" the hands are the " branches" and the feet, " the roots." (*i. e.* A stick fell down by the decree of Providence) and by its fall a millepede lost its life.

TALE 26.

ابلهي را ديدم سمين و خلعتي در بر ثمين و مركب تازي
در زير و قصب مصري برسر كسي گفت اي سعدي چگونه
مي بيني اين ديباي معلم بر اين حيوان لا يعلم گفتم خطي
زشتست كه باب زر نوشتست

قطعه

بادمي نتوان گفت ماند اين حيوان
مگر دراعه و دستار و نقش بيرونش
بگرد در همه اسباب وملك هستي او
كه هيچ چيز نيابي حلال جز خونش
شريف اگر متضعف شود خيال مبر
كه پايگاه بلندش ضعيف خواهد شد
در آستانهٔ سيمين بميخها زر بزند
گمان مبر كه يهودي شريف خواهد شد

1 A blockhead, a fool—2 I saw—3 fat—4 and a robe, dress of honor—5 on —6 bosom, body—7 precious, valuable, expensive—8 and a horse—9 Arabian —10 under him, beneath him (from در in, on, at, and زير under, beneath) —11 and linen—12 Egyptian—13 on his head (*i. e.*, as a turband)—14 some one—15 said—16 O Sady—17 what way, what manner, how—18 do you see, do you look upon, consider—19 this—20 brocade—21 notable, rare—22 on this—23 brute, animal—24 without knowledge, ignorant (from لا not, without,

علم knowledge)—25 I said—26 a letter, a writing—27 bad is—28 which, that—29 with water—30 of gold—31 written is—32 to a man—33 you cannot say, are not able to say—34 like, resembling—35 this—36 animal, brute —37 but—38 an upper garment—39 and turband—40 and picture drawing, picture, delineation—41 his out, his external—[42 look, behold—43 in, amongst —44 all—45 things, property—46 and worldly possessions (ملک a country, dominion, and هستي existence, world)—47 of him—48 because—49 any —50 thing—51 you will not find—52 lawful—53 except—54 his blood]—55 a noble person—56 if—57 poor, weak—58 should be—59 consider not (خيال imagination, idea, and بردن to bear, carry, place)—60 that—61 rank, dignity —62 his high, his lofty—63 poor, weak—64 should be, will be—65 in—66 threshold—67 of silver—68 with a nail—69 of gold—70 should strike in, drive—71 doubt, imagination—72 take not, carry not, entertain not—73 that —74 a Jew—75 noble—76 should be.

I saw a fat blockhead clad in a rich dress, and mounted on an Arab horse, with fine Egyptian linen round his head. Some one said, "O Sâdy, what is your opinion of this notable dress on this ignorant brute?" I replied, "It is like bad writing executed in water of gold. *Arabic*, "In truth amongst men he is an ass with the form and bleating of a calf." You cannot say this brute resembles a man, excepting in his garment, his turband and external form; *of all his property, estate, and bodily faculties, it is not lawful to take any thing but his blood.** If a man of noble birth should happen to be poor, imagine not that his dignity will be thereby lessened; but should a Jew be so rich as to drive a gold nail into his silver threshold, do not on that account esteem him noble."

* *Revised from No. 42 to No. 54.*—"Behold! amongst all his goods and worldly possessions you will find nothing lawful (*i. e.*, to take) except his life."

TALE 27.

دزدي گدائي را گفت شرم نداري كه از براي جوي سيم

دست پيش هر لئيم دراز ميكني گفت

بيت

دست دراز از پي يک حبه سيم به كه ببرند بدانگي و نيم

1 A thief—2 to a beggar—3 said—4 have you not shame? (from شرم shame and داشتن to possess, have)—5 that—6 for the sake—7 a grain—8 of silver—9 hand—10 in front—11 of every—12 low one, sordid person—13 you stretch out (دراز long and كردن to do)—14 he replied—15 the hand—16 for the sake—17 of one—18 grain, seed (a measure equal to two barley corns)—19 of silver—20 better—21 than—22 they should cut it off—23 for a dang—24 and a half.

A thief said to a mendicant, "Are you not ashamed to hold out your hand to every sordid wretch to obtain a grain of silver?" He replied, "It is better to stretch out the hand for a grain of silver, than to have it cut off for having stolen a dang and a half."

TALE 28.

مُشت زني را حکايت کنند که از دهر مخالف بجان آمده بود
و از حلق فراخ و دست تنگي بفغان و شکايت پيش پدر برد
و اجازت خواست که عزم سفر دارم تا مگر بقوّت بازو دامن
کامي بکف آرم .

بيت

فضل و هنر ضايعست تا ننمايند
عود بر آتش نهند و مشک بسايند

پدر گفت اي پسر خيال محال از سر بدر کن و پاي قناعت
در دامن سلامت کش که بزرگان گفته‌اند دولت نه بکوشيدنست
چارهٔ کم جوشيدنست

بيت

کس نتواند گرفت دامن دولت بزور
کوشش بي‌فايده‌ست وسمه بر ابروي کور

[1 A boxer (from مُشت the fist زدن to strike)]—2 they tell a story—3 who—4 from—5 times, fortune, age—6 adverse, contrary—7 had become reduced to the last extremity (from بجان to life and آمدن to come)—8 and from a throat, and on account of a throat—9 ample, large, wide, spacious—10 and hand—11 straitness, want, poverty, distress, narrowness—12 with lamentation, with complaint—13 and complaint—14 in front—15 of father—16 took, carried—17 and permission, leave—18 desired, asked for—19 saying—20

desire, wish, intention—21 of travelling—22 I have, I possess—23 so that—24 perhaps, probably—25 by the force, strength—26 of arm—27 the skirt (*i. e.*, of the garment)—28 of desire, object—29 to hand—30 I may bring—31 excellence, virtue, favour, grace, increase, gain—32 and skill—33 useless is, (are valueless,) fruitless is, abortive is—34 until—35 they are not shown, are not exhibited—36 Lignum aloes—37 on, upon—38 the fire—39 they place (*i. e.*, folks place)—40 and musk—41 they rub—42 the father—43 said—44 O! Son—45 idea, imagination—46 impossible, absurd, impracticable—47 from head (*i. e.*, brain)—48 put out, (from بدر without and کردن to do)—49 and the foot—50 of contentment—51 in, into, between—52 the skirt,—53 of safety—54 draw—55 because as—56 the great people, the sages—57 have said—58 wealth—59 not—60 by endeavour is, not by hard work is—61 the remedy—62 less—63 to desire is, to lust after is, to want is—64 any one—65 is not able to seize—66 the skirt (*i. e.*, of the garment)—67 of wealth—68 by force—[69 an endeavour—70 without use is, abortive is—71 the leaves of indigo—72 on—73 the eyebrow—74 of the blind.]

They tell a story of *a wrestler*,* who from adverse fortune was reduced to the extremity of misery. With a craving appetite, and destitute of the means of subsistence, he came complaining to his father, and requested leave to travel, if perchance by the strength of his arm, he might be able to accomplish his wishes. Talents and skill are of no value without being exhibited; they put Lignum aloes on the fire, and rub musk. The father said, "O son get out of your head impracticable imaginations, and draw back the foot of contentment within the skirt of safety, for the sages have said. Riches are not to be obtained by bodily exertion, but the remedy against want is to moderate our desires. No one can seize the skirt of wealth by force, *it is lost labour to anoint the eyes of the blind with salve.*"†

* *Revised No.* 1.—Read "A boxer."

† *Revised from No.* 69 *to No.* 74.—It is an useless endeavour, and like a collyrium applied to the eyebrows of a blind person."

N. B.—وسمه means a kind of collyrium, *i. e.*, the same as سرمه or antimony which in India is applied to the eyebrows and eyelashes to give the *eye itself* a brilliant appearance consequently; such an application would indeed be useless to one totally blind!

بیت

اگر بهر سر مویت هنر دو صد باشد   هنر بکار نیاید چو بخت بد باشد

بیت

چه کند زورمند واژون بخت   بازوی بخت به که بازوی سخت

پسر گفت ای پدر فواید سفر بسیار است از نزهت خاطر
وجذب فواید و دیدن عجایب و شنیدن غرایب و تفرّج بلدان
ومجاورت خلان وتحصیل جاه و ادب و مزید مال و مکسب
ومعرفت یاران و تجربت روزگاران چنانکه سالکان طریقت
گفته اند

قطعه

تا بدوکان وخانه در گروی   هرگز ای خام آدمی نشوی
برو اندر جهان تفرّج کن   پیش ازان روز کز جهان بروی

1 If—2 with each—3 hair of your head (from سر head موي a hair ت your)—4 accomplishment, skill—5 two hundred—6 should be, should have—7 skill—8 of use, advantage—9 will not come—10 when—11 fate, fortune—12 bad—13 may be, should be—14 what—15 can do—16 a strong person—17 unfortunate (for ازگون inverted and بخت fortune)—18 an arm—19 of fortune—20 better—21 than—22 an arm—23 hard, strong—24 the son—25 said—26 O!

father—27 the advantages—28 of travelling—29 are many, abundant—30 from—31 freshness, cheerfulness, pleasure, recreation—32 of the heart—[33 and allurement, attraction—34 advantages, benefits, profits]—35 and to see —36 wonders—37 and to hear—38 wonders—[39 and recreation, relaxation, amusement—40 of cities, towns]—[41 and the neighbourhood—42 of intimate friends]—43 and the gain, acquirement, acquisition—44 of dignity, honor—45 and politeness, manners—46 and increase—47 of goods, property—48 and the way of getting a living—49 and intimacy—50 of friends—51 and the proof, trial, experience—52 of men of the world, of those who earn their bread—53 in the way that—54 the travellers, pilgrims, devotees—55 of religion, the path, (*i. e.*, of God)—56 have said—57 until, as long as—58 in shop—59 and house—60 in, inside—61 you follow, place confidence in, beleive in—62 ever —63 Oh!—64 simpleton, unripe one, crude, silly—65 a man—66 you will not become—67 go, depart—68 between, into—69 the world—70 and enjoy yourself, get recreation—71 before—72 from that—73 day—74 that from—75 the world—76 you depart, go away, you leave.

"If every hair of your head possessed two hundred accomplishments, they would be of no use when fortune is unpropitious. What can a strong but unfortunate man do? The arm of fortune is better than the arm of strength." The son said, "O Father! the advantages of travelling are many, the recreation of the mind, *profitable attainments*,* to see wonders, and to hear strange things; *the view of cities*;† *the converstaion of mankind*,‡ the acquisition of honor, and attainment of manners, the increase of wealth, the means of gaining a livelihood, forming intimate connections, and the experience of the world, in the manner as has been observed by men of piety: 'As long as you stick to your shop, and to your house, never, O simpleton, will you become a man. Go and travel over the world, before the time shall arrive for your quitting it.'"

* *Revised from No.* 33 *to No.* 34.—Rather read, "Alluring advantages."

† *Revised from No.* 39 *to No.* 40.—"The amusements of cities."

‡ *Revised from No.* 41 *to No.* 42.—"The vicinity (or close neighbourhood) of friends."

پدر گفت اي پسر منافع سفر برين نمط كه گفتي بسيارست
وليكن پنج طايفه را مسلّمست اوّل بازرگاني كه باوجود نعمت
و مكنت و غلامان و كنيزكان دلاويز و شاگردان چابک دارد. هرروز
بشهري و هر شب بمقامي و هردم بتفرّج گاهي از نعيم دنيا
متمتع شود

قطعه

منعم بكوه و دشت و بيابان غريب نيست
هرجا كه رفت خيمه زد و خوابگاه ساخت
و آنرا كه بر مراد جهان نيست دست رس
در زاد و بوم خويش غريبست و نا شناخت

دوم عالمي كه بمنطق شيرين و قوّت فصاحت و مايهٔ بلاغت
هرجا كه رود بخدمتش اقدام نمايند و اكرام كنند

قطعه

وجود مردم دانا مثال زر طلاست كه هركجا كه رود قدر و قيمتش دانند
بزرگ زادهٔ نادان بشهروا ماند كه در ديار غريبش بهيچ نستانند

1 The father said—2 Oh! son—3 the advantages—4 of a journey, of travelling—5 in this—6 manner, mode, way, like—7 that—8 you have said,

have described—9 are many—10 but—11 five—12 to bands, sets, sorts, descriptions—13 is preserved, kept for, committed to, is wholly kept for, secured to—14 first—[15 the merchant—16 who—17 moreover, notwithsanding—18 wealth—19 and power, might]—20 and slaves—21 and handmaids, girls—22 enchanting, lovely (from دل the heart and آویختن to hang, cling)—23 and servants—24 active, quick, sharp, acute—25 possesses—26 every day—27 at a city (*i. e.*, a *different* city)—28 and every—29 night —30 at a place (*i. e., different* place) spot, locality—31 and every moment —32 at a place of recreation, (*i. e., different* place of recreation)—33 from, of—34 the benefits, the luxuries, good things—35 of the world—36 may become the relisher, the enjoyer—37 the man of bounty (*i. e.*, the rich man) the liberal, the benefactor—38 in the mountains—39 field—40 and the desert—41 poor, a stranger—42 is not—43 every place—44 that—45 he goes, (lit, has gone)—46 tent—47 pitches (lit, pitched)—48 and sleeping apartment (from خواب sleep and گاه a place)—49 makes (lit, made) prepares, converts into—50 and to that one (*i. e.*, person)—51 who—52 on, of, as regards—53 the desire, wish—54 of the world (*i. e.*, to have enough)—55 is not, has not—56 the power of getting, (from دست the hand and رسیدن to arrive, come to)—57 in—58 the place of birth—59 and country, (lit, land, ground) —60 his own—61 is poor, is a stranger—62 and unknown, despised, of no repute, friendless (from نا not شناختن to know)—63 Secondly—64 the wise man, the learned person—65 who—66 by oration, with logick —67 sweet—68 and power—69 of eloquence—70 and a heap, a store, stock, capital, fund—71 of eloquence—72 every place—73 that—74 he goes—75 in his service—76 they show respect, pay attention to (from اقدام effort, diligence, resolution, attention and نمودن to display, show)—77 and honouring, complimenting, treating with attention, respect—78 they do—79 the body, the presence—80 of a man—81 of wisdom—82 like, resembling —83 gold—84 fine is (طلا gold)—85 that—86 every where—87 that—88 he goes—89 worth, value—90 and his value, price, cost—91 they know —[92 the son of a great man (from بزرگ a personage and زاده born) —93 foolish, ignorant—94 to paper money, pieces of leather that pass as

money, whatever is current in a city, (*i. e.*, notes, or drafts)—95 remains (*i. e.* resembles) appears like, is in truth—96 that, viz.—97 in—98 a country —99 his foreign (*i. e.*, foreign to him)—100 as any thing, for any thing—101 they take not, they receive not.]

The father made answer, "O son, the advantages of travelling in the manner that you have set forth are doubtless very great; but most especially so for five classes of men; First *The merchant, who possessing wealth and dignity,** with beautiful slaves and handmaids and active servants, may pass every day in a new city, and every night in a different place, and may every minute in delightful spots, recreate himself with worldly luxuries: The rich man is not a stranger, neither in the mountains nor in the deserts, wherever he goes he pitches his tent, and takes up his quarters. Whilst he who possesses not the comforts of life but is destitute of the means of supporting himself, is a stranger, and unknown in his native country. Secondly, a learned man, who on account of his sweet speeches, powerful eloquence, and store of knowledge, wherever he goes is universally sought after, and respected. The presence of a wise man resembles pure gold, because whithersoever he goeth, they know his intrinsic value and consequence. *An ignorant son of a rich man, is like leather-money passing current in a particular city, but which in a foreign country no one will receive for any thing.*†

* *Revised from No.* 15 *to No.* 19.—"The merchant who *moreover* possesses wealth and dignity &c., &c.,"

† *Revised from No.* 92 *to No.* 101.—"The *ignorant son* of a great man resembles "paper money" which is valueless in any other country but where it is current."

N. B.—Meaning of course that he is only respected on account of his father's position in the place, in the same way that the notes of a Bank are only of value where such a Bank has a good name, (*i. e.*, credit). Or in the case (which is only too common in Society) of a man being respected simply from the position he holds, without any reference to his real merits. How true it is to compare such persons to "paper money?" They are indeed soon brought to their proper level on leaving the country where they have a little petty power, whereas if they have *really* any innate worth such is appreciated *all over the world!!*

1 2 3 4 5 6 7 8
سیوم خوبروي كه درون صاحبدلان بمخالطت او میل كنند

9 10 11 12 13 14 15
و صحبتش را غنیمت شناسند وخدمتش منت دانند كه گفته اند

16 17 18 19 20 21 22 23 24 25
اندكي جمال به از بسیاري مال روي زیبا مرهم دلهاي

26 27 28 29
خسته است و كلید درهاي بسته

قطعه

30 31 32 33 34 35 36
شاهد آنجا كه رود عزّت و حرمت بیند

37 38 39 40 41 42
ور برانند بقهرش پدر و مادر خویش

43 44 45 46 47 48
پر طاؤس در اوراق مصاحف دیدم

49 50 51 52 53 54 55
گفتم این منزلت از قدر تو مي بینم بیش

56 57 58 59 60 61 62
گفت خاموش كه هركس كه جمالي دارد

63 64 65 66 67 68
هركجا پاي نهد دست ندارندش پیش

نظم

69 70 71 72 73 74
چون در پسر موافقت و دلبري بود

75 76 77 78 79 80
اندیشه نیست گر پدر ازوي بري بود

81 82 83 84 85 86
او گوهرست گو صدفش درمیان مباش

87 88 89 90
دُر یتیم را همه كس مشتري بود

1 The third, thirdly—2 the beautiful faced one—3 who—4 the inside, the hearts—5 of good people—6 from the Society, companionship—7 of him, his —8 become attached, desire for, wish for—9 and his society—10 good fortune, a blessing, a prize—11 they consider, know, look upon, think—12 and his service—13 consider an obligation, an honor—14 as—15 they have said

(*i. e.* the sages)—16 a little—17 beauty—18 is better—19 than—20 much, excessive—21 property, wealth—22 a face—23 handsome, pretty—24 the plaster, balm—[25 of hearts—26 broken is]—27 and the key—[28 doors—29 closed] —30 a handsome one—31 that place—32 that—33 goes—34 honor—35 and respect—36 sees, experiences—37 although—38 they should drive out—39 him with anger—40 father—41 and mother—42 his own—43 a feather—44 of a peacock—45 in, amongst—46 the leaves—47 of the Koran (lit, volumes, books) —48 I observed—49 I said—50 this—51 dignity, rank—52 from worth, value —53 of you, your's—54 I consider, I see—55 more—56 he said—57 silence!—58 because—59 every person—60 who—61 beauty—62 possesses—63 every where —64 foot—65 he places—66 hand—67 place they not to him?—68 in front (*i. e.* do not they offer to shake hands?)—[69 when—70 in—71 the son—72 friendship, concordance, propitiousness, agreement, happy disposition—73 and, loveliness, heart ravishing, (from دل the heart ربودن to carry off, rob) fascinating manner or deportment—74 being (*i. e.* has) may have—75 thought —76 has not (lit, is not)—77 if—78 father—79 from him—80 may be blameless, free, exempted]—81 he—82 is a gem, jewel—83 say—84 his shell—85 within, inside—86 remain not—87 of the rare pearl (from دُر a pearl and يتيم an orphan, a valuable jewel)—88 every, all—89 person—90 may be the purchaser, will be the buyer.

Thirdly, the beautiful person, to whom the hearts of the virtuous are inclined, set a high value on his company, and consider it an honor to do him service; according to the saying, a little beauty is preferable to great wealth. A beautiful person is the balm for *a wounded heart*,* and is the key of *the locked door*.† The beautiful person, wheresoever he goes, meets with honor and respect, even if his father and mother should turn him out with displeasure. I saw a peacock's feather in the leaves of the Koran. I said, I consider this an honor much greater than your quality deserves. He replied, "Be silent, for whosoever has beauty, whereever he puts his foot, doth not every one receive him with respect? *The son who is endowed with elegance and beauty, careth not for his father's anger.*‡ He is a rare pearl, let him not remain in the parent shell; and of a precious pearl, every one will be the purchaser.

* *Revised from No.* 25 *to No.* 26.—"Read wounded hearts."

† *Revised from No.* 28 *to No.* 29.—"Read locked doors."

‡ *Revised from No.* 69 *to No.* 80.—"The son who is endowed with a friendly and fascinating deportment reflects not even should his father be alienated from him."

چهارم خوش آوازي كه بحنجرهٔ داودي آب از جريان و مرغ
از طيران باز دارد پس بوسيلت اين فضيلت دل مردمان
صيد كند و ارباب معني بمنادمت او رغبت نمايد

قطعه

چه خوش باشد آواز نرم و حزين
بگوش حريفان مست صبوح .
به از روي خوبست آواز خوش
كه آن حظ نفسست واين قوت روح

پنجم پيشه وري كه بسعي بازو كفافي حاصل كند تا آب روي
از بهر نان ريخته نشود چنانكه خردمندان گفته اند

1 Fourthly—2 the sweet voiced one, a good singer (from خوش sweet, delicious, pleasing and آواز a voice)—3 who—4 with a voice like David (from حنجره the throat)—5 water—6 from—7 running—8 and the birds—9 from flying—10 keeps back, restrains—11 therefore, thus—12 by the aid, assistance—13 of these—14 excellencies, qualities, virtues, accomplishments—15 the hearts of men—16 does captivate, take prisoner, makes game of—17 and men of sense, wisdom—18 by the society, company—19 of him—20 are pleased, show a

pleasure, feel delighted (from رغبت pleasure, affection and نمودن to display, show)—21 what, how—22 pleasant, sweet—23 may be, is—24 a voice—25 soft, low—26 and sad, melancholy, plaintive—27 to the ears, in the ears—28 of friends, lovers—29 intoxicated—30 with wine drunk in the morning—31 better—32 than—33 a face—34 pretty is, handsome is—35 a sweet voice—36 because—37 that (*i. e.*, a sweet face)—38 the delight—39 of the sensual passions is—40 and this—41 the strength, power—42 of the soul, spirit—43 fifthly—44 the artificer, a man who follows any profession (from پیشه a trade, profession)—45 who—46 by the endeavour, effort—47 of his arm—48 a subsistence, enough to live on—49 does acquire, gets, procures, obtains—50 so that—51 honor, respect—[52 for the sake of bread]—53 may not be scattered (*i. e.*, lost)—54 in the same manner that—55 the sages—56 have said.

Fourthly, a sweet singer, who with the throat of David arrests the waters in their course, and suspends the birds in their flight; consequently, by the power of this perfection, he captivates the hearts of mankind in general, and the religious are desirous of associating with him. (*Arabic.*) My attention is engaged in listening to a sweet voice, who is this beautiful person playing on the double chord? How delightful is a tender and plaintive voice at the dawn of day, in the ears of those intoxicated with love! A sweet voice is better than a beautiful face; for the one gives sensual delight, and the other invigorates the soul. Fifthly, The mechanic, who gains subsistence by the labour of his arm, that his good name may not be disgraced *by the want of bread.** According to this saying of the wise.

* *Revised No.* 52.—"For the sake of bread."

N. B.—The natives have an idea, (which is to be applauded too,) that any respectable person who stretches out his hand for charity disgraces the name of his family, even though he may (at the very time) be at the point of starvation, and therefore that it is more praiseworthy to work for a subsistence than to ask any one for money.

قطعه

1 2 3 4 5 6

گر بغریبي رود از شهر خویش

7 8 9 10

سختي و محنت نبرد پنبه دوز

11 12 13 14 15

ور بخرابي فتد از مملکت

16 17 18 19

گرسنه خسپد ملک . نیم روز

20 21 22 23 24 25 26 27 28

چنین صفتها که بیان‌کردم در سفر موجب جمعیت خاطرست

29 30 31 32 33 34 35 36 37

و داعیه طیب عیش امّا آنکه ازین جمله بي بهره است بخیال

38 39 40 41 42 43 44 45

باطل درجهان برود و دیگر کس نام و نشانش نشنود

قطعه

46 47 48 49 50 51 52

هران که گردش گیتي بکین او برخواست

53 54 55 56 57

بغیر مصلحتش رهبري کند ایام

58 59 60 61 62

کبوتري که دگر آشیان نخواهد دید

63 64 65 66 67 68

قضا همي بردش تا بسوي دانه و دام

69 70 71 72 73 74 75

پسر گفت اي پدر قول حکما را چه گونه مخالفت کنم

76 77 78 79 80 81 82 83

که گفته اند رزق اگرچه مقسومست باسباب حصول آن تعلق

84 85 86 87 88 89 90 91

شرطست و بلا اگرچه مقدرست از ابواب دخول آن احتراز

92

واجب

1 If—2 into the state of being a foreigner, foreignness, wretchedness—3 should go—4 from—5 city—6 his own—7 trouble, distress—8 and trouble, toil, labour, difficulty, sorrow—9 does not suffer, bear, undergo—10 a patcher of cotton (*i. e.*, clothes) from پنبه cotton and دوختن to sew—11 and if—12 into a deserted place, abandoned spot, ruined—13 should fall, should come upon—14 from—15 his kingdom—16 hungry—17 would sleep—18 the king—19 of Neemroze—20 such—21 qualities—22 that—23 I have described—24 in, during—25 a journey—26 the cause, means—27 of peace—28 of the mind is—29

and the author, the cause, one who stimulates another to any thing—30 good, sweet, agreeable—31 of pleasure, delight—[32 but—33 he who—34 from these —35 number, total, whole—36 is in want, destitute of (from بي without and بهره a share, quota, portion]—37 with an idea, with an imagination—38 absurd, vain—39 into the world—40 goes, proceeds—41 and another—42 person—43 his name—44 and his sign—45 hears not, pays no attention to—46 each of those—47 whom—48 the revolution—49 of the world —50 by malice—51 him—52 recalls, removes (*i. e.*, from the number of fortunate persons)—[53 without—54 fitness, expedience, correct, what is right—55 guidance—56 does—57 the times, the world, fate]—58 the pigeon—59 that—60 again—61 nest—62 shall not see, is not intended to see —63 fate—64 takes it, conveys him—65 until, as far as—66 the side, direction —67 of the grain—68 and the snare, net, trap—69 the son—70 said—71 Oh! father—72 the saying of the sages—73 what—74 way, manner, mode—75 can I contradict? (from مخالفت variance, opposition, dissention and کردن to do) can I oppose?—76 who have said—[77 daily food, riches, subsistence, stipend—78 although]—79 is distributed, divided, apportioned—[80 by the causes, means, materials, apparatus—81 of acquiring—82 them—83 dependance, attachment, trust, reliance—84 is stipulated, is conditional, is indispenable]—85 and misfortune—86 although—87 is decreed, predestinated, foreordained—88 from the doors, entrances—89 of entrance, access, admittance—90 of them—91 abstaining from, forbearance, abstinence, guard, caution—92 is proper, necessary.

If a mechanic goes a journey from his own city, he suffers not difficulty nor distress, but if the king of Neemroze should wander out of his kingdom, he would sleep hungry. The above mentioned qualities, which I have explained, are the means of affording comfort to the mind in travelling, and are the bestowers of sweet delight; *but he who does not possess them,** will enter the world with vain expectations; and no one will hear his name, nor see any signs of him. Whomsoever the revolutions of heaven in malice afflict, *the world betrays.*† The pigeon who is not to see his nest again, fate conducts to the grain and snare. The son said, "O Father how can I contradict another maxim of the sages, which says," *The necessaries*‡ of life are distributed to all, *yet the attainment thereof requires exertion,*§ and although misfortune is decreed, it is our duty to shun the way by which it enters.

* *Revised from No. 32 to No. 36.*—Read "but he who is destitute of the *whole* of these."

† *Revised from No. 53 to No. 57.*—"Fate guides incorrectly," (*i. e.*, leads astray.)

‡ *Revised from No. 77 to No. 78.*—Read "*although* the necessaries &c., &c."

§ *Revised from No. 80 to No. 84.*—"It is indispensable to place reliance on the means by which they are acquired."

قطعه

رزق هرچند بي گمان برسد شرط عقلست جستن از درها

گرچه کس بي اجل نخواهد مرد تو مرو در دهانِ اژدرها

درين صورت که منم با پيل دمان بزنم و با شير ژيان

پنجه در افگنم مصلحت آنست که سفر کنم که ازين پيش

طاقت بي نوائي ندارم

قطعه

چون مرد در فتاد زجاي و مقام خويش

ديگر چه غم خورد همه آفاق جاي اوست

شب هر توانگري بسراي همي برد

درويش هرکجا که شب آمد سراي اوست

اين بگفت و همت خواست و پدر را وداع کرد و روان شد

و در هنگام رفتن شنيدندش که ميگفت

1 Daily food—2 although—3 doubtless, without doubt—4 comes—5 the agreement, compact—6 of wisdom is—7 to seek for—8 out, from, outside—9 doors—10 although—11 any one—12 without death (*i. e.*, time for such)—13 will not die—14 you—15 go not—16 into the mouth—17 of dragons—18 in this—19 state—20 that I am—21 with an elephant—22 furious, powerful,

raging, impetuous—23 I can strike, combat, fight—24 and with a lion—25 formidable, rapacious, raging—26 I can combat, wrestle (from پنجه the grasp and افگندن to throw down)—[27 that is fit—28 that—29 I should travel —30 because]—31 than—32 this—33 further, in front, more—34 the power —35 of indigence—36 I have not, possess not—37 when—38 a man—39 falls, has fallen—40 from place—41 and place, dignity, position—42 his own—43 further, another—44 what—45 grief—46 feels (lit, eats)—47 all, the whole—48 climes, regions—49 the place—50 of him is, is his—51 at night —52 every—53 rich person—54 to house, dwelling—55 repairs, proceeds —56 the beggar—57 every place—58 that—59 night—60 comes on, arrives —61 house, inn—62 of him is, is his—63 this—64 said—65 and blessing —66 desired, asked for—67 and to his father—68 bid adieu, took leave— 69 and departed—70 and during—71 the time—72 of going, departure, to go—73 they heard him—74 that he was saying, said.

Although our daily bread doubtlessly may come to us, yet reason requires that we should seek it out of doors. Although no one can die before it is decreed by fate, you have no occasion to run into the jaws of the dragon. In my present situation, I am able to encounter a furious elephant, and to combat a devouring lion, *and I have besides this inducement to travel, that** I am no longer able to suffer indigence. When a man falls from his rank and dignity what has he more to concern himself about, he is a citizen of the world. A rich man repairs at night to his palace, but wheresoever the durwaish is overtaken by night, that place is his inn." This he said, took leave of his father, asked his blessing and departed. At his departure, he was heard to say.

* *Revised from No. 27 to No. 30.*—It is fit that I should travel because &c.

بيت

هنرور كه بختش نباشد بكام بجايي رود كس ندانند نام

تا برسيد بكنار آبي كه سنگ از صلابت او برسنگ همي آمد
و آوازش بفرسنگ همي رفت

بيت

سهمگين آب كه مرغ آبي درو ايمن نبود
كمترين موج آسيا سنگ از كنارش درربود

گروهي مردمان را ديد كه هريك بقراضهٔ در معبر نشسته
ورخت سفر بسته جوانرا دست عطا بسته بود زبان ثنا بركشود
چندان كه زاري كرد ياري نكردند و گفتند

بيت

بي زر نتواني كه كني بركس زور ور زرداري بزور محتاج نهٔ

ملاح بي مروت ازو بخنده برگرديد و گفت

1 The skilful, ingenious, clever (*i. e.*, one who has learnt a profession) —2 who—3 his fate—4 may not be—5 to his wish, desire (*i. e.*, propitious) —6 to a place—7 goes, proceeds to—8 that of him—9 they know not (*i. e.*, the *people* know not)—10 name—11 until—12 he arrived, he reached—13 the bank—14 of (a piece) of water—15 that—16 stone—17 from—18 its

violence, severity—19 against stone—20 did come, (*i. e.*, did strike against) —21 and its noise—22 to leagues—23 did go, was carried to—24 terrible, horrible, fearful—25 water—26 so much so, that—27 the water-fowl—28 on it, upon it—29 had not safety, were not safe, secure, were not free from danger—30 the smallest—31 wave (*i. e.*, of it)—32 a millstone—33 from its bank—34 would carry away—35 a lot, a set, a crowd—36 of men—37 he saw—38 who—39 each one—40 with a small piece of money, a fragment—41 at the ferry—42 were sitting (lit, sat)—43 and goods, chattels—44 of a journey—45 closed, shut up (*i. e.*, packed)—[46 to the young man—47 the hand—48 of a gift, a favor, of a present (*i. e.*, of giving)—49 was closed, shut (*i. e.*, he had no cash)—50 the tongue, the language—51 of praise, applause—52 opened (*i. e.*, he commenced to flatter)—53 however much—54 that—55 he did wish for, desire, entreat, lament, groan—56 they did not grant him assistance, did not act friendly towards him]—57 and they said—58 without—59 gold, money—60 you are not able—61 that you should do, should exercise—62 on any person—63 strength—64 and if—65 you possess gold—66 with force, of force—67 need, want, necessity—68 is not —69 the boatman—70 without manliness, inhuman—71 from him—72 with laughter (*i. e.*, laughingly)—73 turned—74 and said.

"The artist to whom fortune is not propitious, goeth to a place where his name is not known." He travelled until he arrived on the banks of a river, so rapid that stones dashed against stones, and the noise was heard at many miles distance. It was a tremendous water, in which even water fowls were not in safety; and the smallest of its waves, would impel a millstone from the shore. He saw a number of people sitting at the ferry, each of whom had a small piece of money, and they were making up their bundles for the passage. *The young man, having no money, used supplications, but without effect,** they saying, "You cannot here commit violence on any one, and if you have money there is no need of force." The inhuman boat-man laughed at him, and turned away saying.

* *Revised from No.* 46 *to No.* 56.—To the young man the "hand of favor" was closed he (therefore) used the "language of flattery" but, much as he entreated, they did not act friendly towards him.

بيت

1 زر 2 نداري 3 نتوان رفت 4 بزور 5 از دريا
6 زور 7 ده 8 مرد 9 چه باشد 10 زر 11 يكمرد 12 بيار

13 جوانرا 14 ازين 15 طعنه 16 دل بهم برآمد 17 خواست 18 كه 19 ازو 20 انتقام كشد 21 كشتي 22 رفته بود 23 آواز داد 24 كه 25 اگر 26 بدين 27 جامه 28 كه 29 پوشيده ام 30 قانع شوي 31 دريغ 32 نيست 33 ملاح 34 طمع كرد 35 36 كشتي را 37 باز گردانيد

بيت

38 بدوزد 39 شره 40 ديدهٔ 41 هوشمند 42 در ارد 43 طمع 44 مرغ 45 و ماهي 46 به بند

47 چندانكه 48 دست 49 جوان 50 بريش 51 و گريبان 52 ملاح 53 رسيد 54 اورا 55 بخود 56 در كشيد 57 و بي محابا 58 فرو كوفت 59 يارش 60 از كشتي 61 بدر آمد 62 كه 63 پشتي 64 كند 65 همچنان 66 درشتي 67 ديد 68 پشت بگردانيد 69 مصلحت 70 آن 71 ديدند 72 كه 73 با او 74 مصالحت كنند 75 و باجرت 76 كشتي 77 مسامحت نمايند

مثنوي

78 چو 79 پرخاش 80 بيني 81 تحمل 82 بيار 83 كه 84 سهلي 85 به بندد 86 در 87 كارزار
88 لطافت 89 كن 90 آنجا 91 كه 92 بيني 93 ستيز 94 نبرد 95 قز 96 نرم را 97 تيغ 98 تيز

1 Gold, money—2 you possess not—3 you are not able to go—4 by force—5 over the river—6 the strength, force—7 often—8 men—9 what may be (*i. e.*, what use is?)—10 the gold, the cash—11 of one man—12 bring—13 to the young man—14 from this—15 sarcasm taunt, keen reproach—16 heart became exasperated, enraged, provoked—17 he desired, wished, intended—18 so that—19 from him—20 should be revenged (from انتقام revenge and كشيدن to draw, pull)—21 the boat—22 had gone—23 he gave a shout—24 saying, that—25 if—26 with these—27 clothes—28 that—29 I wear—

30 you will become satisfied—31 disinclination (*i. e.*, on my part) repugnance sorrow, a sigh—32 is not—33 the boat-man—34 avarice—35 did (*i. e.* became greedy)—36 and the boat—37 turned round, brought back—38 sews up, closes—39 avidity, desire, greediness—40 the eye—41 of the wise person, the man of sense, judgement—42 brings, draws—43 avarice—44 the bird—45 and the fish—46 into the snare, net, trap—47 so soon as—48 the hand—49 of the young man—50 to the beard—51 and collar—52 of the boat-man—53 reached—54 to him—55 towards himself—56 drew—57 and without ceremony, without regard—58 knocked down—59 his friend—60 from the boat—61 came out, stepped out—62 that—63 assistance, help—64 should do—65 such, in such a way, manner—66 severity, rough treatment—67 was, experienced—68 he desisted, (*i. e.*, from giving help) from پشت help and گرداندن to turn from—[69 fit, proper—70 that—71 they saw, (*i. e.*, they thought)—72 that—73 with him—74 they should compromise, be reconciled—75 and (as regarded) the fare—76 of the boat—77 they should pardon, let off, give up, forego,]—78 when—79 war, fight—80 you see, you observe—81 patience—82 bring—83 because—84 softness, kindness, gentleness—85 shuts—86 the door—87 of war, contention—88 kindness—89 do, practice, exercise—90 in that place—91 that—92 you see—93 fighting, war, contention—94 cuts not, will not cut—95 silk—96 soft—97 a sword—98 sharp.

"You have no money, and you cannot cross the river by means of your strength. Of what avail is the strength of ten men? Bring the money of one." The young man incensed at this sarcasm, wished to be revenged on him. The boat had put off, he called out, "If you will be satisfied with this garment, which I have on my back, I will freely give it you." The boatman being greedy, brought back the boat. Covetousness sews up the eye of the cunning; and covetousness brings both the bird and fish into the net. As soon as the young man's hands were in reach of the boatman's beard and collar, he dragged him towards him and knocked him down without ceremony. One of his comrades stepped out of the boat to help him, but experienced such rough treatment that he desisted. *They both thought it adviseable to pacify the young man, and compromised with him for the fare.** When you see fighting, be peaceable, for a peaceable disposition, shuts the door of contention. Oppose kindness to perverseness, the sharp sword will not cut soft silk.

* *Revised from No. 69 to No. 77.*—"They thought it adviseable to form a reconciliation with him, and let him off paying the boat hire."

مثنوي

بشيرين زباني و لطف و خوشي تواني كه پيلي بموي كشي
بعذر ماضي بقدمش افتادند و بوسه چند بنفاق برسر و رويش
دادند و بكشتي در آوردند و روان شدند تا برسيدند بستوني كه
از عمارت يونان در آب ايستاده بود ملاح گفت كشتي را
خللي هست يكي از شما كه دلاورترست و مردانه تر و زورمند تر
بايد كه برين ستون برود و ريسمان كشتي بگيرد تا عمارت كنيم
جوان بغرور دلاوري كه در سر داشت از خصم دل آزرده
نينديشيد و قول حكما را كار نفرمود كه گفته اند هركه را رنجي
بدل رسانيدي اگر درعقب آن صد راحت برساني از پاداش
آن يك رنج ايمن مباش كه پيكان از جراحت بدر آيد و آزار
در دل بماند

قطعه

چه خوش گفت يكتاش با خيلتاش
چو دشمن خراشيدي ايمن مباش

1 By sweet—2 language—3 and kindness—4 and gladness, mirth, cheerfulness, joy, happiness—5 you are able, it is possible for you—6 that—7 an elephant—8 with a single hair—9 you may draw—10 by way of apology, as an excuse—11 of the past—12 at his feet—13 they fill—[14 and kisses —15 a few—16 with hypocrisy, hypocritical]—17 on head—18 and his face —19 they gave—20 and to the boat—21 brought into—[22 and they departed, set off]—23 until—24 they arrived—25 at a pillar—26 that—27 of—28 buildings—29 Grecian, of Greece—30 in the water—31 was standing —32 the boat-man—33 said—[34 to the boat—35 a damage, injury—36 is] —37 one—38 of you—39 who—40 is most brave—41 and most manly—42 and most strong—43 it behoves—44 that—45 on this—46 pillar—47 should go—48 and the rope—49 of the boat—50 should seize, hold—[51 so that—52 I may make a landing, secure a haven, make a port, from عمارت a building

structure, habitation, and کردن to do]—53 the young man—[54 by the pride —55 of the bravery—56 that—57 in head—58 he possessed (*i. e.*, what he imagined he possessed)]—59 of—60 enemy—61 heart—62 afflicted, sad, vexed, displeased, offended, hurt—63 did not reflect on, consider, think—64 and the saying—65 of the sages—66 did not bring into use (from کار work and فرمودن to order, command)—67 who have said—[68 to whomever —69 a cause of grief, an offence, an injury—70 to heart—71 you have caused to arrive—72 if—73 in the rear (*i. e.*, after it)—74 that—75 one hundred —76 kindness, pleasure, quiet, repose, ease, tranquillity—77 you cause to arrive—78 from the retaliation, requital, recompense, retribution—79 of that —80 one—81 grief, sorrow, pain, offence, toil, anguish of mind—82 at ease, safe, free, void of care—83 remain not—84 because—85 the arrow—86 from the wound—87 comes out—88 and the injury, affliction, disorder, disease —89 in heart—90 remains]—91 what—92 good—93 said—94 Yaktash—95 to Khiltash—96 when—97 an enemy—98 you have scratched—99 safe, void of care—100 remain not (*i. e.*, be not).

By using sweet words, and gentleness you may lead an elephant with a hair. In expiation of what had happened, they fell at his feet, and after *bestowing hypocritical kisses,** on his hands and face, brought him into the boat, *and carried him over,*† until they came to a pillar of Grecian building that stood in the river, when the boatman called out "*the boat is in danger,*‡ let one of you who is the strongest and most courageous get upon this pillar, and lay hold of the boat's rope, *that we may save the vessel.*"§ The young man, *in the vanity of his strength, of which he had boasted,*|| thoughtless of the offended heart of his enemy, paid no attention to this maxim of the sages, "*If you have committed an offence towards another, and should afterwards confer a hundred kindnesses, think not that he will forget to retaliate upon thee that single offence; for the arrow may be extracted from the wound, but the sense of injury still rankles in the heart.*"¶ What excellent advice gave Yaktash to Khiltash. If you have scratched your enemy, do not consider yourself safe.

* *Revised from No.* 14 *to No.* 16.—Read "and bestowing *a few* hypocritical kisses."

† *Revised No.* 22.—Read "and put off, *i. e.*, departed on their passage."

‡ *Revised from No.* 34 *to No.* 36.—The boat has received an injury, or is damaged.

§ *Revised from No.* 51 *to No.* 52.—That we may make a landing, or "secure a haven."

|| *Revised from No.* 54 *to No.* 58.—In the vanity of the strength which he imagined he possessed (*i. e.*, lit. that he had in his head که در سر داشت).

¶ *Revised from No.* 68 *to No.* 90.—To whomever you cause grief (lit. to whomever a cause of grief to heart you cause to arrive) if after that you confer a hundred kindnesses, yet be not void of fear, because the arrow can be taken out of the wound but the injury adheres to the heart, (lit. and the disorder in the heart remains.)

مثنوي

مشو ايمن كه تنگ دل كردي چو ز دستت دلي بتنگ آيد

سنگ بر بارهٔ حصار مزن كه بود كز حصار سنگ آيد

۱ چندان كه مقود كشتي بر ساعد بپيچيد و بر بالاي ستون رفت
ملاح زمام ازكفش گسلانيد و كشتي براند بيچاره در انجا حيران
بماند روزي دو بلا و محنت ديد و سختي كشيد سيوم روز
خوابش گريبان گرفت و بآب انداخت بعد از شبانروزي بكنار
افتاد از حياتش رمقي مانده بود برگ درختان خوردن گرفت
و بيخ گياهان برآوردن تا اندكي قوت يافت سر در بيابان
نهاد و برفت تا تشنه و گرسنه و بي طاقت بر سر چاهي رسيد
قومي را ديد براو گرد آمده بودند و شربتي آب بپشيزي
مي آشاميدند جوان را پشيز نبود آب طلب كرد ابا كردند دست
تعدي دراز كرد ميسر نشد تني چند را فروكوفت مردان غلبه كردند
و بي محابا بزدندش و مجروح كردند

۳۶

1 Be not—2 at ease, void of fear—3 that—4 distressed in heart—5 you will become—6 when—7 from your hand—8 a heart—9 distress, grief, annoyance—10 comes—11 a stone—12 on the face, a part—13 of a castle fort—14 throw not, strike not—15—because—16 it may be—17 that from—18 the fort—19 a stone—20 may come—21 so soon as—22 the rope—23 of the boat—24 on the wrist—25 he twisted—26 and on the top—27 the pillar—28 went—29 the boat-man—30 the rein, rope, cord—31 from his hand—32 drew, snatched—33 and the boat—34 drove forward, impelled—35 the helpless one—36 on—37 that place—38 astonished—39 remained—40 a day—41 two—42 misfortune—43 and trouble, annoyance, hardship—44 experienced,

saw—45 and endured misery, hardship—46 the third—47 day—48 sleep to him, his sleep—49 got the better (lit. seized his collar, from گريبان the collar and گرفتن to seize, lay hold of)—50 and into the water—51 threw, dashed—52 after—53 a night and a day—54 at the bank—55 he fell (*i. e.*, reached)—56 of his life—57 a spark, the departing breath—58 was remaining —59 the leaves—60 of the trees—61 began to eat—62 and the root—63 of grasses—64 to draw up, to pick up—65 until a little—66 strength—67 got, obtained, derived—68 head—69 towards—70 the desert—71 he placed (*i. e.*, turned)—72 and proceeded—73 until thirsty—74 and hungry—75 and weak, powerless—76 at the head—77 of a well—78 reached, arrived at—79 a tribe, a lot—80 he observed, saw—81 at it—82 were assembled about—83 and —84 a drink of water, a draught of water—85 for a small piece of money —86 were drinking—87 the young man—88 a small piece of money had not—89 water—90 asked for, demanded—91 they refused, denied—92 the hand—93 of violence—94 he extended—95 it was useless, it was not obtainable—96 a few persons—97 he knocked down—98 the men—99 did assault, overcome, prevail, conquered, overpowered (*i. e.*, him)—100 and unmercifully, without ceremony—101 beat him—102 and—103 did wound him.

١١

When from your hand the heart of another hath suffered injury, expect not to be free from affliction thyself. Fling not a stone against the walls of a castle, lest perchance a stone may be thrown at you from the castle. As soon as he had gathered the rope round his arm, and had reached the top of the pillar, the boat-man snatched the rope out of his hand and drove forward the vessel. The helpless young man remained astonished: for two days, he suffered much distress, and underwent great hardship; the third day sleep overpowered him and flung him into the river.* After a day and a night he reached the shore with some small remains of life. He fed on leaves of trees and roots of grass, until he had somewhat recruited his strength, when he bent his course to the desert, and arrived thirsty and hungry and faint at a well. He saw a number of people gathered round it, who were drinking a draught of water for a small piece of money. The young man, having no money, besought them for water, which they denying, he attempted to obtain by force, but in vain; he knocked some of them down and beat them. They at length overpowered him, beat him unmercifully and wounded him.

N. B.—I imagine that it should be نگردي instead of گردي when it would run thus. "Be not fearless that you yourself will not be afflicted, when from your hands a heart has been distressed,"—perhaps it is كردي you have done *i. e.*, been the cause of.

قطعه

پشه چو پر شد بزند پیل را باهمه تندي وصلابت كه اوست
مورچگان را چو بود اتفاق شیر ژیان را بدرانند پوست

بحکم ضرورت خسته و مجروح درپي کاروان افتاد و برفت
شبانگاه برسیدند بمقامي که از دزدان درخطره بود کاروانیان را
دید لرزه بر اندام افتاده و دل بر هلاک نهاده گفت
اندیشه مدارید که یکي منم درین میان که پنجاه مرد را
جواب دهم و دیگر جوانان هم یاري دهند مردمانرا بلاف او
دل قوي شد و بصحبت او شادمان گشتند و بزاد و آبش
دستگیري کردند جوان را آتش معده بالا گرفته بود لقمهٔ چند از
سر اشتها تناول کرد ودمي چند آب آشامید تا دیو درونش
بیارامید وخوابش در ربود و بخفت پیرمردي بخته وجهان دیده
درکاروان بود گفت اي یاران من ازین بدرقهٔ شما اندیشناکم
نه چنان که از دزدان چنان که

1 Gnats—2 when—3 have become full, complete—4 strike, engage—5 the elephant—6 with all, notwithstanding all—7 impetuosity, fierceness, activity—8 and severity, firmness, hardness, dignity, majesty—9 that—10 his is—11 ants—12 when—13 may be, (*i. e.*, have)—14 a chance, opportunity—15 lion—16 fierce, raging rapacious, formidable—17 tear off, strip—18 skin—19 by reason of necessity—20 broken, wounded, afflicted, distressed, dejected—21 and wounded—22 in the rear—23 a caravan—24 he fell, came upon—25 and went, proceeded—26 in the evening—27 they arrived—28 at a place—29 that—30 of, from, on account of—31 robbers, thieves—32 was in danger—33 to the men of the caravan—34 he saw—35 tremour, shaking,

shivering—36 on the body—37 fallen—38 and heart—39 towards destruction, ruin, death—40 placed, deposited—41 he said—42 you should not fear, be anxious—43 because—44 one—45 I am—46 in these—47 amongst, in the middle of—48 who—49 fifty—50 men—51 I (can) give an answer, can meet, oppose (*i. e.*, return a blow)—52 and the other—53 young men —54 also—55 aid, help—56 give, (*i. e.*, will give)—57 the men—58 by the boasting, brag—59 of him—60 heart—61 strong—62 became—63 and by the society, companionship—64 of him—65 pleased, delighted—66 became, turned—67 and with food, provisions, victuals—68 and water to him—69 did help, aid, assist (from دست the hand and گرفتن to seize, lay hold of)— [70 to the young man—71 the fire—72 of the stomach, belly—73 high—74 had siezed (*i. e.*, had become excessively hungry)—75 a morsel—76 few—77 from—78 the inclination, desire—79 of hunger, appetite—80 did eat—81 and a draught, (also a moment, breath, life, deceit, coaxing &c. &c.)—82 a few —83 of water—84 drunk—85 until—86 the demon—87 his inward—88 did make satisfied, became subdued, was quieted, was appeased—89 and sleep him —90 carried off, overtook—91 and he slept]—92 an old man—93 ripe, experienced—94 and a traveller (from جهان the world and دیدن to see)—95 in the caravan—96 was—97 he said—98 oh!!—99 friends—100 of me, mine, my —101 from this—102 guide, convoy, fellow traveller—103 of yours—104 I am afraid, I am in dread—105 not—106 such,—107 that of—108 the robbers—109 for because.

A swarm of gnats will engage an elephant, notwithstanding all his strength and valour. The little ants when they meet with an opportunity, will strip off the skin of the fierce lion. Sick and wounded, he fell in with a Caravan, which from necessity he followed. In the evening they arrived at a place that was infested by robbers. He saw the people of the Caravan trembling through fear and looking as if they expected to die. He said be not afraid, for I am one amongst you, who will encounter fifty men, and other men will support me. The men encouraged by his boasting, rejoiced at being in his company, and they supplied him with victuals and drink. *The cravings of the young man's appetite being very powerful, he ate and drank so much, that at length the inner demon was quieted, and being overpowered with fatigue, he fell asleep.** An old experienced man, who had seen the world and was in the caravan said, "O companions, I am more afraid of your guard, than of the robbers, for—

* *Revised from No.* 70 *to No.* 91.—The young man's "fire of hunger" was in a blaze (*i. e.*, raised up, lofty) he eat a few morsels from the impulse of his appetite and drank a few draughts of water till at last his inner demon (*i. e.*, hunger) was appeased, and being overcome by drowsiness he slept.

حکایت کنند که عربي را درمي چند گرد آمده بود شب از
تشویش لوریان در خانه تنها خوابش نبردي یکي را از دوستان
بنزد خود برد تا وحشت تنهائي بدیدار او منصرف گرداند شبي
چند در صحبت او بود چندان که بر درمهاش وقوف یافت ببرد.
و سفر کرد بامداد ان عرب را دیدند عریان و گریان گفتند حال
چیست مگر آن درمهاي ترا دزد ببرد گفت لا والله بدرقه برد

قطعه

هرگز ایمن ز مار نه نشستم تا بدانستم انچه خصلت اوست
زخم دندان دشمني بترست که نماید بچشم مردم دوست

١٣١.

1 They tell a story—2 that—3 an Arab—4 a few direms—5 had collected, saved up—6 at night—7 from—8 fear, dread, awe—9 of the Lowrians—10 in house—11 alone—12 his sleep, or sleep to him—13 did not carry away, did not come upon—[14 one—15 of his friends—16 near, to the vicinity—17 of himself—18 carried, took, (*i.e.*, brought)—19 so that—20 the dread—21 of loneliness, solitude—22 at the sight, by seeing—23 of him—24 should be converted, driven away, dispelled, dissipated dispersed]—25 a night—26 few—27 in—28 society, companionship of him—29 was, remained—30 so soon as, until—31 on his direms, as regarded his money—32 knowledge,

information, sense, wisdom, experience—33 he got, obtained—34 he carried off—35 and departed, went on a journey—36 in the morning—37 the Arab —38 they observed, saw—[39 naked]—40 and crying—41 they said—42 state, condition—43 what is—44 perhaps, but, except—45 those direms—46 of yours —47 the thieves—48 carried off—49 he said—50 no by God—51 the guard carried off—52 ever—53 safe—54 from a snake—55 I sat not—56 whilst—57 I knew, I was aware—58 that which—59 disposition, property, virtue, nature, habit, custom—60 his is—61 the wound—62 of the teeth—63 of an enemy—64 is worst—65 when—66 it appears—67 in the eye, to the eye—68 of a man—69 a friend.

They tell a story of an Arab who having collected together some money, would not sleep alone in his house, for fear of being robbed by the Lowrians, *but got one of his friends to stay with him, from the apprehension he had of being alone.** He staid with him several nights, but as soon as he got intelligence of the direms, he seized them, and made off. The next morning, they saw the Arab *despoiled*† and lamenting. They asked what can be the matter excepting that the thieves may have stolen your money: He replied, by God, not they, but the person who was the guard. I never thought myself secure from the serpent, because I know his disposition; A wound from the teeth of an enemy is most severe, when it is given under the semblance of friendship.

* *Revised from No.* 14 *to No.* 24.—He took one of his friends to live with him, (*i. e., lit.* near to himself,) so that the sight of *him* might dispel the fear of loneliness.

† *Revised No* 39. -Read "naked."

N. B.—عريان Means "naked" and should be so translated because the word "*despoiled*" is not so applicable.—The people did not *know* that he had *been* robbed as they *asked* him the question! Besides this, it must be remembered that the natives of the East are constantly in the habit of running about with dishevelled hair and naked when they wish to be considered labouring under the effects of excessive mental agony. Such too was this Arab's state!!!

چه دانید اي یاران من که این جوان هم از جمله دزدان باشد
و بعیاري درمیان ما تعبیه شده تا بوقت فرصت یارانرا خبر کند
پس مصلحت آن مي بینم که مراورا خفته بگذاریم و برانیم
جوانانرا تدبیر پیر استوار آمد و مهابتي از مشت زن در دل گرفتند
رخت بر داشتند و جوانرا خفته بگذاشتند آنگاه خبر یافت
که آفتاب بر کتفش تافت سر براورد و کاروانرا رفته دید بسي
بگردید و راه بجایي نبرد تشنه و بي نوا روي بر خاک و دل
بر هلاک نهاده میگفت

بیت

درشتي کند با غریبان کسي که نا بوده باشد بغربت بسي

او درین سخن بود که پادشاه زاده در پي صیدي از لشکریان
دور افتاده بود و بالاي سرش ایستاده این سخن شنید و در هیاتش
نظر کرد صورتش ظاهرش پاکیزه دید و حالش پریشان پرسیدش که
از کجائي و بدین جایگه چه گونه افتادي

1 What know you? how do you know?—2 Oh! my friends—3 that—4 this—5 young man—6 also—7 of—8 the number, whole—9 of robbers—10 may be—11 and by stratagem, deceit, cunning—12 amongst—13 us—14 has become arranged, has got into, has deposited himself—15 so that—16 at the time—17 of opportunity, leisure—18 to friends (*i. e.*, his friends)—19 may give intelligence—20 therefore—21 right, fit, proper—22 that—23 I see, I consider—24 that—25 to him—26 asleep—27 we should leave—28 and go on, drive on, urge onwards, depart quickly—29 to the young men—30 the advice—31 of the old man—32 became powerful—33 and the fear, dread, awe

—[34 of the boxer]—35 in heart—36 they did seize—37 goods, baggage—38 they took up—39 and to the young man—40 asleep—41 they left, forsook —42 that time—43 he got intelligence (*i. e.*, came to his senses)—44 when the sun—45 on his shoulders—46 shone, glittered—47 he raised his head—48 and to the caravan—49 he saw gone, he observed (had) departed—50 much —51 he went round, wandered—52 and road—53 did not get in its place (*i. e.*, did not find)—54 thirsty—55 and without food—56 face—57 on the earth—58 and heart—59 towards death—60 placed—61 was saying—62 severity, harshness—63 he does—64 towards the poor, towards strangers—65 a person—66 who—67 may not have been (*i. e.*, himself)—68 in travelling, wretchedness—69 much—70 he—71 in this—72 speech—73 was—[74 when—75 a prince—76 in the rear, after, following—77 game—78 from his followers, troops—79 distant—80 had fallen, had reached, arrived—81 and over, above—82 his head—83 stood]—84 this—85 speech—86 heard —87 and his face, aspect, form—88 glanced, looked at—89 shape, appearance —90 his outward—91 pure, good, clean—92 observed—93 and his condition —94 distressed—95 he asked him—96 saying—97 from where?—98 and in these—99 places—100 in what manner—101 fell you? came you?

"How do you know my friends but that this young man may be one of the thieves, who by stratagem has introduced himself amongst us, in order that when he finds an opportunity, he may give intelligence to his comrades? My advice therefore is this, that we leave him asleep and depart." The advice of the old man was approved by his juniors, and as they were suspicious of this *strong man*,* they took up their baggage, and leaving him asleep, departed. The young man, when the sun shone on his shoulders, lifted up his head, and discovered that the caravan was departed. He wandered about a long time without being able to find the road. Thirsty and without food, he laid his head on the ground, in a stile of despondency, "Who will converse with me, now that the yellow camels are departed? A traveller has no friend, besides a traveller. He is the readiest to distress a traveller, who has not himself experienced the difficulties of travelling." He was uttering this sentence, *when the king's son, having lost his attendants in pursuit of game, happening to come to the spot*,† overheard him, and seeing him of a good appearance, and in distressed circumstances, asked from whence he was, and how he came there.

* *Revised No.* 34.—Read "this boxer."

† *Revised from No. 74 to No.* 83.—When a prince who, in pursuit of game had left his attendants a long way behind, came and stood over him.

7 6 5 4 3 2 1
برخي ازان چه برسرش گذشته بود اعادت کرد ملک زاده را

15 14 13 12 11 10 9 8
برو رحم آمد خلعت و نعمت داد و معتمدي همراه او کرد تا

22 21 20 19 18 17 16
بشهر خويش باز آمد پدرش . بديدن او شادمان شد و بر سلامت

30 29 28 27 26 25 24 23
حالش شکر گفت شبانگه از انچه برسر او رفته بود از حالت کشتي

39 38 37 36 35 34 33 32 31
وجور ملاح و روستاييان و غدر کاروانيان باپدر ميگفت پدر گفت

47 46 45 44 43 42 41 40
اي پسر نگفتمت در وقت رفتن که تهي دستانرا دست دليري

50 49 48
بسته است و پنجه شيري شکسته

بيت

55 54 53 52 51
چه خوش گفت آن تهيدست سلحشور

61 60 59 58 57 56
جوي زر بهتر از پنجاه من زور

69 68 67 66 65 64 63 62
پسر گفت اي پدر هراينه تا رنج نبري گنج بر نداري وتا جان

76 75 74 73 72 71 70
در خطر ننهي بر دشمن ظفر نيابي و تا دانه پريشان نکني خرمن

77
بر نداري

1 A little, some, a portion—2 of that—3 which—4 over his head—5 had passed (*i. e.*, had happened to him)—6 he repeated—7 the prince—8 on him—9 became pleased—10 a dress of honor, a robe—11 and money, wealth—12 gave, presented—13 and a person of trust, a confidant, trust-worthy one—14 did cause to accompany him, gave him as his fellow traveller—15 until—16 at city—17 his own—18 he came back to, reached—19 his father—20 at seeing him—21 became pleased, happy—22 and at the safety, the tranquillity—23 of his state, condition—24 said or repeated thanks—25 in the evening—26 of that which—27 over his head—28 had passed over, gone over—29

of the state—30 of the boat—31 and the violence, oppression—32 of the boatmen—33 and—34 the villagers, peasants—35 and the perfidy, treachery, deceit—36 of the caravan folks—37 to his father—38 he was saying (*i. e.*, said) —39 the father said—40 Oh! son—41 said I not to you?—42 at, during—43 the time of departure—[44 that—45 to the empty handed one, (*i. e.*, the needy)—46 the hand—47 of manliness, fortitude, bravery, courage, venturesomeness, hardness, intrepidity—48 is closed—49 and the lion grasp—50 broken (*i. e.*, futile)]—51 what, how—52 good—53 said—54 that needy—55 gladiator, one who is expert at the use of weapons—56 a grain—57 of gold —58 is better—59 than fifty—60 pounds—61 of strength—62 the son said —63 Oh! father—64 truly—65 until grief, difficulty—66 you bear not—67 treasure, wealth—68 you cannot acquire, get, possess—69 and until life—70 in danger—71 you place not—72 over the enemy—73 you cannot get a victory cannot be master—74 and until grain—75 you strew not, you sow not—76 the granary—77 you cannot possess (*i. e.*, fill.)

He gave a short account of what had befallen him; and the king's son, compassionating him, bestowed on him a garment, and money, and ordered a trusty person to accompany him, and see him, safe to his own city. The father was rejoiced at the sight of him, and thanked God for his safe return. At night he related to his father what had happened in the boat, of the violence of the boat-man, and of the peasants, and the treachery of the caravan. The father said "O son did I not tell you, at the time of your departure, *that the strong but poor man has his hand tied; and that his foot, though resembling the paw of a lion, is broken?** What an excellent saying is that of the needy gladiator. A grain of gold is worth more than fifty pounds of strength." The son replied, "O father! of a truth, without encountering difficulty you cannot acquire riches; and without you endanger your life, you cannot gain the victory over your enemy; and without sowing seed, you cannot fill your barn."

* *Revised from No.* 44 *to No.* 50.—"That to the needy" the hand of intrepidity "is closed, and the lion grasp" futile (*lit.* broken.")

نبینی[1] که[2] باندک[3] مایه[4] رنجی[5] که بردم[6] چه مایه[7] گنج[8] آوردم[9]

و نیش[10] که خوردم[11] چه مایه[12] نوش[13] حاصل کردم[14]

بیت

گرچه بیرون[15] ز رزق[16] نتوان خورد[17] در طلب[18] کاهلی[19] نشاید کرد[20]

غواص[1][2] گر[22] اندیشه کند[23] کام[24] نهنگ[25] هرگز[26] نکند[27] درّ[28] گران‌مایه[29] بچنگ[30]

حکمت

آسیاسنگ[31] زیرین[32] متحرک[33] نیست[34] لاجرم[35] تحمل[36] بارگران[37] میکند[38]

قطعه

چه[39] خورد[40] شیر[41] شرزه[42] در[43] بن[44] غار[45] باز افتاده را[46] چه[47] قوت بود[48]

گر تو[49] درخانه[50] صید خواهی کرد[51] دست[52] و پایت[53] چو عنکبوت[54] بود[55]

پدر گفت[56] ای پسر[57] درین[58] نوبت[59] فلک[60] ترا[61] یاوری کرد[62] و اقبال[63]

رهبری[64] تا[65] گلت[66] از خار[67] و خارت[68] از پای[69] بدر آمد[70] و صاحبدولتی[71]

بتو[72] رسید[73] و بر تو[74] بخشید[75] و ترحم کرد[76] و کسر[77] حال ترا[78] بتفقدی[79]

جبر کرد[80] و چنین[81] اتفاق[82] نادر افتاد[83] و بر نادر[84] حکم نتوان کرد[85]

1 See you not? do you not observe?—2 that—3 by a little, small—4 stock, share—5 of grief, vexation, toil—6 that I put up with, I endured, underwent—7 what a stock—8 of treasure, wealth—9 I have brought—10 and the sting—11 that I endured (lit. eat)—12 what a stock—13 of honey —14 I have acquired, got, obtained—15 although out, although beyond, further—16 than food, daily bread, subsistence—17 one cannot eat, enjoy—18 in the search (*i. e.*, of it)—19 indolence, neglect, carelessness, sloth, langour,

apathy, tardiness—20 we should not do—21 the diver—22 if—23 should fear, be anxious—24 of the palate—25 of the crocodile—26 ever—27 would not get (lit. would not do)—28 pearl—29 of heavy value, precious—30 in grasp—31 the mill-stone—32 lower—33 moveable, moved—34 is not—35 therefore—36 endurance, patience—37 of heavy loads—38 does—39 what —40 can eat, eats—41the lion—42 ravenous—[43 in—44 the root, bottom, depth, recess, point, tip—45 of den, cave]—46 to the fallen hawk—47 what —48 food can get—49 if you—50 in house—51 wish to get game, (*i. e.*, want to get food)—52 hand—53 and your feet—54 like—55 a spider will become —56 the father said—57 Oh! son—58 in this—59 time, case, occasion—60 the sky (*i. e.*, fate)—61 to you—62 did help, aid—63 and good fortune—64 guidance—65 so that—66 your rose—67 from the thorn—68 and your thorn —69 from foot—70 came out—71 and a man of heart, a good man—72 on you—73 arrived—74 and on you—75 bestowed—76 and did kindness, and had compassion—77 and broken, afflicted, distressed—78 state of you—79 by kindness—80 did restore, heal, join, strengthen—[81 and such—82 chances—83 occur seldom, are rare—84 and by rare or unusual occurrences —85 one should not be influenced, should not place reliance on, take for granted, or as a matter of course].

"Dont you perceive that in return for the little distress that I suffered, how much wealth I have brought with me; and for the sting that I endured, what a stock of honey I have acquired? Although we cannot enjoy more than Providence has assigned us, we ought not to be negligent in acquiring it. If the diver were to think of the jaw of the crocodile, he would never get in his possession precious pearls. The lower millstone does not move, and therefore sustains a great weight. What food can a ravenous lion *find in his den?** What game can be taken by a hawk that cannot fly? If you wait in your house for provision, your hands and feet will become as thin as those of a spider." The father said, "O son, heaven has befriended you this time, and good fortune has been your guide, so that you have been able to pluck the rose from the thorn, and to extract the thorn from your foot: and a great man met with you, pitied and enriched you, and healed your broken condition. But such instances are rare, and we ought not to expect wonders."†

* *Revised from No.* 43 *to No.* 45.—"Find in the *recesses* of his den."

† *Revised from No.* 81 *to No.* 85.—But such *chances* are rare, and upon unusual occurrences we should not place reliance.

بیت

صیاد نه هربار شکاری ببرد افتد که یکی روز پلنگش بدرد

چنان که یکی از ملوک پارس نگین گرانمایه در انگشتری داشت
باری بحکم تفرّج با تنی چند از خاصان بمصلاء شیراز بیرون رفت
و فرمود تا انگشتری را بر گنبذ عضد نصب کردند تا هرکه تیر
از حلقهٔ انگشتری بگذارند خاتم اورا باشد اتفاقا چهار صد
حکم انداز که در خدمت او بودند بینداختند جمله خطا کردند
مگر کودکی که بربام رباط ببازیچه از هرطرف تیر انداختی باد
صبا تیر اورا از حلقهٔ انگشتری بگذرانید انگشتری را بوی
ارزانی داشتند و نعمت بی قیاس دادندش پسر بعد ازین تیر و کمان را
بسوخت گفتند چرا چنین کردی گفت تا رونق اولین
برجای بماند

قطعه

گه بود کز حکیم روشن رای بر نیاید درست تدبیری
گاه باشد که کودکی نادان بغلط بر هدف زند تیری

1 The sportsman, hunter—2 not—3 every time, always—4 game—5 carries off—6 it happens—7 that—8 one day—9 a tiger to him—10 may tear, lacerate—11 in like manner, such as—12 one of—13 the kings—14 of Persia—15 a signet, ring, a gem, jewel, stone—16 of great value, precious—17 in a ring—18 had, possessed—19 one time—20 by reason, for the sake—21 of

pleasure, relaxation—22 with some persons, bodies—23 of followers, private people, particular associates—24 to Mussula Shiraz—25 out, outside—26 went—27 and ordered—28 so that the ring—29 on the dome—30 of Asud —31 they should fix—32 so that whoever—33 an arrow—34 into the circle —35 of the ring—36 should cause to pass (*i. e.*, should hit)—37 the ring —38 his, to him—39 should be—40 by chance—41 four hundred—42 archers—43 who—44 in the service—45 of him—46 were—47 fired (lit. threw)—48 the whole, all, the total—49 did miss, made blunders—50 but —51 a boy—52 who—53 in the balcony—54 of an inn, caravansary—55 in sport, play, pastime—56 from every side, in every direction—57 fired arrows—58 the wind—59 of the morning, the gentle breeze, the zephyr —60 his arrow—61 into the ring, circle—62 of the ring—63 caused to pass into, conveyed, carried—64 the ring—65 to him—66 they bestowed—67 and wealth, favours—68 immense, inconceivable (from بي without and قياس knowledge, idea)—69 gave to him—70 the son, the boy—71 after this—72 to his bow and arrow—73 burnt—74 they said—75 why—76 thus, so—77 did you?—78 he said—79 that, so that—80 the splendour, elegance, ornament—81 of the first (*i. e.*, action)—82 may remain in its place, be lasting—83 at times it may be, it sometimes happens—84 that from—85 a sage, wise man—86 of enlightened understanding—87 comes not out—88 right, proper—89 a counsel, opinion, advice, policy, prudence—90 sometimes —91 it may be—92 that a boy—93 foolish, stupid—94 by a mistake, blunder, chance—95 in the mark, butt—96 may strike—97 an arrow.

The hunter doth not always carry off the game: per chance himself may one day become the prey of the tiger. In like manner as it happened to one of the kings of Persia, who possessing a ring set with a valuable jewel, went once on a party of pleasure with some of his particular associates to Mussula Shiraz, and ordered that they should fix the ring on the dome of Asud, with a proclamation that whoever shot an arrow through the circlet of it, should have the ring. It chanced there were at that time four hundred experienced archers attending him, whose arrows all missed: but as a boy was playing on the terrace roof of the monastery, and shooting his arrows at random, the morning breeze conducted one of them through the ring. The prize was bestowed on him, together with other rich gifts. After this, the boy burnt his bow and arrows, and on their asking him, why he had done so, he replied, "that this my first repute may be lasting." It may happen that the prudent counsel of an enlightened sage does not succeed; and it may chance that an unskilful boy, through mistake, hits the mark with his arrow.

TALE 29.

[1] درویشي را [2] دیدم [3] درغاري [4] نشسته [5] و در [6] بروي خود [7] از جهان

[8] بسته [9] و ملوک [10] و اغنیا را [11] در چشم [12] همت [13] او [14] شوکت [15] نمانده

قطعه

[16] هر که [17] برخود [18] در سوال [19] کشود [20] تا بمیرد [21] نیاز مند بود

[22] آز [23] بگذار [24] و پادشاهي [25] کن [26] گردن [27] بي طمع [28] بلند بود

[29] یکي [30] از ملوک [31] آن طرف [32] اشارت کرد [33] که [34] توقع [35] بکرم [36] واخلاق

[37] عزیزان [38] آنست [39] که [40] بانان [41] و نمک [42] باما [43] موافقت کنند [44] شیخ

[45] رضا داد [46] که [47] اجابت [48] دعوت [49] سنتست [50] دیگر [51] روز [52] ملک [53] بعذر

[54] خدمتش [55] رفت [56] عابد [57] برخاست [58] و ملک را [59] در کنار [60] گرفت

[61] و تلطف کرد. [62] چون [63] ملک [64] غایب [65] شد [66] یکي [67] از اصحاب [68] شیخ را

[69] پرسید [70] که [71] چندین [72] ملاطفت [73] با پادشاه [74] خلاف [75] عادت [76] بود [77] درین

[78] چه [79] حکمتست [80] گفت [81] نشنیده [82] که گفته اند

[1 Durwaish—2 I saw—3 in a cave—4 sitting—5 and door—6 on his own face, on himself—7 from the world—8 closed, shut—9 and kings—10 and the rich, the wealthy, independent—11 in the eye—12 of mind, spirit, courage, magnanimity—13 of his—14 state, dignity, magnificence—15 possessed not, remained not]—16 whoever—17 on himself—18 the door of request, the door of begging—19 opens, openness—20 until he dies—21 will be in want, will remain needy—22 covetousness, avarice—23 leave off, forsake—24 and government—25 do, exercise—26 the neck—27 of one without avarice

(*i. e.*, the contented one)—28 remains high, is exalted—29 one of—30 the kings —31 of that quarter, side, direction—32 did give the sign, intimate—33 saying, that—34 hope, trust—35 by the kindness—36 of manners, disposition —37 of dear ones—38 that is—39 that—40 with bread—41 and salt—42 with me—43 will be condescending, will grant kindness, will accord, will enter into friendship—44 the Shaikh, the spiritual guide—45 gave consent, acquiesced—46 because—47 the acceptance—48 of invitations—49 is the right way of life, is agreeable to the traditions of Muhammed—50 another —51 day—52 the king—53 by excuse—54 of doing him service, calling on him—55 went—56 the devotee—57 rose up—58 and to the king—59 in embrace, bosom—60 seized—61 and did kindness, fondled—62 when—63 the king—64 absent, hid—65 became, was—66 one of—67 the companions —68 to the Shaikh—69 asked—70 that, saying—71 such—72 kindness, courtesy, politeness—73 towards the king—74 contrary—75 custom, rule —76 was—77 in this—78 what—79 knowledge is, cleverness, device, mystery, skill—80 he replied—81 have you not heard—82 that they have said.

*I saw a durwaish, who having seated himself in a cave, had given up worldly society, regarding neither kings nor princes.** Whosoever becomes a beggar will be in want as long as he lives. Forsake covetousness, and reign as a monarch; for the neck of the contented man is exalted. A certain king of that country intimated, that, relying on his benevolence, and humane disposition, he was inclined to hope, that he would condescend to partake of his bread and salt. The Shaikh consented, the acceptance of such invitations being conformable to the custom of the prophet. Another time, when the king went to visit him, he arose, and embraced the monarch, and shewed him kindness. When the king was gone, one of the Shaikh's companions observed, that such condescension towards the king was contrary to rule; and asked what it meant. He replied, have you not heard the saying;"

* *Revised from No.* 1 *to No.* 15.—I observed a devotee sitting in a cave who had closed the door (*i. e.*, of his heart) on himself against the world, and to his magnanimous eyes, kings and wealthy people possessed no dignity whatever.

بيت

هر كرا بر سماط بنشستي واجب آمد بخدمتش برخاست

مثنوي

گوش تواند كه همه عمر وي نشنود آواز دف و چنگ و ني

ديده شكيبد ز تماشاي باغ بي گل و نسرين بسر آرد دماغ

گر نبود بالش آگنده پر خواب توان كرد حجر زير سر

ور نبود دلبر همخوابه پيش دست توان كرد درآغوش خويش

وين شكم بي هنر پيچ پيچ صبر ندارد كه بسازد بهيچ

1 To whose—2 at—3 banquet, table, feast—4 you sit—5 it becomes proper, it is fit—6 in his service—7 to rise (lit. rising)—8 the ear—9 it is possible—10 that—11 all, the whole—12 age—13 of it—14 may not hear—15 the noise, sound—16 of the drum—17 and the harp—18 and flute—19 the eye—20 can abstain, can have patience—21 from the amusement, pleasure, re-creation —22 of the garden—23 without the common rose and the *wild* rose—24 may be accomplished (*i. e.*, may be performed)—25 the brain—26 if there be not—27 a pillow—28 filled—29 with feathers—30 sleep—31 it is possible to take, is possible to get—32 with a stone—33 under—34 the head—35 and if there be not—36 a sweet heart, a lovely one (from دل the heart and بردن to bear carry off)—37 a bed fellow, one who sleeps *with* another—38 in front —39 hand—40 it is possible to do—41 in bosom—42 one's own—43 and this —44 belly, stomach—45 without spirit, ignoble—46 grumbling, twisting—47 has not patience—48 so that—49 it may be satisfied—50 with anything.

"At whosoever table you sit, you ought to shew him respect? The ear may pass through life without listening to the sound of the drum, the flute, and the harp; the sight may abstain from the pleasures of the garden; the smell may be vigorous without the rose and the nusreen; If the pillow is not stuffed with feathers, sleep may be obtained with a stone under the head; and if one has not his mistress for a bed fellow, he may hug himself in his own arms; but the vile belly, when the intestines begin to grumble, has not patience for any thing."

CHAPTER IV.

TALE 1.

باب چهارم در فواید خاموشي

1 *Chapter* 2 *the fourth* 3 *regarding* 4 *the advantages* 5 *of taciturnity, silence.—Chapter the Fourth. Of the advantages of Taciturnity.*

يكي را از دوستان گفتم امتناع سخن گفتنم بعلت آن اختيار
افتاده است كه در غالب اوقات در سخن نيك و بد اتفاق
مي افتد و ديدهٔ دشمنان جز بربدي نمي آيد گفت اي برادر
دشمن آن به كه نيكي نه بيند

بيت

هنر بچشم عداوت بزرگتر عيبست
گلست سعدي ودر چشم دشمنان خارست

بيت

نور گيتي فروز چشمهٔ هور زشت باشد بچشم موشك كور

1 To one—2 of, from—3 friends—4 I said—5 restraint, prohibition—6 of thy speaking, to speak myself—7 by reason, by cause—8 that—9 choice—10 has fallen, has come to pass—11 because—12 in, during—13 many, predominant—14 times—15 in speech—16 good—17 and bad—18 chance—19 occurs, take place—[20 and the eyes—21 of enemies]—22 except—23 on the bad—24 comes not, does not fall (*i. e.*, observe)—25 he replied—26 O! brother—27 the enemy—28 that—29 better—30 who—31 goodness—32 sees not—33 virtue, excellence—34 in the eye—35 of enmity, hatred, animosity, hate—36 a greater—37 fault is—38 a rose is—39 Sady—40 and in—41 the eye—42 of enemies—43 is a thorn—44 the light, splendour—45 of the enlightener of the universe (from گيتي the world and افروختن to burn up, kindle)—46 the eye—47 of the sun, ruddy, a cloud, a star—48 bad, ugly, deformed—49 may be—50 to the eye—51 of the mole (from موشك a rat and كور blind.)

I said to one of my friends, "I have myself determined to observe silence, because that in conversation there frequently happens both good and evil, *and the eye of an enemy observes** only that which is bad." He replied, "O brother, he is the best enemy who does not see the good. To the inimical eye virtue is the greatest blemish; Sâdy is indeed a rose, but in the eyes of his enemies he appears a thorn. *(Arabic) The brother of enmity never passeth by [the prophet] Salih, without accusing him of falsehood, and vain-glory.* The splendor of the orb, the fountain of light, which illumines this world, appears dim to the eye of the mole."

* *Revised from No.* 20 *to No.* 21.—"And the eyes of enemies observe."

TALE 2.

بازرگاني را هزار دينار خسارت افتاد پسرش را گفت نبايد كه
اين سخن را با كسي درميان نهي گفت اي پدر فرمان تراست
نگويم وليكن مرا بر فايده اين مطلع گردان كه مصلحت در
نهان داشتن چيست گفت تا مصيبت دو نشود يكي نقصان
مايه و ديگر شماتت همسايه .

بيت

مگو اندوه خويش با دشمنان كه لاحول گويند شادي كنان

1 To a merchant—2 a thousand—3 dinars—4 loss, damage—5 occurred, fell, happened—6 to his son—7 he said—8 it is not fit—9 that—10 this—11 speech, (*i. e.*, case, subject matter)—12 to any one—13 in the midst—14 you should place—15 he replied—16 O! father—17 order, command—18 your's is—19 I will not speak—20 but—21 to me—22 on the advantage, use—23 of this—24 make known, acquaint—25 that—26 what is fit, proper, expedient—27 in, as regards—28 keeping secret—29 what is—30 he said—31 so that—32 calamity, misfortune—33 two, double—34 may not be—35 one, the first—36 the loss—37 of capital, stock, money—38 and the other—39 the reproach (rejoicing at the distress of another)—40 of neighbours, (from هم similar, same, mutual, and سايه shade, shelter, protection)—41 speak not—42 grief, distress, sorrow—43 of your own—44 to enemies—45 because—46 God avert (the evil)—47 they will say—48 being pleased at the same time, making happy, rejoicing.

A merchant, having suffered a loss of a thousand dinars, said to his son, "you must not mention this matter to any one." He answered, "O father, it is your command, and therefore I will not speak; but pray tell me, what is the use of keeping it secret?" He replied, "in order that we may not suffer two misfortunes; one, the loss of the money, and another the reproach of our neighbours. Impart not your sorrow to your enemies, for they will exclaim, God avert the evil! at the same time, that they will rejoice at it."

TALE 3.

جواني . خردمند که از فنون فضايل حظي وافر داشت .
و طبعي نادر چندان که در محافل دانشمندان نشستي . هيچ
سخن نگفتي باري پدرش گفت اي پسر تو نيز ازانچه داني
چرا نگوئي گفت ترسم که پرسندم ازانچه ندانم و شرمساري برم

قطعه

آن شنيدي که صوفي ميکوفت زير نعلين خويش ميخي چند
آستينش گرفت سرهنگي که بيا نعل بر ستورم بند .

بيت

نگفته ندارد کسي با تو کار وليکن چو گفتي دليلش بيار

[1 A young man—2 wise—3 who—4 of—5 sciences, arts—6 of virtues, learning—7 a pleasure, taste, flavour—8 abundant, ample, much, plentiful—9 possessed—10 and a temperament, disposition—11 rare, exquisite, wonderful—12 so much that, to such a degree that]—13 in—14 an assembly—15 of wise men—16 he sat—17 any—18 word, speech—19 spoke he not—20 one time—21 his father—22 said—23 O! son—24 you also—25 of that which—26 you know—27 why—28 speak you not—29 he replied—30 I am afraid, I fear—31 that—32 they should ask me—33 of that which—34 I know not—35 and I should endure shame—36 that—37 heard you?—38 that—39 a Soofie—40 was driving, striking—41 under, beneath—42 shoes, sandals—43 of his own—44 a nail—45 few—46 his sleeve—47 seized—48 an officer—49 saying—50 come—51 shoe—52 on my animals, cattle—53 fasten—54 not spoken (*i. e.*, he who is silent)—55 possesses not—56 any one—57 with you—58 business—59 but—60 when—61 you have spoken—62 its proof—63 bring.

*A sensible young man who had made considerable progress in learning and virtue, was at the same time so discreet,** that he would sit in the company of learned men without uttering a word. Once his father said to him, "my son, why do you not also say something of what you know?" He replied, "I fear lest they should question me about something of which I am ignorant, whereby I should suffer shame. Have you not heard of a Soofie, that was driving some nails into his sandals, when an officer laying hold of his sleeve, said come shoe my horse? Whilst you are silent, no one has any business with you, but when you speak, you must be ready with your proofs."

* *Revised from No. 1 to No. 12.*—A wise young man who possessed a considerable taste for the learned sciences and had an exquisite disposition—to such a degree &c.,&c.

TALE 4.

9 8 7 6 5 4 3 2 1
یکي را از علماي معتبر مناظره افتاد با یکي از ملاحده
17 16 15 14 13 12 11 10
وبا او بحجت بر نیامد سپر بینداخت و برگشت کسي گفتش
25 24 23 22 21 20 19 18
تو با چندین علم و ادب و فضل و حکمت بابي دیني بر نیامدي
34 33 32 31 30 29 28 27 26
گفت علم من قرآنست و حدیث و گفتار مشایخ و او بدینها
42 41 40 39 38 37 36 35
معتقد نیست و نمیشنود و مرا شنیدن کفر او بچه کار آید

بیت

48 47 46 45 44 43
آن کس که بقرآن و خبر زو نرهي
53 52 51 50 49
آنست جوابش که جوابش ندهي

[1 To one—2 of—3 the learned persons—4 respectable, reputable]—5 a dispute—6 happened—7 with one—8 of—9 the infidels—10 and with him—11 by argument—12 did not succeed—13 the shield—14 he threw down—15 and retired, turned about—16 some one—17 said to him—18 you—19 with such—20 wisdom, knowledge, science—21 and etiquette, manners, politeness—22 and virtue—23 and knowledge, wisdom—24 with an infidel (one without a religion)—25 you got not over, you were not a match—26 he said—27 the knowledge—28 of me—29 is the Koran—30 and the traditions—31 and the sayings—32 of the fathers, spiritual guides, leaders—33 and he—34 in these, as regards these—35 belief, faith, reliance—36 has not, is not—37 and listens not, will not hear—38 and to me—39 to hear—40 blasphemy, incredulity—41 of him—42 to what use may come—43 that—44 person—45 who—46 by the Koran—47 and the news, (*i. e.*, traditions)—48 from him you escape not, or, by these you reclaim not—49 that is—50 his answer—51 that—52 his answer—53 you give not.

A man famous for his learning,* happened to have a dispute with an infidel, and finding that argument had no effect, he gave up the contest and retired. Somebody said, "how happens it that you, who possess so much superiority in learning, virtue, and wisdom, are not a match for this infidel?" He replied, "my learning is the Koran, the traditions of the prophet, and the doctrines of the fathers, which he will neither hear nor believe, and what use is there in my listening to his blasphemy? To him who will not be convinced by the Koran, and the traditions, the proper answer is, not to answer him."

* *Revised from No.* 1 *to No.* 4.—"One of the *respectable* learned persons."

TALE 5.

جالینوس ابلهي را دید که دست در گریبان دانشمندي زده
و بي حرمتي کرده بگفت اگر این دانا بودي کار او با نادان
بدین جایگه نرسیدي

مثنوي

دو عاقل را نباشد کین وپیکار نه دانائي ستیزد با سبکسار
اگر نادان بوحشت سخت گوید خردمندش بنرمي دل بجوید
دو صاحب دل نگه دارند موئي همي دون سرکشي وآزرم جوئي
وگر از هردو جانب جاهلانند اگر زنجیر باشد بگسلانند

1 Galen—2 to a blockhead—3 saw, observed—4 who—5 hand—6 upon—7 the collar—8 of a wise man—9 struck, put—10 and disgrace, insult—11 did—12 he said—13 if—14 this—15 wise—16 were—17 his work, business, case—18 with—19 the foolish, ignorant—20 to this—21 place, degree—22 would not have arrived, reached—23 two—24 wise persons—25 may not be—26 malice, spite—27 and strife, fight—28 nor a wise man—29 fights—30 with a blockhead, mean one, light headed (from سبک light, unsteady, frivolous, and سار a particle denoting similitude, magnitude, plenty)—31 if—32 a fool—33 with severity—34 of speech—35 speaks—36 the wise man to him—37 with softness—38 heart—39 seeks—40 two—41 men of heart, good men—42 guard—43 a single hair—44 in the same manner (it is)—45 with an obstinate one—46 and a mild person (from آزرم modesty, courtesy and جستن to seek for)—47 but if—48 from—49 each two—50 sides—51 they are foolish—52 if—53 a chain—54 should be—55 they will break (it.)

Galen on seeing a blockhead lay hold of the collar of a wise man, and disgrace him, said, "If this man had been really wise, matters would not have come to this pass with the ignorant. Strife and contention will not happen between two wise men, and a wise man will not contend with a blockhead. If an ignorant fellow in his brutality speaks rudely, the wise man will answer him with mildness. Two wise men will not break a hair; it is the same case between an obstinate person and one of a mild disposition; but if they are both ignorant, they will break a chain."

TALE 6.

سحبان وائل را در فصاحت بي نظير نهاده اند سالي بر سر
جمعي سخن گفتي و لفظي را مكرر نكردي و اگر همان معني
اتفاق افتادي بعبارت ديگر گفتي و از جمله آداب ندماي
ملوك يكي اينست

مثنوي

سخن گرچه دلبند و شيرين بود
سزاوار تصديق و تحسين بود
چو يكبار گفتي مگو باز پس
كه حلوا چو يكبار خوردند بس

1 Suhban Wahil—2 in, as regards—3 eloquence—4 incomparable, unrivalled—5 they have placed (*i. e.*, considered)—6 a year—7 at the head—8 of an assembly—9 speech—10 he uttered, spoke—11 and a single word—12 repeated—13 he did not—14 and if—15 that, the same—16 meaning, signification—17 by chance—18 occurred—19 by a phraseology, import, expression, style, mode—20 another—21 he said, spoke—[22 and of—23 the number—24 of the politeness, (*i. e.*, accomplishments)—25 of the companions, intimate friends, associates—26 of kings, monarchs—27 one—28 this is]—29 the speech—30 although—31 captivating—32 and sweet—33 may be—34 fit—35 verifying, true—36 and applause, approbation—37 may be—38 when—39 one time—40 you have spoken—41 speak not—42 again,—43 after—44 because—45 sweetmeats—46 when—47 one time—48 they eat, have eaten—49 it is enough.

Suhban Wahil has been considered as unrivalled in eloquence, in so much that if he spoke before an assembly for the space of a year, he did not repeat the same word twice, and if the same meaning recurred, he expressed it in a different form *and this is one of the qualifications for a courtier.** Although a discourse be captivating and sweet, commanding belief and admiration; yet when you have once delivered it, repeat it not again; for when you have once eaten sweetmeats it is enough.

* *Revised from No.* 22 *to No.* 28.—"And this is *one*, from amongst the *number*, of a royal associate's accomplishments."

TALE 7.

1 يكي 2 را 3 از حكما 4 شنيدم 5 كه ميگفت 6 هرگز 7 كسي 8 بجهل 9 خود
10 اقرار 11 نكند 12 مگر 13 آن كس 14 كه 15 چون 16 ديگري 17 در سخن 18 باشد 19 هنوز
20 تمام 21 نا كرده 22 او 23 سخن 24 آغاز كند

مثنوي

25 سخن را 26 سرست 27 اي خردمند 28 وبن
29 ميا ور 30 سخن 31 درميان 32 سخن
33 خداوند 34 فرهنگ 35 وتدبير 36 وهوش
37 نگويد 38 سخن 39 تا 40 نه بيند 41 خموش

11

1 One—2 of—3 the sages—4 I heard—5 who was saying—6 ever—7 a person—8 with folly, foolishness, ignorance—9 his own—10 agreement, confession, acknowledgement—11 does not—12 but—13 that person—14 who—15 when—16 another—17 in speech, conversation—18 may be—19 yet—20 all, the whole—21 has not done—22 he—23 speech—24 does begin, commences—25 to a speech—26 a head is—27 O! wise man—28 and a root, conclusion—[29 bring not—30 speech—31 in the midst—32 of speech, conversation]—33 the Master, Lord—34 of understanding, science—35 and deliberation, judgement—36 and sense, prudence—37 does not speak—38 a word, a speech—39 so long as, until—40 he sees not, observes not—41 silence, quiet.

I heard a sage say, that no one confesses his own ignorance, excepting he who begins speaking, whilst another is talking; and before the discourse is ended. "O wise man a discourse hath a commencement and a conclusion. *Confound not one discourse with another.** A man of virtue, judgement and prudence speaks not, until there is silence."

* *Revised from No. 29 to No. 32.*—"Interrupt not another in conversation (lit. bring not speech in the midst of speech.")

TALE 8.

تني چند از بندگان سلطان محمود حسن ميمنديرا گفتند
كه سلطان امروز ترا چه گفت در فلان مصلحت گفت برشما
هم پوشيده نماند گفتند تو دستور مملكتي آنچه باتو گويد
بامثال ما گفتن روا ندارد گفت باعتماد آن كه داند كه بكس
نگويم پس چرا مي پرسيد

بيت

نه هرسخن كه بداند بگويد اهل شناخت
بسرّ شاه سر خويشتن نشايد باخت

1 A person, a body—2 few—3 of the servants, slaves—4 and—5 of Sultan Mahmood—6 to Husun Miemundie—[7 said—8 saying—9 the Sultan—10 today—11 to you—12 what—13 said—14 concerning, in, regarding—15 a certain—16 affair, case, advice]—17 he replied—[18 on you—19 also—20 hid—21 does it not remain?]—22 they said—23 you—24 the minister—25 of the empire (are)—26 that which—27 to you—28 he says—29 to the like of us, to such as ourselves—30 to speak—31 does not consider proper—32 he said—33 with the trust, confidence—34 of that—35 that, viz.—36 he knows—37 that—38 to any one—39 I will not repeat, speak—40 therefore—41 why—42 asked you? did you ask?—[43 not—44 every word—45 that—46 knows—47 says, tells, repeats]—48 the man, possessor, people—49 of knowledge—50 with the secrets—51 of a king—52 head—53 one's own—54 it behoves not, it is not proper—55 to play with, to sport, to hazard.

Some of the servants of the Sultan Mahmood *asked Husun Miemundie what the king had said to him, about a certain affair.** He answered, "*are you also acquainted with it?*"† They replied, "you are the prime minister of the empire, whatever the king says to you, he does not think proper to tell to such persons as we are." He replied, "he tells it me, in the confidence that I will not declare it to any one; why then do you ask me?" The wise man *tells not what he knows;*‡ it is not prudent to sport with one's head by revealing the king's secrets.

* *Revised from No.* 7 *to No.* 16.—"Said to Husun Miemundie," viz. "what said the Sultan to you *to day* regarding a certain affair?"

† *Revised from No.* 18 *to No.* 21.—Does it *also* not remain a secret with you?

‡ *Revised from No.* 43 *to No.* 47.—Mentions not *every thing* he knows.

TALE 9.

در عقد بیع سراي متردد بودم جهودي گفت من از
کدخدایان قدیم این محلتم وصف این خانه چنان که هست
از من بپرس وبخر که هیچ عیب ندارد گفتم بجز آن که تو
همسایه اویي

قطعه

خانهٔ را که چون تو همسایش ده درم سیم کم عیار ارزد
لیکن امیدوار باید بود که پس از مرگ تو هزار ارزد

1 Concerning—2 the knot, compact, agreement—3 of buying, (or selling)—4 a house—5 perplexed, hesitating, irresolute, wavering—6 I was—7 a Jew—8 said—9 I—10 of—11 the married men, (*i. e.*, house-holders) (from کد a house and خدا master)—12 old—13 of this—14 quarter I am, district I am—15 the praise, description—16 of this—17 house—18 such—19 as it is—20 from me—21 ask—22 and buy, purchase—23 because—24 any—25 fault, defect—26 does not possess, has not—27 I replied—28 except that —29 that, viz.—30 you—31 a neighbour—32 of it you are—33 a house —34 that—35 like—36 you—37 its neighbour is—38 ten—39 direms—40 silver—41 of deficient, scanty—42 standard, proof, mark, test—43 would be worth—44 but—45 hope, trust—46 ought to have—47 that—48 after —49 of, from—50 death—51 of you—52 a thousand—53 it would be worth, (from ارزیدن to be worth.)

I was hesitating about concluding a bargain for a house, when a Jew said, "I am an old house-holder in that quarter, inquire of me the description of the house, and buy it, for it has no fault." I replied, "excepting that you are one of the neighbours. A house from being in your neighbourhood would be worth ten dinars of bad coin; but we may entertain hopes that after your death it may fetch a thousand."

TALE 10.

یکي از شعرا پیش امیر دزدان رفت و ثنا گفت فرمود
تا جامهٔ اش بستدند و از ده بدر کردند سگان در قفاي او
افتادند خواست تا سنگي بردارد زمین یخ بسته بود عاجز شد
گفت این چه حرام زاده مردمانند که سگ را کشاده اند
وسنگ را بسته امیر از غرفه بشنید وبخندید و گفت اي حکیم
از من چیزي بخواه گفت جامهٔ خود میخواهم اگر اِنعام
فرمایي .

بیت

اُمیدوار بود آدمي بخیر کسان
مرا بخیر تو اُمید نیست شر مرسان

سالار دزدان را برو رحمت آمد جامه اش بفرمود و قباي
پوستیني برو مزید کرد و درمي چند بداد

1 One—2 of—3 the poets—4 before, in front of—5 a chief—6 of robbers—7 went—8 and recited praise—9 he ordered—10 so that—11 clothes—12 his, of him—13 they stripped, snatched—14 and from the village—15 they drove out—16 the dogs—17 in the rear—18 of him—19 fell, came upon,

attacked—20 he desired, intended, wished—21 so that a stone—22 he should take up—23 the ground—24 ice—25 had closed—26 he became helpless, distressed—27 and said—28 these—29 what—30 base-born, vile, illegitimate, —31 men are—32 who—33 dogs—34 have let loose, set free—35 and the stones—36 have closed, fastened—37 the chief—38 from—39 a window —40 heard—41 and laughed—42 and said—43 O! wise man—44 from me—45 a thing—46 desire, ask—47 he replied—48 clothes—49 our—50 I desire—51 if—52 a present—53 you have the goodness to order—54 hope —55 have—56 men—57 from the liberality—58 of persons—59 to me—60 from the liberty—61 of you—62 hope is not—63 injury, evil—64 cause not to reach (me), do not cause to arrive, (at me)—65 the chief of the robbers —66 on him—67 became compassionate—68 his clothes—69 ordered (*i. e.*, to be returned)—70 and a jacket, garment—71 of fur, skin—72 on it—73 increased—74 and a few direms—75 gave, bestowed.

A certain poet went to the chief of a gang of robbers, and recited verses in his praise. He ordered him to be stripped of his clothes, and expelled the village. The dogs attacking him in his rear, he wanted to take up some stones, but they were frozen to the ground. Thus distressed he said, "what a vile set of men are these, who let loose their dogs, and fasten their stones." The chief having heard him from a window, laughed and said, "O wise man, ask a boon of me." He answered, "I want my own garment, if you will vouchsafe to bestow it: A man entertains hopes from those who are virtuous; I have no expectation from your virtue, only do me no injury. *We are satisfied with your benevolence in suffering us to depart.*" *Arabic.* The chief of the robbers took compassion on him, ordered his garment to be restored, and added to it a robe of fur together with some direms.

TALE 11.

منجمي بخانهٔ خود در آمد مرد بيگانه را ديد با زن او بهم
نشسته دشنام داد وسقط گفت فتنه وآشوب برخاست صاحب
دلي برين واقف شد و گفت

بيت

تو بر اوج فلک چه داني چيست

چون نداني كه در سراي تو كيست

1 An astrologer—2 to house—3 his own—4 came into—5 a man—6 a stranger—7 he saw—8 with his wife—9 together—10 sitting—11 a buse—12 he gave—13 and useless (words), vain words—14 spoke—15 mutiny, calamity, evil—16 and tumult, clamour, misfortune—17 rose up, resulted—18 a man—19 of heart—20 on this—21 became acquainted—22 and said—23 you are, you as regards—24 the height, summit—25 of the sky, heavens—26 what—27 know you?—28 what is (*i. e.*, what there is)—29 when—30 you know not—31 what—32 in house—33 yours, of you—34 what is.

An astrologer entered his own house, and seeing a stranger sitting in company with his wife, abused him and used such harsh language, that a quarrel and strife ensued. A shrewd man, being apprized thereof, said, "What do you know of the celestial sphere, when you cannot tell who is in your own house?"

TALE 12.

خطيبي كريه الصوت خود را خوش آواز پنداشتي و فرياد بي
فايده برداشتي گفتي نعيب غراب البين در پرده الحان اوست
يا آيت درشان او

مردمان ده بعلت جاهي كه داشت بليتش ميكشيدند
و اذيتش مصلحت نمي ديدند تا يكي از خطباي آن اقليم
كه باوي عداوت نهاني داشت باري بپرسيدن او آمده بود گفت
خوابي ديده ام خير باد گفت چه ديده گفت چنان ديدم كه
ترا آواز خوش بود و مردمان از نفست در راحت بودند خطيب
اندرين لختي بينديشيد و گفت چه مبارك خوابست كه ديدي
كه مرا بر عيب خويش مطلع گردانيدي معلوم شد كه آواز
ناخوش دارم و خلق از نفسم در رنجند توبه كردم ازين پس
كه نخوانم مگر باهستگي

قطعه

از صحبت دوستان برنجم كاخلاق بدم حسن نمايند
عيبم هنر و كمال بينند خارم گل و ياسمن نمايند
كو دشمن شوخ چشم چالاك تا عيب مرا بمن نمايند

1 A Preacher—2 of a detestable voice—3 to himself—4 a sweet voice—5 he supposed, he fancied—6 and noise, complaint—7 without—8 use—9 he took up, raised—10 you would say—11 the croaking crow of the desert—12 in the musical tone or mode—13 of note, sound, modulation, time—14 of his is—15 or the verse (of the Koran)—16 in the like of him, for such as him (*i. e.* having the same nature as himself)—17 the men—18 of the village—19 by reason, by cause—20 of the rank, position—21 that he possessed—22 his evils—23 they endured, put up with—24 and his oppression, injury, torment (*i. e.* to torment him)—25 fit, proper—26 did not see, did not consider

—27 until one—28 of the preachers—29 of that clime, country—30 who with him, who towards him—31 a spite, grudge, hatred, animosity—32 hidden, secretly—33 had, possessed—34 one time, once—35 for the purpose of asking him (*i. e.* something)—36 had come—37 he said—38 a dream (lit. a sleep)—39 I saw—40 may it be good—41 he said—42 what saw you?—43 he replied —44 such I saw—45 that—46 to you—47 a voice, sound—48 good—49 was—50 and men—51 from your voice, sound—52 in ease, tranquillity—53 were—54 the preacher—55 between this, on this—56 a moment—57 reflected, thought—58 and said—59 what a blessed—60 dream it is—61 that you saw —62 because—63 to me—64 on the defect—65 own, my own—66 you have made known, have informed, acquainted—67 it has become known (*i. e.* to me)—68 that a voice—69 unpleasant, not sweet—70 I possess—71 and mankind—72 from my voice—73 in grief they are, they are distressed at, they sorrow for—74 I have vowed—75 from this—76 after (*i. e.* for the future) —77 I will not read—78 but—79 with slowness, mildness—80 from the companionship—81 of friends—82 I grieve—83 manners—84 my bad—85 good, beautiful—86 they appear (*i. e.*, appear to them)—87 my fault—88 skill, virtue—89 and perfection—90 they look upon, they consider—91 my thorn—92 the rose—93 and jasmine—94 they appear—95 where is—96 the enemy—97 impudent—98 of quick eye piercing eye—99 so that fault, defect —100 of me, mine—101 to me—102 will show, point out.

A preacher, who had a detestable voice, but thought he had a very sweet one, bawled out to no purpose. You would say the croaking of the crow of the desert was the burden of of his song, and that the following verse of the Koran was intended for him, "*Verily the most detestable of sounds is the braying of an ass.*" *Arabic, When this ass of a preacher brayeth, it makes Persepolis tremble. Arabic.* The people of the town, on account of the respectability of his office, submitted to the calamity, and did not think it advisable to molest him, until one of the neighbouring preachers, who secretly was ill-disposed towards him, came once to see him, and said, "I saw a dream, may it prove good!" He asked, "what did you see?" He replied, "I thought you had a sweet voice, and that the people were enjoying tranquillity from your discourse." The preacher, after reflecting a little on the subject, said, "What a happy dream this is that you have seen, which has discovered to me my defect, in that I have an unpleasant voice, and that the people are distressed at my preaching. I have vowed that, in future, I will read only in a low tone. The company of friends was disadvantageous to me, because they look on my bad manners as excellent; my defects appear to them skill and perfection; and my thorn is regarded as the rose and the jasmine. Where is the enemy, with an impudent and piercing eye, who shall point out my fault?"

TALE 13.

یکي در مسجد سنجاریه بتطوع بانگ نماز گفتي باوازي که
مستمعان را ازو نفرت بودي و صاحب مسجد اميري بود
عادل و نيکو سيرت نخواستش که دل آزرده گردد گفت
اي جوانمرد اين مسجد را موذنان قديمند که هر يکي را پنج دينار
ادرارست و ترا ده دينار ميدهم تا بجاي ديگر روي برين
اتفاق افتاد و برفت بعد از مدتي پيش امير باز آمد و گفت
اي خداوند بر من حيف کردي که بده دينارم ازين بقعه
روان کردي آنجا که رفته ام بيست دينار ميدهند که جاي ديگر
روم قبول نميکنم امير بخنديد و گفت زنهار نستاني که به
پنجاه دينار هم راضي شوند

بيت

به تيشه کس نخراشد ز روي خارا گل
چنان که بانگ درشت تو ميخراشد دل

1 One—2 in the mosque—3 of Sanjaryah—4 without payment (doing a good deed without recompence) gratis—5 noise, call—6 of prayers—7 uttered—8 with a voice—9 that—10 the hearers—11 from it—12 were disgusted

—13 and the master—14 of the mosque—15 a chief—16 was—17 just—18 and good—19 disposition—20 he wished not him (*i. e.*, to him)—21 that —22 his heart—23 distressed, grieved—24 should become, turn—25 he said —26 O! brave man—27 to this mosque—28 Mowuzzins—29 old there are —30 who—31 each one—32 five dinars—33 pay is, stipend is—34 and to you ten—35 dinars I give (I will give)—36 so that a place—37 another—38 you should go—39 on this—40 chance fell (*i. e.*, he agreed)—41 and departed —42 after—43 the lapse of some time—44 before the chief—45 he came back—46 and said—47 O! master—48 on me—49 you have done an injury (from حيف a pity, alas! oppression)—50 that me with ten dinars—51 from this—52 place, spot—53 you sent away—54 that place—55 to which I have gone—56 twenty dinars—57 they (desire) to give—58 that a place—59 another—60 I should go—61 I have not consented, agréed to—62 the chief—63 laughed—64 and said—65 take care—66 take not, seize not, accept not—67 because with—68 fifty dinars—69 also—70 they will become pleased, will be willing—71 with a mattock an adz, a kind of axe—72 any one—73 cannot scrape, scrapes not—74 from the face, surface—75 of a hard stone—76 the clay, mud—77 in such a way—78 that—79 noise, voice—80 harsh, discordant —81 of you, yours—82 scratches, harrows—83 the heart, soul.

A certain person who performed gratis, the office of Mowuzzin in the mosque of Sanjaryah had such a voice as disgusted all who heard it. The superintendant of the mosque, an Umeer, a good humane man, being unwilling to offend him, said, "my lad, this mosque has mowuzzins of long standing, each of whom has a monthly stipend of five dinars; now I will give you ten dinars to go to another place." He agreed to this proposal, and went away. Some time after, he came to the Umeer and said, O my lord you injured me, in sending me away from this station for ten dinars; for where I went, they will give me twenty dinars to remove to another place, to which I have not consented. The Umeer laughed and said, take care, dont accept of the offer, for they may be willing to give you fifty. No one, with a mattock, can so effectually scrape off clay from the face of a hard stone, as your discordant voice harrows up the soul.

TALE 14.

نا خوش آوازي ببانگ بلند قران همي خواند صاحب دلي

برو بگذشت و گفت ترا مشاهره چندست گفت هيچ گفت

پس اين زحمت بخود چرا ميدهي گفت از بهر خدا ميخوانم

گفت از بهر خدا مخوان

بيت

گر تو قران بدين نمط خواني ببري رونق مسلماني

1 Unpleasant, disagreeable—2 voice—3 with a call, shout, cry—4 high, noisy, lofty—5 the Koran—6 was reading—7 a man of heart, a holy man—8 on him, near him—9 passed—10 he said—11 your, of you—12 pay, monthly allowance—13 how much is?—14 he replied—15 nothing—16 he said—17 therefore—18 this—19 trouble—20 on yourself—21 why give you?—22 he replied—23 for the sake of God—24 I read—25 he replied—26 for God's sake—27 read not—28 if you—29 the Koran—30 in this—31 manner, mode, way—32 read you—33 you take away from—34 the beauty, splendour—35 of Islamism.

A man with a disagreeable voice was reading the Koran aloud, when a holy man passing by, asked what was his monthly stipend. He answered, "nothing at all." He resumed, "why then do you take so much trouble?" He replied, "I read for the sake of God." The other rejoined, "for God's sake do not read; for if you read the Koran in this manner, you will destroy the splendor of Islamism."

CHAPTER V.

TALE 1.

باب پنجم در عشق و جواني

1 *Chapter,* 2 *the fifth,* 3 *concerning,* 4 *love,* 5 *and Youth.—Of love and Youth.*

حسن ميمنديرا گفتند سلطان محمود چندين بندهٔ صاحب
جمال دارد كه هريكي بديع جهان و ممتاز زمانند چه گونه است
كه با هيچ يك از ايشان ميلي و محبتي ندارد چنان كه با اياز
كه اورا زيادهٔ حسني نيست گفت هرچه در دل فرود آيد
در ديده نكو نمايد

مثنوي

هر كه سلطان مريد او باشد گر همه بد كند نكو باشد
وان كه را پادشه بيندازد كسش از خيل خانه ننوازد

قطعه

كسي بديدهٔ انكار اگر نگاه كند
نشان صورت يوسف دهد بناخوبي
وگر بچشم ارادت نگه كند در ديو
فرشته ايش نمايد بچشم كروبي

1 To Husun Miemundee—2 they said—3 Sultan Mahmood—4 so many—5 slaves—6 masters—7 of beauty—8 possesses—9 who—10 each one—11 novel, wonderful, rare—12 of the world—13 and chosen, selected—14 of the times

are—15 what is the reason, what way is it?—16 that—17 with any—18 one—19 of them—20 affection, bias, desire, tendency, regard, partiality, fondness—21 and friendship, love, regard—22 possesses not, has not—23 such as, like as—24 toward Iyaz—[25 who—26 to him—27 more, greater—28 beauty, loveliness, elegance—29 is not (*i. e.*, has not)]—30 he said—31 whatever—32 in heart—33 alights, stops, (from نزول descending, stopping and آمدن to come)—34 in the eye, to the eye—35 appears good, lovely—36 whoever—37 the Sultan—38 a follower, a disciple—39 of him—40 may be—41 if—42 does all bad, should do evil—43 good—44 it may be, probably is—45 and he, and that one—46 to whom—47 the king—48 throws down—49 any one him—50 of the household—51 does not cherish, caress—52 any person—53 with the eye—54 of denial, refusal—55 if—56 does look—57 the type, emblem, sign, mark, proof—58 of shape, form—59 of Joseph—60 will give (*i. e.*, will appear) seems,—61 with deformity—[62 and if—63 with the eye—64 of desire—65 should look, glance—66 towards a demon—67 an angel he—68 would appear—69 to the eye—70 of a Cherub.]

They asked Husun Miemundee, "how happens it that Sultan Mahmood, having such a number of handsome slaves, remarkable for their exquisite beauty, has not such regard and affection for any one of them as for Iyaz, *who has nothing extraordinary in his appearance?*"* He replied, "whatever affects the heart, appears beautiful to the sight. On whomsoever the Sultan places his affections, although he doth every thing that is bad, yet he will appear seemly. And him, whom the king rejects, not one of the household will caress. Should any one look unfavourably on another, the beauty of Joseph would appear deformity; *and if he casteth the eyes of desire on a Demon, he will seem a Cherub in his sight.*"†

* *Revised from No.* 25 *to No.* 29.—"Who has not *more* beauty."

† *Revised from No.* 62 *to No.* 70.—"And if a *cherub* should cast the glance of desire on a demon he would appear an angel in his sight."

TALE 2.

گویند خواجه را بندهٔ نادر الحسن بود وبا او برسبیل مودت

و دیانت نظری داشت با یکی از دوستان گفت دریغ اگر این

بنده با چنین حسن و شمایلی که دارد زبان دراز و بی ادب

نبودی گفت ای برادر چون اقرار دوستی کردی توقع خدمت

مدار که چون عاشقی و معشوقی درمیان آمد مالکی و مملوکی

برخاست

قطعه

خواجه با بندهٔ پری رخسار چون درآید ببازی و خنده

چه عجب گرچو خواجه نازکند واین کشد بار ناز چون بنده

بیت

غلام آبکش باید و خشت زن بود بندهٔ نازنین مشت زن

1 They say—2 to a great man, rich merchant, a gentleman—3 a slave—4 of rare beauty—5 was (*i. e.*, he had)—6 and with him, and towards him—7 in the way, path, mode, manner—8 of friendship, love—9 and piety, virtue, honesty, conscience, justice—10 a glance possessed, (*i. e.*, an esteem had)—11 to one—12 of—13 friends—14 he said—15 alas! sorrow—16 if this—17 slave—[18 with such—19 beauty, loveliness—20 and virtues, qualities

—21 that he possesses, is endowed with]—22 tongue—23 long, (*i. e.*, abusive)—24 and rude, unpolite—25 were not—26 he replied—27 O! brother—28 when—29 acknowledgment, avowal—30 of friendship—31 you have done (*i. e.*, made)—32 hope, expectation—33 of service, (*i. e.*, from your slave)—34 place not—[35 because when—36 courtship, the state of being a lover, gallantry, amour, making love—37 the state of being a sweet-heart, or mistress—38 in the midst—39 comes, occurs, arrives—40 the state of being a master—41 and the state of being a slave—42 has departed, gone, got up] —43 the rich man—44 with his slave—45 fairy faced—46 when—47 comes in to, begins, commences—48 with play—49 and laughter—50 what—51 wonder —52 if like—53 the rich man—54 should coquet, play—55 and this one (*i. e.*, the master)—56 should endure, draw, put up with—57 the load—58 of blandishments, play—59 like, the same as—60 a slave—61 the slave—62 a drawer of water (from آب water and کشیدن to draw)—63 it behoves, (*i. e.*, should be)—[64 and a brick-breaker (from خشت a brick and زدن to strike] —[65 becomes—66 a slave—67 loved, lovely, beloved, dear one, pampered one —68 a boxer, a fighter, (from مشت the fist and زدن to strike.]

They tell of a certain great man, who having a very beautiful slave, for whom he entertained a virtuous affection, said to one of his friends, "what a pity it is that this slave *who is handsome,** should be rude and insolent." He replied, "O brother, when you profess friendship, look not for obedience; *as between the lover and the mistress, the relationship of master and servant has ceased.*† When the master plays and laughs with his beautiful handmaid, what is the wonder if she coquets in her turn, and he bears the burden of her blandishments like a slave? The slave ought to be employed in carrying water, *and making bricks;*‡ *he who is pampered, becomes insolent.*"§

* *Revised from No.* 18 *to No.* 21.—"Endowed with such beauty and virtues."

† *Revised from No.* 35 *to No.* 42.—Because when the *state* of being lover and mistress *commences* the *state* of being a Lord and a vassal *ceases.*

‡ *Revised No.* 64.—And *breaking* bricks.

§ *Revised from No.* 65. *to No.* 68.—"The *beloved* slave becomes boxer," (*i. e.*, audacious).

TALE 3.

پارسائي را ديدم بمحبت شخصي گرفتار و رازش از پرده برملا

افتاده چندان كه ملامت ديدي و غرامت كشيدي ترك تصابي

نكردي و گفتي

قطعه

كوته نكنم ز دامنت دست گر خود بزني به تيغ تيزم

بعد از تو ملاذ و ملجائم نيست هم در تو گريزم ار گريزم

باري ملامتش كردم و گفتم عقل نفيست را چه شد كه نفس

خسيس برو غالب آمد زماني بفكرت فرو رفت و گفت

قطعه

هر كجا سلطان عشق آمد نماند قوت بازوي تقوي را محل

پاك دامن چون زيد بيچاره اوفتاده تا گريبان در وحل

1 A religious man, a pure person, an abstemious one, a chaste person—2 I saw—3 in the affections, love—4 of a person—5 of a prisoner, captive, taken, seized, involved—6 and his secret—7 from secrecy, privacy a cover, a veil—8 on the multitude, assembly, meeting—9 fallen—10 however much that—11 reproach, blame, rebuke—12 he saw, (*i. e.*, experienced)—[13 and a fine—14

endured, suffered from]—15 abandonment—16 of his principle, (*i. e.*, his subject aim)—17 did not—18 and he said—19 short—20 I will not do, make—21 from your skirt—22 hand—23 although you yourself—24 should strike—25 with a sword—26 sharp me (*i. e.*, though you should strike me with a sharp sword)—27 after—28 from you, of you—29 an asylum—30 and my defence, my place of refuge—31 is not—32 also—33 towards you—34 I fly—35 if I fly—36 once—37 I reproached him, I blamed him—38 and I said—39 wisdom—40 of your precious, delicate—41 what has become, what has happened—42 that sensuality, desire, vice—43 base, sordid, low—44 on it—45 has become predominant prevalent, ascendant—46 a time—47 in reflection, thought—48 went down—49 and said—50 every where—51 the king—52 of love—53 comes—54 remains not—55 strength, power—56 of the arm—57 of piety abstinence—58 a place, abode, occasion, opportunity—[59 pure, clean—60 skirt—61 when, how—62 can come out, be produced]—63 the helpless one—64 fallen—65 up to the collar—66 in, amongst—67 the mud, filth, ,

I saw a religious man so captivated by the beauty of a youth, that his secret became public, insomuch that he suffered reproach, *and uneasiness;** however he did not relinquish his attachment; and said, "I will not quit the skirt of your garment, although yourself should smite me with a sharp sword; besides thee, I have neither asylum nor defence; to you alone can I flee for refuge." Once I reproved him, and said, "what has happened to your excellent understanding, that mean inclinations should have been able to overpower it?" After reflecting a short time, he replied, "wherever the king of love cometh, the arm of piety hath not power to resist him. *How can that poor wretch be clean,*† who has fallen up to his neck in a quagmire?"

* *Revised from No. 13 to No. 14.*—And endured a fine.

† *Revised from No. 59 to No. 62.*—How can the helpless one come out with a *clean* skirt?

TALE 4.

9 8 7 6 5 4 3 2 1
یکي را دل از دست رفته بود و ترک جان گفته مطمح

17 16 15 14 13 12 11 10
نظرش جاي خطر ناک و ورطه هلاک نه لقمه که متصوّر شدي

25 24 23 22 21 20 19 18
که بکام آید و نه مرغي که بدام افتد

بیت

35 34 33 32 31 30 29 28 27 26
چو در چشم شاهد نیاید زرت زر و خاک یکسان نماید برت

43 42 41 40 39 38 37 36
یاران به نصیحتش گفتند که ازین خیال محال تجنب کن

53 52 51 50 49 48 47 46 45 44
که خلقي هم بدین هوس که تو داري اسیرند و پاي در زنجیر

55 54
بنالید و گفت

قطعه

63 62 61 60 59 58 57 56
دوستان گو نصیحتم مکنید که مرا دیده بر ارادت اوست

72 71 70 69 68 67 66 65 64
جنگ جویان بزور پنجه و کتف دشمنان را کشند خوبان دوست

81 80 79 78 77 76 75 74 73
شرط مودّت نباشد باندیشه جان دل از مهر جانان

82
برگرفتن

1 One person—2 heart—3 from—4 hand—5 had gone, departed—6 and abandonment—7 of life—8 spoke (*i. e.*, had made up his mind for the worst)—9 the object, the butt of an archer, a mark—10 of his desire, glance—11 a place —12 dreadful, dangerous—[13 and a whirl-pool—14 of perdition, death, ruin, destruction]—15 not a morsel, a mouthful—16 that—17 might be obtained, might be imagined, hoped for, imaginable—18 that—19 to the palate—20 might come—21 and not—22 a bird—23 that—24 into net—25 might fall—26 when—27 in the eye—28 of sweet-heart, mistress—29 comes not—30 your gold

—31 gold—32 and earth—33 the same, alike—34 appear—35 to you—[36 his friends—37 in giving advice to him, in his admonition—38 spoke—39 saying—40 from this—41 imagination—42 absurd, impossible—43 do avoid, do relinquish—44 because—45 a multitude, a creation—46 also—47 in this, from this—48 inordinate desire, lust—49 which you—50 possess—51 are prisoners—52 and feet—53 in chains, fetters]—54 he lamented, wept—55 and said—56 friends—57 say—58 my advice (*i. e.*, advice to me)—59 should not do—60 because my—61 eye, (hope)—62 on desire, plan, design, purpose—63 of him is, of that person is—64 battle—65 seekers (*i. e.*, warriors)—66 by the power—67 of the grasp, the five fingers of the hand—68 and shoulders—69 to enemies—70 they kill—71 handsome ones, beautiful persons—72 their friends—73 the condition, agreement, bargain, mark, sign—74 of friendship—75 it may not be (*i. e.*, is not)—76 by the fear, dread, thought—77 of life—78 the heart—79 from—80 the love—81 of beloved persons—82 to draw back, refrain, hold back.

A certain person having lost his heart, abandoned himself to despair. The object of his affection being a place of danger, *a whirlpool;** not a morsel with which you could hope to gratify the palate; not a bird that would fall into the net. When your sweet-heart will not look at your gold, that metal and earth appear alike in your sight. *His friends besought him to relinquish this vain imagination, many besides himself being seized with this hopeless idea, and held in captivity by it.*† He lamenting said, "Desire my friends not to admonish me, since my destiny depends on the will of another. *Warriors kill their enemies by the strength of their hands, and shoulders; but those who are beautiful destroy their friends.*§ It is not consistent with the laws of love, through fear of death, to relinquish our attachment to our mistress.

* *Revised from No.* 13 *to No.* 14.—"A whirlpool of destruction."

† *Revised from No.* 36 *to No.* 53.—His friends thus admonished him saying, "Relinquish this absurd idea, because a multitude of folk (by reason of this very same inordinate desire which you possess) are imprisoned and have their feet in fetters."

N. B.—In the latter portion of this story it appears to me that in the part ("warriors kill their enemies &c. &c.") Saday means to say, "that beautiful mortals (by means of their *handsome* hands and shoulders) kill their *friends* in the same manner as warriors kill their enemies by their *strength* in these parts of the body."

مثنوي

7 6 5 4 3 2 1
تو كه دربند خويشتن باشي عشق بازي دروغ زن باشي

15 14 13 12 11 10 9 8
گر نشايد بدوست ره بردن شرط ياريست درطلب مردن

رباعي

20 19 18 17 16
خيزم چو نماند بيش ازين تدبيرم

25 24 23 22 21
خصم ار همه شمشير زند يا تيرم

30 29 28 27 26
گر دست رسد كه آستينش گيرم

34 33 32 31
ورنه بروم بر آستانش ميرم

41 40 39 38 37 36 35
متعلقانش را كه نظر دركاروي بودند و شفقت بروزگار او

48 47 46 45 44 43 42
بردند پندش دادند و بندش نهادند سودي نداشت

بيت

53 52 51 50 49
دردا كه طبيب صبر ميفرمايد

58 57 56 55 54
وين نفس حريص را شكر ميبايد

شعر

66 65 64 63 62 61 60 59
آن شنيدي كه شاهدي بنهفت بادل از دست رفته را ميگفت

1 You who—2 in the arrangement—3 of your own—4 remain—5 in love play—6 a liar—7 you remain—8 if—9 it cannot be—10 to friend—11 to take the road—12 the agreement (*i. e.*, duty)—13 of a friend is, of friendship is—14 in seeking, in pursuit—15 to die—16 I rise—17 when remains not—18 further,

in front—19 than this—20 my contrivance, counsel, expedient—21 the enemy —22 if all—23 sword—24 should strike—25 me (with an) arrow—26 if hand —27 arrives, reaches—28 so that—29 his slave—30 I will seize—31 if not—32 I will go—33 at his threshold—34 I will die—[35 his domestics dependants —36 who—37 glance—38 towards his affairs—39 were—40 and kindness—41 by his service—42 endured, gained, suffered]—43 his advice, admonition to him—44 they gave—45 and his imprisonment, confining him—46 they placed —47 advantage, gain, use—48 possessed not—49 Alas!—50 that—51 the physician—52 aloes—53 orders, prescribes—54 and this—55 desire, lust—56 greedy, voracious, covetous (*i. e.*, this sensual lust)—57 sugar, sweets—58 ought to have, requires—59 heard you that—60 which—61 a beauty, a lovely one—62 in secret secretly, silently—63 to a heart—64 from hand—65 gone (*i. e.*, one who had lost his heart)—66 said?

You who seek your own ease, cannot be true in the game of love. If you cannot obtain access to the object of your affection, friendship demands that you should die in the pursuit. I persist because no other course remains, even though my adversary covers me with wounds from a sword, or an arrow. If I should be able, I will seize her sleeve, otherwise I will go and expire at her threshold." *His relations who wished him well, and pitied his condition,** administered advice; and fettered him, but without any benefit. Alas! the physician prescribes aloes, whilst that sensualist requires sugar. Have you heard what a mistress whispered to one who had lost his heart?

* *Revised from No. 35 to No. 42.*—His dependants who took an interest in his affairs (lit. glanced towards his affairs) and met with kindness in his service.

تا ترا قدر خويشتن باشد پيش چشمت چه قدر من باشد

پادشاه زاده را كه مطمح او بود خبر كردند كه جواني بر سر
اين ميدان مداومت مي نمايد خوش طبع و شيرين زبان
سخنهاي لطيف و نكتهاي غريب ازو مي شنويم چنين
معلوم مي شود كه شوري در سر و سوزي در دل دارد كه شيدا
صفت مي نمايد پسر دانست كه دل آويخته اوست و اين گرد
بلا انگيخته او مركب بجانب او راند جوان چون ديد كه
شاهزاده بنزديك او عزم آمدن دارد بگريست و گفت

بيت

آنكس كه مرا بكشت و باز آمد پيش
مانا كه دلش بسوخت بر كشتهٔ خويش

چندان كه ملاطفت كرد و پرسيد كه از كجائي و چه نام داري
و چه صنعت داني جوان در قعر بحر مودت و عشق چنان
غريق بود كه مجال دم زدن اصلا نداشت

1 As long as to you, so long that you—2 dignity—3 of your own—4 may be (*i. e.*, is)—5 before—6 your eye—7 what—8 dignity, value—9 of me, my—10 may be?—11 to the prince (*i. e.*, king's son)—12 who—13 the object, a theatre raised up—14 of him—15 was—16 they informed—17 saying, that—18 a young man—19 at the top, head—20 of this—21 plain, open field—22 frequents, dwells in, continues in, perpetually stays—23 of happy amiable—24 nature, disposition—25 and sweet conversation (from شيرين sweet and

زبان tongue)—26 speeches—27 elegant, agreeable, subtile, fine, witty, exquisite, minute—28 and pithy sayings, wise sayings—29 rare, wonderful—30 from him—31 we hear—32 like this, in this manner, thus—33 it appears, it seems, becomes evident—34 that—35 madness, insanity—36 in hand—37 and burning, inflamation—38 in heart, mind—39 possesses—40 because—41 distracted, mad—42 qualities, manners, ways—43 evinces, shews—44 the son—45 knew—46 that—47 heart—48 hung, clinging, attached—49 of him is—50 and this—51 dust—52 of misfortune—53 stirred up, excited, raised—54 of him (*i. e.*, his)—55 horse—56 to the side, direction—57 of him—58 impelled, urged, drove—59 the young man—60 when—61 he observed—62 that—63 the prince—64 near—65 him—66 the intention of coming—67 possessed, had—68 cried, wept—69 and said—70 that person—71 who—72 to me—73 killed, wounded—74 and again has come—75 in front, before—[76 as if, though]—77 that—78 his heart—79 burnt—80 for the killed—81 his own (*i. e.*, for the person he has killed)—82 however much that, notwithstanding that—83 he was kind, did kindness—84 and asked—85 saying—86 from where?—87 and what name—88 have you? possess you? hold you?—89 and what—90 profession, trade—91 know you?—92 the young man—[93 in the gulf, abyss, bottom—94 of the ocean, sea—95 of love—96 and affection, love, friendship]—97 so much, to such a degree—98 was immersed—99 that—100 the power—101 of speaking, articulation, drawing breath—102 not at all, by no means—103 possessed not.

"As long as you maintain your own dignity of what value shall I appear in your eyes?" They informed the king's son, who was the object of his attachment, "that there frequents this place, a young man of amiable manners and conversation, from whom we hear brilliant discourses, and wonderful sallies of wit; but we apprehend that he has insanity in his head, and that his heart is inflamed, for he has the appearance of being distractedly in love." The Prince, who knew himself to be the object of the young man's attachment, and that he had raised this dust of calamity, galloped his horse towards him. When the youth saw that the Prince intended to approach him, he wept, and said, "The person who inflicted the mortal wound, is again coming towards me, *it should seem that** his heart compassionateth him, whom he hath slain." Notwithstanding the Prince shewed him great kindness; and asked from whence come you, what is your name, and what profession do you follow? The youth was so immersed *in the profundity of friendship and attachment*,† that absolutely he was not able to utter a word.

* *Revised No.* 76.—"As if" or "though."

† *Revised from No.* 93. *to No.* 96.—"In the *depths* of the ocean of friendship and love."

شعر

اگر خود هفت سبق از بر بخواني

چو آشفتي الف با تا نداني

شاهزاده گفت چرا با من سخن نگويي كه از حلقه درويشانم

بلكه حلقه بگوش ايشانم آنگه بقوت استيناس محبوب از ميان

تلاطم امواج محبت سر برآورد و گفت

بيت

عجبست با وجودت كه وجود من بماند

تو بگفتن اندر آئي و مرا سخن بماند

اين بگفت و نعرهٔ بزد و جان بحق تسليم كرد

بيت

عجب از كشته نباشد بدر خيمهٔ دوست

عجب از زنده كه چون جان بدر آورد سليم

1 If—2 yourself—3 the seven—4 one day's reading, lessons—5 could read by heart—6 when—7 you become mad, distracted—8 the alphabet, A. B. T. (*i. e.,* as the Persian alphabet runs—9 you know not, will not know—10 the prince—11 said—12 why—13 with me—14 speak you not, do you not converse

—15 because—16 of—17 the ring, the circle, assembly, *fraternity*—18 of devotees I am, of beggars I am—19 moreover—20 the servant, a ring or a *hole* in the ear—21 of them I am—22 that time—23 by the strength, force—24 of the familiarity, intimacy, sympathy—25 of his beloved—26 from amongst—27 the buffeting—28 of the waves, billows—29 of love—30 brought up his head, raised his head—31 and said—32 it is strange, wonderful—33 by your presence (*i. e.*, while you are present)—34 that—35 existence, body, life—36 of me—37 remains—38 you—39 to speak—40 between, in the midst—41 come you, commence you—42 and to me—43 speech remains—44 this—45 he said—46 and gave a shout—47 and life—48 to God—49 resigned, gave up, surrendered—[50 it is wonderful—51 if—52 killed—53 may not be—54 at the door—55 of the tent—56 of a friend—57 it is wonderful—58 of a living being—59 who that—60 when—61 life—62 brings out, may bring out—63 safe, in safety.]

Although you know the seven portions of the Koran by heart, when you become distracted with love, you will not remember your alphabet. The Prince said, "why do not you speak to me, who am numbered amongst the durwaishes, nay am devoted to their service?" Being at length encouraged by the familiarity of his friend's discourse, he raised up his head from the buffetings of the billows of affection and said, "It is wonderful how I can exist; when admitted to your presence, and that having heard your voice, I should be able to reply." Having said thus he uttered an exclamation, and surrendered his soul to God. *It would not be surprizing if one should be killed at the gate of his beloved, but it would be astonishing if he came there alive, and brought back his soul in safety.**

Revised from No. 50 to No. 63.—It would be wonderful if a person was not killed at his friend's tent door but (more) wonderful of the living being who got *out* safe with his life.

N. B.—Saday here means to say, "that if the *sight* of one's mistress (even at her door) would be sufficient to distract an earnest lover, it would be still worse for him to bear if he had been into her house, (*i. e.*, it would be wonderful if he came out *alive* when even *seeing* her was sufficient to distract him")

* Even in the time of Cicero the saying "you are not without a hole in your ear ! implied that the person addressed was a slave." *i. e.*, حلقه بگوش

TALE 5.

يكي از متعلمان كمال بهجتي داشت و معلم را ازانجا كه حس بشريتست با حسن بشرهٔ او ميلي بود تا بمثابتي كه غالب اوقاتش درين سخن بودي

قطعه

نه آنچنان بتو مشغولم اي بهشتي روي
كه ياد خويشتنم در ضمير مي آيد
ز ديدنت نتوانم كه ديده بردوزم
وگر مقابله بينم كه تير مي آيد

باري پسر گفت آنچنان كه در آداب درسم اجتهاد ميكني در آداب نفسم هم نظري فرماي كه اگر در اخلاقم ناپسندي بيني كه مرا آن پسنديده نمايد برانم مطلع گردان تا بتبديل آن مشغول شوم گفت اي پسر اين از ديگري پرس كه آن نظر كه مرا باتست جز هنر نمي بينم

قطعه

چشم بدانديش كه بر كنده باد عيب نمايد هنرش درنظر
ور هنري داري وهفتاد عيب دوست نه بيند بجز آن يك هنر

1 One—2 of—3 the disciples, scholars, students—4 excessive, entire, perfect, very great—5 beauty—6 had, possessed—7 and the tutor, teacher—8 for that reason—9 because, that, viz.—10 sense, feeling, sentiment, sympathy—11 of humanity is—12 on the handsome, lovely—13 face, countenance—14 of him

—15 was attached—16 to, until, even to, in such a manner—17 to that degree—18 that—19 many—20 times of him—21 in this—22 speech—23 was—24 not —25 to such a degree, in such a way—26 towards you, with you—27 am I occupied—28 O! heavenly—29 face—30 that—31 recollection—32 of myself—33 in heart, mind, conception, idea, thought—34 comes—35 from seeing you—36 I am not able—37 that—38 eye—39 can shut, sew up—40 but—41 in front —42 I observe—43 that—44 the arrow—45 comes—46 once—47 the son—48 said—[49 such as, in the same manner—50 that—51 concerning—52 politeness, devoirs, ceremonies—53 of my lessons, learning to read, lectures—54 endeavour, effort—55 you do—56 as regards, concerning —57 manners—58 of my desires, my sensual desires—59 the same glance (*i. e.*, attention)—60 have the goodness to grant, order, command, pray do—61 for if, that if—62 in my manners, morality—63 not agreeable, unacceptable, disagreeable—64 you observe—65 that—66 to me—67 that—68 agreeable, fit—69 appears—70 of that me, me of that—71 make known, acquaint]—72 so that—73 to changing —74 of that—75 I may be engaged, occupied—76 he said—77 O! son—78 this—79 from another—80 ask—81 because—82 that glance—83 that to me —84 towards you is—85 except, but, besides—86 virtue—87 I observe not —88 the eye—89 of the evil thinker, malignant one—90 which—91 may it be rooted out, torn out—92 a fault—93 appears—94 his virtue—95 in sight —96 but if—97 one virtue—98 possess you—99 and seventy—100 faults, defects—101 the friend—102 sees not—103 with the exception—104 of that one —105 virtue.

There was a certain youth of most exquisite beauty, to whom his tutor, through the frailty of human nature, became so attached, that he would be frequently reciting these words, "My mind is not so weakly engaged in the contemplation of your heavenly face, that I can preserve any recollection of myself. I cannot restrain my eyes from beholding you, although I perceive the arrow that comes directly against me." Once the youth said, "*I entreat you to give the same attention to my behaviour as you bestow on my studies, and if you should deem any part of my conduct reprehensible, apprize me thereof,** that I may endeavour to change it." He replied, "O my son, require this of some one else, for the eyes with which I view you, see nothing but virtues. The malignant eye, which I wish may be torn out, regards every virtue as a blemish; but if you have only one excellency, and seventy faults, the friend will perceive nothing but that single virtue."

* *Revised from No.* 49 *to No.* 71. -In the same manner that you pay attention to my studies, pray also look to my morals for if you observe anything in my morals which to me appears proper and you think the reverse, apprize me of the same &c. &c.

TALE 6.

شبي ياد دارم كه يار عزيزم از در درآمد چنان بي اختيار
از جاي برآمدم كه چراغم بآستين كشته شد

بيت

شگفت آمد از بختم كه اين دولت از كجا
بنشست و عتاب آغاز كرد كه چرا در حال كه مرا ديدي
چراغ را بكشتي گفتم گمان بردم كه آفتاب بر آمد و نيز
ظريفان گفته اند

قطعه

گر گراني به پيش شمع • آيد خيزش اندرميان جمع بكش
ور شكرخنده ايست شيرين لب آستينش بگير و شمع بكش

1 One night—2 I recollect—3 that—4 my dear friend—5 from—6 the door—7 came in—8 so, in such a way—9 involuntarily, without choice, helplessly—10 from the place—11 I came out, rose—12 that—13 my lamp—14 with sleeve, by sleeve—15 became extinguished—16 wonder, a stonishment—17 came, took place—18 from, of—19 my fate, fortune—20 that this, saying this—21 wealth, treasure—22 from whence is?—23 he sat down—24 and anger, rebuke, reproof—25 did commence—26 saying, viz.—27 why—28 at the time—29 that—30 you saw me—31 to the lamp—32 did you extinguish—33 I said—34 opinion, doubt, imagination, fancy, notion—35 I took, had, entertained—36 that the sun—37 had came out, (*i. e.*, risen)—38 and also, likewise—39 the wits, gallants, jocose folks—40 have said—41 if a silly person—42 in front—43 the candle—44 should come—45 rise and him—46 in the midst—47 of the assembly—48 smite, kill—49 and if—50 a sweet smiler is, a cheerful faced person is—51 sweet—52 lips—53 his sleeve, her sleeve—54 seize, catch, lay hold of—55 and put out the candle.

I remember that one night one of my dearest friends entered the door, when I was so impatient to receive him, that in rising from my seat, the lamp was extinguished by the sleeve of my garment. (Arabic) *There appeared in a vision, a resplendent form, whose brightness illumined the darkness of the night.* I was astonished how my good fortune could have bestowed such a treasure. He sat down and began to complain, that at the sight of him, I had put out the lamp. I replied, "I thought it was sun rise; and as the wits have said, if an ugly person should stand before the candle, arise and smite him in the midst of the assembly; but should it prove to be one whose smiles and whose lips are sweet, lay hold of her sleeve, and put out the light."

TALE 7.

يکي دوستي را مدّتها نديده بود گفت کجائي که مشتاقيم

گفت مشتاقي به که ملولي

بيت

دير آمدي اي نگار سرمست زودت ندهيم دامن از دست

شعر

معشوق که دير دير بينند آخر کم از آنکه سير بينند

حکمت

شاهد که با رفيقان آيد بجفا کردن آمده ست بحکم آنکه

از غيرت اغيار و مضادت خالي نباشد

قطعه

بيک نفس که برآميخت يار با اغيار

بسي نماند که غيرت وجود من بکشد

بخنده گفت که من شمع جمعم اي سعدي

مرا ازان چه که پروانه خويشتن بکشد

1 One—2 a friend—3 for a long time—4 had not seen—5 he said—6 where were you?—7 because I was anxious, I am desirous, wishful, longing—8 he replied—9 desire—10 better than—11 sadness, melancholy, fatigue—12 late—13 you have come—14 O! idol—15 intoxicated—16 quickly to you—17 I will not

give, I will not quit—18 your skirt—19 from my hand—20 the mistress—21 who—22 at intervals—23 they see—24 at last, in the end—25 seldom, little, less—26 from her who—27 they see till satiated—28 the mistress—29 who —30 with friends—31 comes—32 to annoy, to torment, to do injustice—33 has come—34 by reason—35 of that—36 from—37 jealousy, enmity—38 of strangers, foreigners, unknown persons, rivals—39 and contest, opposition, dispute, debate, quarrel, brawl, scuffle, broil, hostile resistance—40 empty, vacant, desert, void, unmixed—41 may not be, (*i. e.*, will not be)—42 for one—43 moment, a breath—44 that—45 associates, joins—46 my friend—47 with a stranger—48 much—49 remains not—50 for jealousy—51 the body —52 of me—53 kills, destroys—54 with laughter, laughingly, smiling—55 she said—56 that I—57 the candle—58 of the assembly I am—59 O! Sady —60 to me—61 of that—62 what—63 because—64 the moth—65 own body, itself—66 destroys, kills.

A person who had not seen a friend for a long time said, "Where have you been, whilst I was so anxious to hear of you." He answered, "it is better to desire, than to loathe. You have come late O intoxicated idol, I will not let you escape from me again quickly. It is however better to see a sweetheart after intervals of absence, than to be satiated with a continuance of her company. The mistress, when she comes accompanied by my rivals, can only do so to torment me because such society must excite envy and contention. (Arabic) *When thou comest to visit me accompanied by my rivals, although you appear peaceable, yet your intention is hostile.* If my mistress associates with my rival only for an instant, I shall soon die of jealousy." Smiling he replied, "O Sady, I am the candle of the assembly, what is it to me if the moth will consume itself?"

TALE 8.

یاد دارم که درایام پیشین من و دوستي چون دو مغز بادام
در پوستي صحبت داشتیم ناگاه اتفاق سفر افتاد پس از
مدّتي که باز آمدم عتاب آغاز کرد که درین مدّت قاصدي
نفرستادي گفتم دریغ آمدم که دیدهٔ قاصد بجمال تو روشن
گردد و من محروم باشم

قطعه

یار دیرینه مرا گو بزبان توبه مده
که مرا توبه بشمشیر نخواهد بودن
رشکم آید که کسي سیر نظر در تو کند
باز گویم که کسي سیر نخواهد بودن

1 I recollect, I remember—2 that—3 during the time, season—4 ancient, prior, former—5 I—and a friend—7 like, as—8 two—9 kernels, marrow, brain—10 of an almond—11 in a skin, shell—12 companionship, society—13 we possessed, had—14 suddenly—15 by chance—16 a journey—17 took place, occurred—[18 after, at length, finally—19 of—20 a long time—21 that—22 I came back, returned]—23 anger—24 commenced—25 saying—26 during this—27 long time, a space of time—28 a messenger—29 you sent not—30 I said—31 I was distressed—32 that—33 the eye—34 of the messenger—35 with the beauty—36 of you—37 light, splendid, bright—38 should become—39 and I—40 should be excluded, exempted—41 friend—42 old—43 to me—44 say—45 with tongue, speech—46 a vow, penitence—47 give not—48 because—49 to me—50 a vow—51 with a sword—52 will not be extracted (*i. e.*, will not be able to get) is not likely to obtain—53 to me jealousy comes, (*i. e.*, I envy) I grudge—54 that—55 any one—56 satisfied—57 by the sight—58 towards you—59 should do, (*i. e.*, should become)—60 again I say—61 that—62 any one—63 satisfied—64 is not likely to become.

I remember that in former times, I associated so continually with a friend, that we were like a double almond. A journey unexpectedly happened. *When I returned,** he began to reproach me for having been so long absent without sending a messenger. I replied, "it seemed distressing to me, that the eyes of a courier should be enlightened by your countenance, whilst I was deprived of that happiness. Tell my old friend not to impose a vow upon me, for I would not vow to relinquish him—not from the dread of a sword; I cannot endure the thoughts of any one seeing you to satiety; again I say it is impossible for any one to be satiated with your company."

* *Revised from No.* 18 *to No,* 22.—At length, *after a long time,* when I returned.

TALE 9.

دانشمندي را ديدم بمحبت شخصي گرفتار وراضي ازو بگفتار
جور فراوان بردي وتحمل بي كران كردي باري بطريق
نصيحتش گفتم دانم كه ترا در محبت اين منظور علتي
نيست وبناي مودت بر ذلتي نه با وجود اين معني لايق قدر
علما نباشد خود را متهم كردن وجور بي ادبان بردن گفت
اي يار دست عتاب از دامن روزگارم بدار كه بارها درين
مصلحت كه تو گوئي انديشه كردم صبر بر جفاي او سهلتر نمايد
كه صبر ازو وحكيمان گفته اند كه دل بر مجاهده نهادن
آسان ترست كه چشم از مشاهده بر گرفتن

مثنوي

هر كه دل پيش دلبري دارد ريش در دست ديگري دارد
آنكه بي او بسر نشايد برد گر جفائي كند ببايد برد
آهوي پالهنگ در گردن نتواند بخويشتن رفتن
روزي از دوست گفتمش زنهار چند ازان روز كردم استغفار
نكند دوست زينهار از دوست دل نهادم برانچه خاطر اوست
گر بلطفم بنزد خود خواند ور بقهرم براند او داند

1 A wise man—2 I saw—3 with the love, affection—4 of a person—5 captive, a prisoner—6 and pleased, contented, approving—7 with him—8 as (regards) speech, conversation—9 violence, oppression—10 much, abundant, copious—11 endured, suffered—12 and endurance, long-suffering, resignation, forbearance, humility, meekness—13 without bounds, unlimited—14 did—15 once—16 in the way, by way, in the manner—17 of his advice, admonition—18 I said—19 I know—20 that to you—21 in the love, affection—22 this, (one)—23 designed, intended, the object—24 of defect, fault, error—25 is not—26 and foundation—27 of affection—28 on dishonour, meanness, baseness.

vileness—29 is not—30 notwithstanding—31 this—32 reality, meaning, sense —33 fit, becoming—34 the rank, dignity—35 of a wise person—36 it may not be, is not—37 to yourself—38 to accuse, slander, censure, asperse, cause to be suspected, impute blame—39 and the violence—40 of rude people—41 to endure, submit to—42 he replied—43 O! friend—44 hand—45 of anger —46 from the skirt—47 of my fortune, destiny, service, time, age—48 place, withhold, keep off, quit—49 because—50 often, many times—51 in this—52 expedience, counsel, advice, affair—53 that you—54 refer to, speak of, say—55 I have reflected, I have thought over, considered—[56 patience—57 on violence—58 of him—59 appeared easier—60 than patience, endurance—61 from her or him]—62 and the sages—63 have said—64 that--95 the heart—66 on striving, fighting—67 to place, deposit—68 is easier—69 than the eye—70 from —71 the sight, vision (*i. e.*, of a beloved object)—72 to take off—73 whoever —74 heart—75 before—76 a lovely one—77 possesses, has—78 beard—79 in hand—80 another—81 possesses places--82 he who, that one—83 without him —84 you cannot get on, live—85 if—86 violence—87 exercises, does—88 you must endure—89 a deer—90 a halter—91 on—92 neck—93 is not able —94 of itself, of its own pleasure—95 to go—96 one day—97 from a friend —98 I said to him—99 take care—100 how often? some, a few—101 from that—102 day—103 I have implored forgiveness—104 does not—105 a friend—106 care, caution,—107 from a friend—108 I have placed my heart —109 on that which—110 inclination, heart, desire—111 of him is—112 if —113 me with kindness—114 near herself—115 calls—116 or if—117 me with anger—118 should drive away—119 she knows (*i. e.*, she has the power, or, it is her pleasure.)

I saw a learned man captivated by his attachment for a person, and submitting with incredible patience to his insolent behaviour. Once, by way of admonition, I said to him, I know that there is nothing criminal in your attachment to this person, and that this friendship is founded on pure virtue; nevertheless it is unbecoming the dignity of a learned man to expose himself to calumny, and to suffer insult from rude people. He replied, "O friend, cease to reproach my destiny, for I have frequently reflected on the subject you mention, *and find it easier to suffer injury on his account, than to relinquish him;** and the sages have said, that it is easier to reconcile the heart to labour, than to refuse your eyes the sight of a beloved object. Whosoever hath given his heart to a beloved object, has put his beard into the hands of another. If he without whom you cannot live, should commit violence, you must submit to it. A deer with a halter round his neck, cannot go where he pleaseth." One day I said to him, beware of this friend, and many times since have I implored forgiveness. A lover cannot abstain from the object of his affection. I have placed my heart under her direction, whether she calls me to her in kindness, or rejects me with severity, it is her pleasure."

* *Revised from No.* 56 *to No.* 61.—And patient submission to her violence appeared easier than to be patient without her (*i. e.*, than to be separated from her.)

TALE 10.

در عنفوان جواني چنان كه افتد داني با خوشِ پسري سري و سرّي
داشتم بحكم آنكه حلقي داشت طيب الادا و خلقي كالبدر اذا بدا

بيت

آنكه نبات عارضش آب حيات ميخورد
در شكرش نگه كند هر كه نبات ميخورد

اتفاقا بخلاف طبع ازو حركتي ديدم كه نه پسنديدم دامن
ازو در كشيدم و مهرهٔ مهرش درچيدم و گفتم

بيت

برو هرچه ميبايدت پيش گير سرِ ما نداري سرِ خويش گير

شنيدمش كه ميرفت و ميگفت

بيت

شپره گر وصل آفتاب نخواهد رونق بازار آفتاب نكاهد

اين بگفت و سفر كرد و پريشاني او در من اثر كرد

بيت

باز آي و مرا بكش كه پيشت مردن
خوشتر كه پس از تو زندگاني بردن

امّا بشكر و منّت باري پس از مدتي باز آمد آن حلق
داؤدي متغير شده و جمال يوسفي بزيان آمده و بر سيب زنخدانش
چو به گردي نشسته و رونق بازار حسنش شكسته متوقع كه
در كنارش گيرم كناره رفتم و گفتم

1 In the vigour, the flower, beginning—2 of youth—3 as, in the manner—4 that it occurred—5 you know—6 with a sweet, pleasing, excellent, gay, cheerful,

good happy, merry—7 son, boy, youth—8 a strict intimacy, great regard—9 I had, possessed, entertained—10 by reason—11 of that—12 a throat—13 he possessed—14 a sweet voice, an expressive voice, an agreeable or satisfactory voice—15 and a form like the full moon when rising—16 he who—17 the vegetation, grass (*i. e.*, down)—18 of his cheeks—19 the water of life—20 did nourish (lit. did eat)—21 on his sugar (*i. e.*, his sweet aspect)—22 did look, —23 whoever—24 sweetmeats (*i. e.*, his lips)—25 tasted—26 by chance—27 contrary—28 temperament, nature, disposition—29 of him—30 an action—31 I observed—32 which I did not approve—33 skirt—34 from him—35 I drew away, drew towards me—36 and the counter (*i. e.*, those made of mother of pearl,) a small shell—37 of his love—38 I picked up—39 and I said—40 go away, depart—41 wherever, whatever—42 you wish, think fit—43 before, in front—44 seize, take—45 my inclination, wish—46 you have not, possess not—47 your own wish—48 seize, take—49 I heard him—50 that as he was going—51 and was saying—52 the bat—53 if the companionship, company —54 of the sun—55 desires not—56 the splendour—57 of the market—58 of the sun—59 diminishes not—60 this he said—61 and travelled—62 and disquietude, distress—63 of him, for him—64 on me—65 did operate, affected—66 come back—67 and to me—68 kill—69 because before you, in your presence—70 to die—71 is pleasanter than—72 after you—73 life—74 to endure, bear up with—75 but—76 by the favour—77 and favour, obligation, entreaty —78 of God—79 finally, after—80 of a long time—81 he came back—[82 that throat (*i. e.*, voice)—83 of David—84 was changed—85 and the beauty of Joseph—86 had come to a decline, had wasted away—87 and on the apple —88 of his chin—89 like the quince—90 dust—91 sat—92 and the splendour —93 of the bazar—94 of his beauty—95 broken destroyed]—96 he expected —97 that—98 him in embrace—99 I would seize, catch—100 I went aside —101 and I said.

In the season of my youth, it happened, as you know, that I formed a strict intimacy, with a handsome youth, because he had a melodious voice, and a form beautiful as the full moon just appearing above the horizon. The down of his chin seemed nourished by the water of immortality; whosoever beheld his sweet lips, tasted sugar candy. It happened that I discovered something in his behaviour that did not accord with my disposition, whereupon I quitted his company, and taking up the pieces from the game of friendship, I said, "Get away and go where you please, if you will not follow my advice, take your own course." As he was departing I heard him say, "If the bat does not choose to associate with the sun, the splendour of the luminary will not thereby be diminished." Having said thus he set out on a journey, and I experienced much disquietude, at the separation. (Arabic) *The opportunity of intercourse was lost. No one knows the value of pleasure until he has suffered adversity.* Return thou and put me to death, for to die in your presence is better than to live in your absence. However by the blessing of God after a time he returned. *But he had lost the melodious voice of David, and his beauty that had resembled Joseph was faded, his chin being covered with dust like the quince, so that the incomparable splendor of his beauty was obscured.** He expected that I should have catched him in my arms, when stepping aside, I said.

* *Revised from No.* 82 *to No.* 95.—That voice like David's had changed and that Joseph like beauty had declined, on the apple of his chin appeared (lit. sat) dust like on the quince, and the splendour of his beauty was destroyed.

N. B.—The quince has a sort of "down" on it which gives it a rough appearance, *i. e.*, the young man had *now* an incipient beard

قطعه

آن روز که خط شاهدت بود صاحب نظر از نظر براندي
امروز بیامدي بصلحش . کش فتحه وضمه برنشاندي

مثنوي

تازه بهارا رفت وزرد شد دیگ منه کاتش ما سرد شد
چند خرامي وتکبر کني دولت پارینه تصور کني
پیش کسي رو که طلبگار تست ناز بران کن که خریدار تست

قطعه

سبزه در باغ گفته اند خوشست
داند آنکس که این سخن گوید
یعني ازروي دلبران خط سبز
دل عشاق بیشتر جوید

بیت

بوستان تو گند نازاریست بس که برمي کني و مي رویند

1 That day—2 that, when—3 a line, writing, beard, mustaches—4 of your loveliness, amiableness, pureness—5 was—6 the beholder, one who glances (صاحب a master and نظر a look, glance)—7 from sight, glance—8 you drove away—9 to day, now—10 you have come—11 with it in safety in peace —12 the draining, carrying—13 of the mustaches فتحه is the vowel ,

pronounced like the "*a*" in America, as it is *above* the line (*i. e.*, of the mouth, it is here used to mean the mustaches—14 and whiskers ضيه is the vowel point ˊ pronounced like the "*u*" in full, it is here used to signify the whiskers—15 you have marked, inserted—16 the freshness, greenness—17 of spring—18 has gone, departed—19 and become yellow—20 kettle, pot—21 place not—22 because the fire—23 of us, ours—24 has become cold—25 how much—26 will you strut, walk proudly—27 and pride, arrogance—28 do you? will you exercise?—[29 wealth, power—30 old, past, ancient—31 thought, reflection—32 do you?]—33 before, in front—34 of any one—35 go—36 who a seeker, asker, counter—37 of you is—38 sport, play, coquet —39 with that one—40 do—41 who—42 a purchaser—43 of you is—44 the verdure, greenness—45 in the garden—46 they have said—47 is nice, delightful—48 knows—49 that person—50 who this—51 speech—52 says—[53 that is to say—54 from the face—55 of sweet-hearts, beloved ones—56 the hair on the face—57 fresh, green (*i. e.*, down of youth)—58 the heart—59 of lovers—60 more, greater—61 seek, desire]—62 your garden—63 is a place or garden of leeks—64 the more that—65 you draw up, pluck up—66 and they grow, vegetate, grow as plants, spring up.

"At the time that you flourished in the flower of youth, you drove away those who wished to behold you; but now you return in peace, with the lines of manhood in your countenance. The verdant foliage of spring is become yellow. Put not the kettle on the hearth, for our fire is cooled. How long will your pride and vanity last? *reflect that the season of your power is elapsed.** Go to him who wants you, sport yourself with those who are willing to buy you. It has been said that verdure is delightful in the garden, and he who says thus knoweth it; *or in other words, the down on the chin of youth, is what we admired,*† your garden is a bed of leeks, which the more they are plucked out, grow the stronger."

* *Revised from No.* 29 *to No.* 32.—"Reflect you on your past power?"

N. B.—"As much as to say." Is it because you were *formerly* beautiful that you *still act* in such a proud manner?

† *Revised from No.* 53 *to No.* 61.—"That is to say, it is the down on the face of beloved ones that the hearts of lovers more earnestly seek for"

قطعه

تو پار برفتهٔ چو آهو امسال بيامدي چو يوزي

سعدي خط سبز دوست دارد نه هر الف جوالدوزي

قطعه

گر صبر کني ور نکني موي بناگوش

اين دولت ايّام نکوئي بسر آيد

گر دست بجان داشتمي همچو تو برريش

نگذاشتمي تا بقيامت که برآيد

قطعه

سوال کردم و گفتم جمال روي ترا

چه شد که مورچه برگرد ماه جوشيدست

بخنده گفت ندانم چه بود رويم را

مگر بماتم حسنم سياه پوشيدست

1 You—2 last, past (*i. e.*, in times past)—3 departed—4 like—5 a deer—6 this year—7 you have come—8 like a leopard—9 Sady—10 fresh down new hairs—11 a friend—12 possesses (*i. e*, loves)—13 not every—14 the letter A. (here means a hair from the resemblance the letter ا or alif has to the rough hair on a person's beard)—15 a large needle, one used to sew sacks

or worse materials (from جوال a sack, a bag, and دوختن to sew, stich)—[16 if patience—17 you exercise, practise—18 or if you root up—19 the hair—20 on the lobe of the ear, the tip of the ear (*i. e.*, the long coarse hairs often seen on the ears of elderly people]—21 this—22 happiness, prosperity, wealth—23 of the season time—24 of goodness, pleasantness—25 comes to a close, passes away—26 if hand—27 on life—28 I possessed, I had—29 like you—30 on your beard—31 I would not pass over, would not quit—32 until the day of resurrection—33 should come out, should come, arrive—34 question—35 I did—36 and I said—37 beauty—38 face—39 of yours—40 what has happened—41 that—42 ants—43 on the circle, orb—44 of the moon—45 have sprung up—46 with laughter, smiling—47 he said—48 I know not—49 what has befallen, happened to—50 my face—[51 except—52 for mourning, grief—53 my beauty—54 black—55 has put on, clothed itself, arrayed itself.]

"You departed last year beautiful as a deer, but are returned spotted like a leopard. Sady admires the down of youth, and not hairs like a packing needle. *Whether you allow your beard to remain,** or pull it out, still the season of youth will pass away. If I had such power over my life as you have over your beard, it should never depart until the day of resurrection." I asked him, "what is become of the beauty of your face, that ants are sprung up round the moon?" He smiled and replied, "I know not what has befallen my face, *excepting that I am in mourning for my departed beauty.*"†

* *Revised from No.* 16 *to No.* 20.—"Whether you *endure*, or whether you *pluck out* the hairs on the lobe of your ear."

† *Revised from No.* 51 *to No.* 55.—Excepting that it (*i. e.*, his face) has arrayed itself in black apparel as mourning for my departed beauty.

N. B.—The word سیاه simply means "black" but undoubtedly some word such as apparel is understood; the "mourning clothes" here alluded to are the black whiskers on the youth's face which he says are *his* mourning for the former boyish beauty he so much boasted of.

TALE 11.

یکي را از مستعربان بغداد پرسیدند که گفت یعني تا خوب
و لطیفند درشتي کنند و چون درشت شوند تلطف کنند
و دوستي نمایند

نظم

امرد آنگه که خوب روي بود تلخ گفتار و تند خوي بود
چون بریش آمد و بلاغت شد مردم آمیز و مهر جوي بود

1 One—2 of—3 the inhabitants—4 of Baghdad—5 they asked—6 saying —7 he said—8 that is to say so long as they are good, handsome—9 and are delicate—10 severity—11 they do commit, exercise—12 and when—13 hard, rough—14 they became—15 the exercise, kindness—16 and friendship—17 they show, display—18 the youth—19 that time—20 when—21 handsome faced—22 is (lit. was)—23 bitter—24 speech, conversation—25 and quick, hot, fierce, acrid, a crimonious, furious—26 disposition—27 is, becomes, was—28 when—29 has come to a beard, (*i. e.*, reached manhood) has got a beard—30 and maturity —31 has reached, become—32 a mixer with men (from مردم men and آمیختن to mix)—33 and a seeker of friendship (from مهر love, affection and جستن to seek for)—34 becomes.

They asked one of the inhabitants of Baghdad his opinion of handsome youths: He replied, (Arabic) "*No good is to be found amongst them, as long as they appear delicate; for then they are insolent; but when they become rough, they are courteous*; or in other words, whilst handsome and delicate, their behaviour is rude, when they become rough, they are kind and friendly. The youth, whilst his face continues smooth, has bitter words, and a morose disposition; when his beard appears, and he is arrived at manhood, he mixes with society and cultivates friendship."

TALE 12.

یکي را از علماي پرسيدند که کسي با ماه روي در خلوت
نشسته و درها بسته و رقيبان خفته و نفس طالب و شهوت
غالب چنان که عرب گويد هيچ داني که بعلت پرهيزگاري
ازو بسلامت بماند گفت اگر از ماه روي بماند از بد گويان
نماند

بيت

شايد پس کار خويشتن بنشستن
ليکن نتوان زبان مردم بستن

1 One—2 of—3 the learned—4 they asked—5 saying—6 any one—7 with a lovely one, moon-faced one—8 in privacy, retirement—9 sitting—10 and the doors—11 closed, shut—[12 and the guards, watchmen]—13 a sleep—14 and the sensual passions—15 importunate, asking, demanding—16 and lust—17 predominant, prevalent, ascendant, superior, overcoming—18 such as, in the same way as, like as—19 the Arabs—20 say—21 in any way, ought—22 know you—23 that by means, reason—24 of abstinence, virtue—25 from her—26 with safety—27 would remain (*i. e.*, escape)—28 he replied—29 if—30 from the lovely one—31 should remain (*i. e.*, escape pure)—32 from bad speakers, slanderers—33 would not remain (*i. e.*, escape)—34 perhaps, it is possible, may be—35 after—36 work, business—37 ones, own—38 to sit down—39 but—40 it is impossible, one is unable—41 the tongue—42 of men—43 to shut, stop, close, curb.

They asked a learned man; "If a man is sitting in a secret place, with a beautiful girl the doors shut, and the *rivals** asleep, the passions inflamed and lust raging, as the Arabs say, (Arabic) *the dates ripe, and the watchman not hindering*, whether he thought his virtue would protect him?" He replied. "if he escapes from the beautiful girl, he will not escape from slanderers, (Arabic) *If the man has not suffered his passions to overcome his virtue, yet the suspicious world will think ill of him.* One may perchance restrain his passions, but he will not be able to curb men's tongues."

Revised No. 12.—Read "the watchmen."

TALE 13.

طوطي را با زاغي در قفص كردند طوطي از قبح مشاهدهٔ او
مجاهده ميبرد و ميگفت اين چه طلعت مكر وهست
و هيات ممقوت و منظر ملعون و شمايل ناموزون

قطعه

علي الصباح بروي تو هركه برخيزد
صباح روز سلامت برو مسا باشد
بد اختري چو تو در صحبت تو بايستي
ولي چنانكه توئي در جهان كجا باشد

1 A parrot—2 with a crow—3 in a cage—4 they did put, placed—5 the parrot—6 from baseness, deformity—7 sight, seeing—8 of him (*i. e.*, the crow) —9 distress—10 endured—11 and was saying—12 this—13 what—14 countenance, face, aspect—15 odious is, abominable is, disgusting is, abhorred, execrable—16 and face, figure, countenance, form, aspect—17 hated, detestable —18 and countenance, visage—19 cursed, abominable, accursed—20 and qualities, dispositions, customs—21 not symmetrical, well adjusted, weighed —22 early in the morning—23 on the visage, face—24 of you—25 whoever —26 should rise up (*i. e.*, look at when rising)—27 a morning—28 of a day —29 of safety (*i. e.*, goodly)—30 on him—31 night, evening—32 may be, would become—33 ill-fated—34 like you—35 in the society—36 of (such) as you—37 you require, befits you, you ought to have—38 but—39 such as —40 you are—41 in the world—42 where?—43 may be.

They shut up a crow in the same cage with a parrot, who distressed at the other's ugly appearance was saying, "What is this detestable countenance, this odious form, this cursed object with unpolished manners? (Arabic) *Thou crow of the desert, would to God we were as far asunder as the east is from the west.* Whosoever should behold your face when he is rising, it would convert a goodly morning into a dark evening. Such an ill fated wretch should have a companion like yourself, but where in the world can your equal be found?"

عجبتر آن که غراب از مجاورت طوطي بجان آمده بود و
لاحول کنان از گردش گيتي همي ناليد و دستهاي تغابن بر
يکديگر همي ماليد . و ميگفت اين چه بخت نگونست و طالع
دون و ايام بوقلمون لايق قدر من آنستي که با زاغي بر ديوار
باغي خرامان همي رفتمي

بيت

پارسا را بس اين قدر زندان که بود در طويلهٔ رندان

تا چه گناه کرده ام که روزگارم بعقوبت آن در سلک صحبت
چنين ابلهي خود راي و ناجنس خيره دراي بهچنين بند و بلا
مبتلا کرده است

قطعه

کس نيايد بپاي ديواري که بران صورتت نگار کنند
گرترا دربهشت باشد جاي ديگران دوزخ اختيار کنند

اين مثل بدان آوردم تا بداني که چندان که دانا را از نادان
نفرتست صد چندان نادان را از دانا وحشتست

1 More wonderful—2 that—3 because viz.—4 the crow—5 from the neighbourhood companionship, society—6 of the parrot—7 to life—8 had arrived and (*i. e.*, had reached the point of death)—9 God avert the evil—10 doing (*i. e.*, praying to be guarded from evil spirits)—11 from the vicissitudes, changes, turnings, revolutions—12 of the universe, times, world, fortune—13 was lamenting—14 and the claws, hands—15 of sorrow, neglecting, erring, —16 on, upon—17 one another—18 did rub—19 and was saying—20 this

what—21 fate—22 inverted is—23 and fate, fortüne—24 mean, low—25 and time, season—26 changeably, variegated, various hues, a chameleon—27 proper, fit, it behoves—28 my dignity, state—29 that is—30 that with a crow —31 on the wall—32 of a garden—33 strutting proudly, gracefully—34 should be walking—35 to the good man—36 sufficient—37 this species, this quantum—38 of imprisonment—39 that—40 should be—41 in the company, stable—42 of rakes, profligates—43 then what fault—44 have I committed, done—45 that my time, life—46 in the punishment—47 of that (*i. e.*, sin) —48 in the train, series, string—49 of companionship, society—50 of such —51 a fool—52 conceited, self-conceited (from خود self, and راي knowledge, wisdom)—53 and worthless, useless (from نا not and جنس kind, gender, race, goods)—54 stupid converser, talker (from خيره dark, obscure, stupified, vain, and دراي talking, conversation)—55 in such—56 imprisonment—57 and misfortune—58 have become tried, afflicted, distressed—59 any person—60 comes not—61 to the foot—62 of a wall—63 that on it—64 your face, form—65 they paint, draw—66 if to you—67 in heaven—68 should be—69 a place—70 others, other folks—71 Hell—72 would prefer, choose—73 this simile—74 on that, for that—75 I have brought—76 so that you may know—77 that however much—78 that to the wise—79 from the ignorant —80 disgust is—81 an hundred times—82 to that ignorant one—83 from the wise—84 fear is, dread is.

What is most strange, the crow was equally distressed by the society of the parrot, and lamenting his fate, complained of the vicissitudes of fortune, and rubbing the claws of sorrow one against the other was saying, " What ill luck, what mean fate, what a reverse of fortune! It suited my dignity to be strutting on a garden wall in company with another crow. It is sufficient imprisonment for a holy man, that he should be compelled to associate with profligates. How far have I sinned, that in punishment thereof my life should be spent in company with such a worthless conceited prattler. No one will approach a wall on which your picture is painted. If you had admittance into paradise every one would prefer hell to your company." I have brought this example to shew that how much soever men of understanding may despise the ignorant, these are an hundred times more distressed in the company of the wise.

بيت

زاهدي در سماع رندان بود زان ميان گفت شاهد بلخي

گر ملولي زما ترش منشين كه تو هم درميان ما تلخي

رباعي

جمعي چو گل و لاله بهم پيوسته تو هيزم خشك درميان شان رسته

چون باد مخالف وچو سرما ناخوش چون برف نشسته و چون يخ بسته

1 A devotee—2 in the company (lit. hearing, singing)—3 of rakes, profligates—4 was—5 from them—6 amongst, in the middle—7 said—8 a handsome one, a beauty—9 of Bâlkh—10 if you are sad, grieved—11 from us, towards us, on account of us—12 sour, angry—13 sit not—14 because you also, you really—15 in the midst—16 of us—17 are bitter,—18 an assembly, collection—19 like roses—20 and tulips—21 together joined, mixed together—22 you fire wood—23 dry—24 in the midst—25 of them—26 grown, sprung up—27 like—28 a contrary wind—29 and like—30 cold—31 unpleasant, disagreeable, intense—32 like snow—33 sitting, deposited (*i. e.*, driven snow)—34 and like—35 frozen ice (from يخ ice and بسته closed, shut.)

A devotee being at a singing party in company with some profligates, one of the beauties of Bâlk said to him, "if you are displeased don't look sour, for you are bitter enough to us already. In an assemblage of roses and tulips, you resemble a dry stick placed in the midst. Or like a contrary wind, or intense coldness; or driven snow; or frozen ice."

TALE 14.

رفيقي داشتم[1] كه[2] سالها[3] باهم[4] سفر كرده بوديم[5] و نان[6] و نمك[7]

خورده[8] وبي كران[9] حقوق[10] صحبت[11] ثابت شده[12] آخر[13] بسبب[14] نفعي[15]

اندك[16] آزار[17] خاطر من[18] روا داشت[19] و دوستي[20] سپري شد[21] وبا اين همه[22]

از[23] هر دو[24] طرف[25] دل بستگي[26] حاصل بود[27] بحكم[28] آن[29] كه[30] شنيدم[31]

كه روزي[32] دو بيت[33] از سخنان[34] من[35] در مجمعي[36] همي گفت[37]

1 I had a friend—2 with whom—3 years—4 together—5 we had travelled —6 and bread—7 and salt—8 eaten—9 and without limit, excessive—10 the rights—11 of companionship, friendship—12 became fixed, established, stable, constant—13 at last, finally—14 by reason—15 of a profit, advantage—16 little, trifling, paltry—17 distress—18 of my heart—19 permitted—20 and (our) friendship—21 ceased, became completed—22 and with all this, notwithstanding all this—23 from—24 each two, both—25 sides—26 an attachment, fondness—27 became obtainable—28 by reason—29 of that—30 because viz.—31 I heard—32 that one day—33 two verses—34 from the sayings, compositions—35 of myself, mine—36 in an assembly—37 was saying, reciting.

I had a friend with whom I travelled many years, we ate our bread, and salt together, and enjoyed the rights of friendship to an uncommon degree. Afterwards, on account of some paltry advantage, he suffered me to be displeased, and our intimacy ceased. But notwithstanding this difference, there still subsisted a cordial attachment on both sides, for I heard that he was one day reciting in a company these verses of mine.

قطعه

نگار من چو درآید بخندهٔ نمکین
نمک زیاده کند بر جراحت ریشان
چه بودي ار سر زلفش بدستم افتادي
چو آستین کریمان بدست درویشان

طائفهٔ دوستان نه بر لطف این سخن بلکه بر حسن سیرت خویش گواهي دادند او هم دران میان مبالغه کرده و بر فوت صحبت قدیم تاسف خورده و بخطاي خویش اِعتراف کرده معلوم کردم که از طرف او هم رغبت هست این بیتها فرستادم و صُلح کردم

قطعه

نه ما را درمیان عهد وفا بود جفا کردي و بد مِهري نمودي
بیکبار از جهان دل در تو بستم ندانستم که بر گردي بزودي
هنوزت گر سر صلحست باز آي کزان محبوبتر باشي که بودي

1 My idol, mistress, beloved—2 when she comes in—3 with laughter—4 animated, witty, poignant, (*lit.* salt, saline)—5 salt—6 more pots, does more—7 on the wound—8 of wounded ones—9 what would it be? how nice?—10 if the tip, head—11 of her curls—12 in my hand—13 should fall, were to fall—14

like the sleeve—15 of liberal men—16 into the hands—17 of poor folks, beggars—18 a lot, a set, a band—19 of friends—20 not upon—21 the merit, grace, delicacy, elegance—22 of these words—23 but—24 from the generosity, kindness, goodness—25 of manners, morals, dispositions—26 their own—27 gave witness, (*i. e.*, praised)—28 he also—29 in them—30 amongst, in the middle —31 did extol, praise—32 and on—33 the loss, death, failure—34 of friendship—35 old—36 did lament over, regretted—37 and fault, error—38 his own —39 acknowledgment, avowal—40 did—41 I understood—42 that from—43 quarter, side, direction—44 of him also—45 pleasure is, (*i. e.*, had a strong desire)—46 these verses—47 I sent—48 and made peace—49 not to us—50 between—51 a bond, treaty—52 of fidelity—53 was?—54 you did oppress, you offended—55 and want of affection, (بد bad and مهر love)—56 evinced you, you displayed, showed—57 all at once, with one accord—58 from the world—59 heart—60 towards you, upon you—61 I closed, I fixed—62 I knew not—63 that you would turn—64 with quickness, quickly—65 yet to you—66 if the inclination—67 of peace is—68 come back—69 because of that —70 more beloved—71 you remain—72 than you were.

"When my mistress comes with sweet smiles, she adds more salt to the wound: how happy should I be if the tips of her ringlets could fall into my hand, like the sleeve of the liberal man into the hands of the poor." A number of friends who were present praised the verses, not for any merit that they possessed, but from the generosity of their own dispositions; he extolled them more than any one, and regretting the loss of a long established friendship, confessed that he had been to blame. Perceiving that he was inclined to a reconciliation, I sent these verses and made peace with him, "Was there not a treaty of fidelity between us, that you offended me, and shewed me a want of affection? I quitted society and fixed my heart on you, not suspecting that you would so soon have changed. But now, if you are inclined to peace, return; and you shall be dearer to me than you were before."

TALE 15.

یکي را زني صاحب جمال بود در گذشت و مادر زن پیر
فرتوتي بعلت صداق در خانه متمکن بماند مرد از مجاورت او
بجان رنجیدي و بحکم صداق از مجاورت او چاره ندیدي یکي
ازین طایفه گفت چه گونه در فراق یار عزیز گذشت نا دیدن زن
بر من چنان دشوار نمي آید که دیدن مادر زن

مثنوي

گل بتاراج رفت و خار بماند گنج بر داشتند و مار بماند
دیده بر تارک سنان دیدن خوشتر از روي دشمنان دیدن
واجبست از هزار دوست برید تا یکي دشمنت نباید دید

1 A person, one—2 a woman, a wife—3 handsome—4 was (*i. e.*, had)—5 she passed over (*i. e.*, died)—6 and the mother—7 of the woman—8 old—9 and decrepid, worn out—10 by reason—11 of the dower—12 in the house—13 fixed, established—14 remained—15 the man from—16 her society, her neighbourhood—17 to life, to the very soul—18 was vexed, distressed—19 but by reason—20 of the dower—21 from the society—22 of her—23 help, remedy—24 saw not, observed not—25 one—26 of this—27 set, band, lot—28 remarked—29 what way? how do you?—30 during the absence, separation—31 of your dear friend (*i. e.*, wife)—32 he said—33 not seeing, not to see—34 the woman—35 upon me—36 so—37 hard, difficult, arduous—38 does not come (*i. e.*, does not seem)—39 than to see—40 the mother of the woman—41 the rose—42 to destruction, plunder, ruin—43 has gone departed—44 and the thorn—45 remains—46 the treasure—47 they have taken up—48 and the snake—49 remains—50 the eye—51 on the point, top, summit—52 of a spear—53 to see, observe—54 better than, pleasanter than—55 the face—56 of enemies—57 to see—58 it is proper—59 from a thousand—60 friends—61 to cut off, break off—62 so that one—63 enemy of yours—64 may not see, ought not to see.

A person having a handsome wife who died, her mother, a decrepid old woman, for the sake of the dower, settled in his house. He was teazed to death by her society, but on account of the dower, he had no remedy for the evil. One of his acquaintance asked him how he found himself, since his separation from his dearly beloved wife. He replied, "not seeing my wife, is not so distressing, as the sight of her mother. The rose is plucked, but the thorn remains. They have carried off the treasure, but the snake remains. It is better to see one's eye fixed on the point of a spear, than to look at the face of an enemy. It is better to break off a thousand friendships, than to endure the sight of a single enemy."

N. B.—The natives have a saying that there is a *snake* that always acts as guard over hidden treasures.

TALE 16.

ياد دارم که در جواني گذر داشتم بکوئي و نظر داشتم بماه روي
در ايام تموزي که حرورش آب دهان را بخوشانيدي و سمومش
مغز استخوان را بجوشانيدي از ضعف بشريت تاب آفتاب
نياوردم لاجرم التجا بسايه ديواري کردم مترقب که کسي
زحمت حرّ تموز از من ببرد و بآبي آتش من فرو نشاند ناگاه
از تاريکي دهليز خانه روشنائي ديدم جمالي که زبان فصاحت
از بيان صباحت او عاجز بماند چنانکه در شب تاريک صبح برآيد
يا آب حيات از ظُلمت بدر آيد قدحي برف آب بر دست
و شکر دران ريخته و بعرق بر آميخته ندانم بگلابش مطيب کرده
يا قطرهٔ چند از گل رويش دران چکيده في الجمله شراب از دست
نگارينش بر گرفتم و بخوردم و عمر گذشته از سر گرفتم

قطعه

خرّم آن فرخنده طالع را که چشم بر چنين روي اوفتد هر بامداد
مست مي بيدار گردد نيم شب مست ساقي روز محشر بامداد

1 I remember—2 that—3 in youth—4 I passed—5 by a street, through a street—6 and I saw, and my sight fell—7 on a handsome person, a moon-faced one—8 during the season, time, period—9 of July (*i. e.*, hot season)—10 that its heat—11 to the water of the mouth (*i. e*, saliva) spittle—12 dried, caused to dry up—13 and its hot wind, sultry wind—14 the marrow—15 of bones—16 caused to boil—[17 from the frailty, weakness, feebleness—18 of humanity, human nature—19 the power—20 of the sun—21 I brought not (*i. e.*, had not)]—[22 compelled, necessarily, indispensably—23 shelter]—24 in the shade—25 of a wall—26 I took (lit. did)—27 expecting, trusting—28 that —29 some one—30 the pain, torment, trouble, disquietude—31 of the heat —32 of July—33 from me should take away—34 and with a drop of water —35 my fire—36 would quench—37 and daily—38 from the darkness—39 of a balcony, threshold—[40 a light, splendour brilliancy—41 I observed—

42 a beauty—43 which or that] the tongue—44 of eloquence—45 in the description—46 of the beauty, gracefulness—47 of her—48 remains weak, is helpless, would be powerless—49 like, such as—50 during a night —51 dark—52 morning comes out, appears—53 or the water of life—54 from darkness—55 comes out, proceeds from—56 a cup—57 of ice water—58 in hand—59 and sugar—60 in that—61 mixed, scattered—62 and with juice—63 mixed—[64. I know not—65 if she with rose water—66 perfumed—67 had done]—68 or drops—69 a few—70 from her rosy-cheek—71 in that—72 had dropped, infused—73 in short, to be brief—74 the wine from, the beverage from—75 hand—76 delicate, lovely—77 I seized, took—78 and drunk—79 and age—80 past—81 from the beginning—82 I seized—83 happy—84 that fortunate—85 fated one—86 whose eye—87 on such—88 a face—89 falls—90 every morning—91 the intoxicated—92 from wine—93 becomes awake—94 at midnight—95 the intoxicated—96 from the cup bearer—[97 or the day of judgment, day of assembly—98 morning.]

I recollect that in my youth as I was passing through a street, I cast my eyes on a beautiful girl. It was in the Autumn, when the heat dried up all moisture from the mouth, and the sultry wind made the marrow boil in the bones, *so that being unable to support the sun's powerful beams, I was obliged to take shelter** under the shade of a wall, in hopes that some one would relieve me from the distressing heat of summer, and quench my thirst with a draught of water. Suddenly, from the shade of the portico of a house, *I beheld a female form, whose beauty*† it is impossible for the tongue of eloquence to describe; in so much that it seemed as if the dawn was rising in the obscurity of night, or as if the water of immortality was issuing from the land of darkness. She held in her hand a cup of snow water, into which she sprinkled sugar, and mixed it with the juice of the grape. *I know not whether what I perceived was the fragrance of rose water*,‡ or that she had infused into it a few drops from the blossom of her cheek. In short, I received the cup from her beauteous hand, and drinking the contents found myself restored to new life. (Arabic) *The thirst of my heart is not such that it can be allayed with a drop of pure water, the streams of whole rivers would not satisfy it.*§ How happy is that fortunate person whose eyes every morning may behold such a countenance. He who is intoxicated with wine will be sober again in the course of the night; but he who is intoxicated by the cupbearer, will not recover his senses *until the day of judgment.*‖

* *Revised from No. 17 to No. 21.*—From the frailty of humanity I was unable to endure the rays of the sun.

† *Revised from No. 22 to No. 23.*—"*Necessarily* I took shelter."

‡ *Revised from No. 40 to No. 43.*—"I observed a *brilliancy* the beauty of which."

§ *Revised from No. 64 to No. 67.*—"I know not if she had perfumed it with rose water."

‖ *Revised from No. 97 to No. 98.*—"Until the *morning* of the day of judgment."

TALE 17.

سالي سلطان محمود خوارزمشاه با خطاي براي مصلحتي صلح
اختيار كرده بود بجامع كاشغر در آمدم پسري ديدم در خوبي
بغايت اعتدال و نهايت جمال چنانكه در امثال او گفته اند

رباعي

معلمت همه شوخي و دلبري آموخت
جفا و ناز و عتاب و ستمگري آموخت
من آدمي بچنين شكل وخوي و قد و روش
نديده ام مگر اين شيوه از پري آموخت

مقدمه نحو زمخشري در دست و همي خواند گفتم اى پسر
خوارزم و خطاي صلح كردند و زيد و عمرورا خصومت همچنان
باقيست بخنديد و مولودم پرسيد گفتم خاك شيراز گفت
از سخنان سعدي چه داري گفتم

1 A year—2 Sultan Mohammed—3 Khovarzum Shah—4 in the Khatai—5 for the sake—6 of some weighty matter, convenience, expedience—7 peace—8 had chosen—9 in the mosque—10 of Cashghur—11 I came into—12 a boy—13 I saw—[redacted] beauty—16 with excessive, great—17 mean, evenness,

equilibrium, moderation—18 and excessive, extreme—19 beauty—20 such as —21 concerning—22 such as him, the like of him—23 they have said—24 your master, teacher—25 all—26 mischief, playfulness, sauciness, wantonness—27 and captivating ways (from دل the heart and بردن to carry away)—28 taught—29 tyranny, violence, oppression—30 and blandishment coquetry—31 and anger—32 and tyranny—33 taught—34 I—35 a man, mortal—36 with such—37 a shape, form—38 and temper, disposition—39 and stature—40 and way, walk, gait—41 I have not seen—42 except this, perhaps these—43 accomplishments, customs, ways, profession, trade—44 from a fairy—45 you learnt—46 the preface of the syntax, the first book of the syntax—47 of Zemukhshery—48 in hand—49 and thus read, was repeating—50 I said—51 O! son O! boy—52 Khavarzum and Khatai—53 have made peace—54 and to Omar and Zeid—55 contention—56 still in the same way as before—57 remaining is? does exist?—58 he smiled—59 and my birth-place—60 asked —61 I replied—62 the ground (or land) of Sheeraz—63 he said—64 from the sayings of the compositions—65 of Sâdy—66 what possess you?—67 I replied.

In the same year that Sultan Mohammed Khovarzum Shah, for some weighty reason, made peace with the king of Khatai, I entered the mosque of Cashghur, where I saw a boy of incomparable beauty, and remarkably elegant in his form, such as those who have been thus described, "The master perfected you in bold and captivating manners, in tyranny, blandishment, forwardness, and severity: I never saw any mortal possessed of such beauty, such temper, such stature, and accomplishments, but you may have been instructed by a Fairy." He held in his hand the introduction to the syntax of Zemukhshery, and was repeating, "Zeid struck Omar, and became the injurer of Omar." I said, "young man, Khovarzum and Khatai have made peace; and does there still continue the contention between Omar and Zeid?" He laughed, and asked where I was born? I answered at Sheeraz. He asked, "what have you of Sâdy's compositions?" I replied in Arabic.

گفت غالب اشعار او درین زمین بزبان پارسیست اگر بگوئي بفهم نزدیک تر باشد

مثنوي

طبع ترا تا هوس نحو شد صورت عقل از دل ما محو شد
ای دل عشاق بدام تو صید ما بتو مشغول وتو با عمرو زید

بامدادان که عزم سفر مصمم شد مگر کسي از کاروانیان گفته بودش که فلان سعدیست دیدم که دوان آمد و تلطف کرد و بر وداع تاسف خورد که چندین روز چرا نگفتي که منم تا شکر قدوم بزرگان را بخدمت میان بستمي گفتم

مصراع

باوجودت زمن آواز نیامد که منم

1 He said—2 many—3 of his verses—4 in this—5 land, country, ground—6 in the tongue, language—7 of Persians—8 if you speak (*i. e.*, in that)—9 to the understanding—10 nearer (*i. e.*, easier)—11 may become—12 your temperament (*i. e.*, attention)—13 as long as mind, soul—14 on the preface (*i. e.*, the commencing book)—15 becomes, is—16 the shape, form—17 of wisdom—18 from

—19 our hearts—20 becomes obliterated, rubbed out—21 O?—22 heart of lovers, (one towards whom all hearts are inclined)—23 in your net—24 I am game—25 I with you—26 am occupied—27 and with you—28 Omar and Zeid —29 in the morning—30 when intention—31 of journey, departure—32 became fixed, was decided, fixed upon—33 perhaps—34 some one—35 of the caravan folks—36,—73 had said to him—38 that a certain one—39 is Sady—40 I observed—41 that running—42 he came—43 and shewed kindness, affection—44 and at our farewell, at departure—45 lamented regretted—46 saying viz—47 so many—48 days—49 why—50 said you not—51 that I am (viz. I am so and so)—52 so that—53 thanks—54 at the arrival, approach—55 of great persons—56 in service—57 loins—58 I might have girt up—59 I said —60 in your presence—61 from me—62 the sound came not—63 viz. that I am (*i. e.* the person called Sady.)

(Arabic) "I am enamoured with the student of Syntax who attacks me as furiously as Zied does Omar, and is so intent on repeating his lesson, that he lifts not up his head; for how can the disdainful person look upon others?" He replied, "The greater part of his verses to be met with in this country are in the Persian language, if you would repeat some of those we should more readily comprehend them. *(Arabic) Speak to men according to their capacity.*" Whilst you fix your attention on Syntax, our minds are bereft of reason; alas thou ravisher of hearts, I am thinking on you only, and you are engrossed by Omar and Zeid. Probably some of the Caravan had told him, that I was Sâdy, for on the morning of our departure, I saw him come running, he shewed kindness and lamented my departure, saying how "was it that you should have been so long without telling that you are Sâdy, in order that I might have rendered you every service in my power?" I answered that I had not power to discover myself in his presence.

گفتا چه شود که درین بقعه چند روز بر آسایي تا از خدمتت مستفید شویم گفتم نتوانم بحکم این حکایت که دیدم

مثنوي

بزرگي دیدم اندر کوهساري قناعت کرده از دنیا بغاري

چرا گفتم بشهر اندر نیائي که بار بند از دل بر گشائي

بگفت انجا پریرویان نغزند چو گل بسیار شد پیلان بلغزند

این کلام گفتم و بوسه بر سر و روي همدیگر دادیم و وداع کردیم

بیت

بوسه دادن بروي دوست چه سود هم دران لحظه کردنش پدرود

سیب گوئي وداع یاران کرد روي زین سوي سرخ ازان سو زرد

1 He replied—[2 what would it be? what matter—3 that, if—4 in this—5 place, spot,—6 a few days—7 you were to rest, should enjoy, repose—8 so that from--9 your service, your ministry, duty—10 we might gain advantage, be benefitted]—11 I replied—12 I am unable—13 by reason of this—14 story, tale, adventure—15 that I saw, I observed—16 a great man—17 I saw—18 in a mountainous place, amongst the mountains—[19 content, tranquillity—20 enjoyed, did—21 from the world, apart from the world—22 in a cave]—23 why—24 said I—25 to the city—26 in the midst, between—27 do you not come?

come you not?—28 so that the lord—29 of imprisonment, bondage, captivity—30 from heart—31 you might open, take off, be relieved of—32 he replied—33 in that place—34 fairy faced ones—35 beautiful are, good are—36 where clay, mud—37 much is, much is accumulated—38 elephants—39 they slip, lose footing—40 this speech—41 I uttered, spoke—42 and a kiss—43 on the face—44 of one another—45 we gave, impressed—46 and farewell we did—47 a kiss—48 to give—49 on the face—50 of a friend—51 what use is, of what advantage is—52 also—53 during that—54 moment—55 doing to him—56 farewell, bidding adieu—[57 an apple—58 you may say—59 farewell—60 of friends having done—61 the face from this—62 side—63 is red—64 from that side—65 yellow.]

He added, "*what objection can there be to your remaining here, and favoring us with your company a few days longer?*"* I replied, "I cannot, on account of the following incident, which once befell me. I saw in the mountain a wise man who *having retired from the world dwelt in a cave.*† I asking why he did not frequent the city to relieve his mind? He replied, there dwell many of exquisite beauty; and where there is much clay the elephants lose their footing." After making this speech, we mutually kissed and bid each other adieu. What benefit is there in kissing the cheek of a friend at the instant that you are bidding him adieu? *It is like an apple with one cheek red and the other yellow.*‡ *(Arabic) If I die not of grief on the day that I bid adieu, you will not consider me faithful in friendship.*

* *Revised from No 2. to No. 10.*—What matter if you were *to take it easy* here for a few days so that we might be benefitted by your services.

† *Revised from No. 19 to No. 22.*—Enjoyed *contentment* (apart from the world) in a cave.

‡ *Revised from No. 57 to No 65.*—You may say that bidding adieu to friends is (like) an apple, the cheek on this side red and on the other side yellow.

TALE 18.

1 خرقه پوشي 2 در کاروان 3 حجاز 4 همراه ما 5 بود 6 يکي 7 ازامراء عرب
8 مر اورا 9 صد 10 دينار 11 بخشيده بود 12 تا نفقه 13 عيال 14 کند 15 ناگاه 16 دزد
17 خفاچه 18 بر کاروان 19 زدند 20 و پاک ببردند 21 بازرگانان 22 گريه 23 و زاري
24 کردن گرفتند 25 و فرياد 26 بي فايده 27 خواندن

بيت

28 گر 29 تضرع 30 کني 31 وگر فرياد 32 دزد 33 زر 34 باز پس 35 نخواهد داد
36 مگر 37 آن درويش 38 خرقه پوش 39 برقرار 40 خود 41 مانده بود 42 و تغير 43 درو
44 نيامده 45 گفتم 46 مگر 47 آن معلوم 48 ترا 49 نبردند 50 گفت بلي 51 بردند
52 و ليکن 53 مرا 54 با آن 55 معلوم 56 چندان 57 الفتي 58 نبود 59 که بمفارقت 60 آن
61 خسته 62 دل 63 باشم

بيت

64 نبايد 65 بستن 66 اندرچيز و کس 67 دل 68 که دل 69 برداشتن 70 کاريست 71 مشکل
72 گفتم 73 موافق 74 حال 75 منست 76 آنچه 77 تو گفتي 78 که مرا 79 درعهد 80 جواني

1 A weaver of rags, a beggar—2 in the caravan—3 of Hujaz—4 the same road with us (*i. e.* fellow traveller with us)—5 was—6 one—7 of the nobles of Arabia—8 to him, upon him—9 one hundred—10 dinars—11 had bestowed,—12 so that the expenses for living—13 of his children—14 might do, arrange for—[15 suddenly—16 thieves, robbers—17 secretly, unexpectedly (خفاچه زدن to pounce down upon to jump stealthily out of an ambush,)

—18 on the caravan—19 they struck (*i. e.* darted upon, pounced)]—20 and took clean away—21 the merchants—22 crying—23 and lamentation—24 they began to do—25 and complaints—26 useless—27 to utter, repeat, mutter—28 if—29 supplication—30 you do—31 or if complaint—32 the thief, robber—33 gold —34 back again, returning—35 will not give—36 but that—37 beggar—38 clothed in rags—39 fixed, established, unmoved—40 himself—41 had remained —42 and change, alteration—43 on him—44 had not come—45 I said —46 perhaps, may be—47 that coin, money (lit. known, notorious)—48 of yours —49 they have not carried off, they have not taken off—50 he replied yes —51 they have carried off—52 but—53 to me—54 on that—55 money, coin —56 such—57 love, affection—58 was not—59 that by separation, alienation, absence—60 of it—61 broken—62 hearted—63 I should remain—64 one ought not, it is not fit—65 to place, shut up, fix—66 upon any thing or person —67 the heart—68 because the heart—69 to take off, remove—70 a work is—71 difficult—72 I said—73 becoming, fit, like, resembling—74 the state, circumstances—75 of me is—76 that which—77 you say—78 because to me—79 in the season, time—80 of youth.

A durwaish accompanied me in the Caravan to Mecca, on whom one of the nobles of Arabia had bestowed an hundred dinars for the support of his family. *Suddenly a band of robbers of the tribe of Kufacheh** attacked the Caravan and plundered it of every thing. The merchants began to cry and lament, and uttered useless complaints. Whether you supplicate, or whether you complain the thief will not restore the money. The durwaish was *the* only exception, he remaining unshaken, and not at all affected by the adventure. I said to him, "perhaps they have not taken your money." He answered, "yes they carried it off, but I was not so fond of it as to be distressed at losing it. A man ought not to fix his heart on any thing, or person; because it is a difficult matter, to remove the heart therefrom." I replied, "your words suit my circumstances exactly; for in my youth,

* *Revised from No* 16 *to No* 19.—Suddenly robbers pounced upon the caravan.

با جواني اتفاق مخالطت بود و صدق مودت بمثابتي كه
قبلهٔ چشمم جمال او بودي و سود سرمايهٔ عمرم وصال او

قطعه

مگر ملايكه بر آسمان وگر نه بشر
بحسن صورت او در زمين نخواهد بود
بدوستي كه حرامست بعد ازو صحبت
كه هيچ نطفه چو او آدمي نخواهد بود

ناگهي پاي وجودش بگل اجل فرو رفت و دود فراق از
دودمانش برآمد روزها بر سر خاكش مجاورت كردم و از جمله
كه در فراق او گفتم اينست

قطعه

كاش كان روز كه در پاي تو شد خار اجل
دست گيتي بزدي تيغ هلاكم بر سر
تا درين روز جهان بي تو نديدي چشمم
اي منم بر سر خاك تو كه خاكم بر سر

1 With a youth—2 by chance—3 mixing together in society—4 was or happened, existed—5 and truth, veracity, sincerity—6 of affection, love—7 to such a degree—8 that—9 the Keblah of my eyes—10 his beauty—11 was—[12 and the profit, interest, usury—13 of the capital of my life—14 his companionship, meeting him]—15 perhaps—16 an angel—17 on the sky, heaven—18 but—19 not a mortal—20 with lovely—21 face of him, form of him—22 on the earth—23 will not be—24 with friendship—25 because is unlawful—26

after—27 of his, from him companionship—28 because any—29 mortal (seed, sperma hominis)—30 like him—31 a man, mortal—32 will not be, is not likely to be—[33 suddenly—34 the feet—35 of his existence, body, being—36 into the clay—37 of death—38 descended, went down—39 and the smoke (*i. e.*, sighs)—40 of separation—41 from—42 his relations, connections—43 rose, came upwards]—44 days—45 at the head—46 of his tomb, his clay, earth—47 I remained, I continued, constantly attended—48 and from the number (*i. e.*, of verses)—49 that regarding, relating—50 his separation, loss—51 I repeated, recited—52 this is (*i. e.*, one of them)—53 would to God—54 that on that—55 day—[56 when in foot—57 of you—58 became, (*i. e.*, pierced)—59 the thorn—60 of death]—61 the hand—62 of the world, fortune, fate—63 had struck—64 the sword of my destruction—65 on head—66 so that—67 during this—68 day—69 the world—70 without you—71 should not see, observe, behold—72 my eyes—73 O! I am—74 at the head—75 of your tomb (lit. dust, earth)—76 that earth of mine—77 on head, (*i. e.*, with earth on my head, viz. what the natives do to show their extreme sorrow for a departed person.)

"

I contracted a friendship for a young man, with so warm on attachment, that his beauty was the Keblah of my eyes *and his society the chief comfort of my life.** No mortal on earth ever possessed so beautiful a form, perhaps he was an angel from heaven. After his decease, I swore never again to cultivate friendship, because no other mortal can ever equal him. *His sudden death overwhelmed his family in the deepest affliction.*† I continued at his grave for many days, and this is one of the sentences which I uttered on the loss of him. Would to God that on the day, *when fate overtook thee,*‡ the hand of destiny had also smitten me with the sword of death, that I might not thus have been left to behold the world without thee. Alas, here am I on your grave, whilst I wish that my head was buried in the earth."

* *Revised from No.* 12 *to No.* 14.—And his companionship, the *interest* of the *capital* of my life.

† *Revised from No.* 33 *to No.* 43.—Suddenly the feet of his existence sank down into the clay of death and sighs (at his separation) arose like smoke from the bosoms of his relations.

N. B.—No word for "bosom" is given but it is undoubtedly understood.

‡ *Revised from No.* 56 *to No.* 60.—When the thorn of death pierced your foot.

قطعه

آنکه قرارش نگرفتي وخواب تا گل ونسرين نفشاندي نخست
گردش گيتي گل رويش بريخت خاربنان بر سر خاکش برست
بعد از مفارقت او عزم کردم ونيت جزم که بقيه زندگاني
فرش هوس در نوردم وگرد مجالست نگردم

قطعه

سود دريا نيک بودي گرنبودي بيم موج
صحبت گل خوش بودي گرنيستي تشويش خار
دوش چون طاوس مي نازيدم اندر باغ وصل
اين زمان اندر فراق يار مي پيچم چو مار

1 He who—[2 his rest, ease—3 seized not,* obtained not—4 or sleep]—5 until roses—6 and wild roses—7 had not spread, scattered—8 first—9 the revolution—10 of the world (*i. e.*, fortune)—11 the rose of his face—12 scattered, destroyed—13 a place of thorns—14 on the head—15 of his grave, earth—16 grew up, caused to grow upon—17 after—18 from separation—19 of him—20 I made a resolve, I determined—21 and intention—22 determining, resolving (*i. e.*, did determine)—23 that the remainder—24 of life—25 the carpet—26 of desire, ambition—27 would fold up, wrap up—28 and about, around, in the environs—29 of society—30 I would not wander—31 the advantage, profit—32 of the river—33 would be good, nice—34 if there was not—35 the fear of the waves, the dread of the waves, danger of the waves—36 the companionship of the rose—37 would be pleasant—38 if there was not—39 the fear, dread, anxiety—40 of the thorn—41 yesterday—42 like—43 peacock—44 I played, I gamboled, frisked—45 inside—46 the garden—47 of society, meeting—48 this time, moment, season—49 within, on account of inside—50 separation—51 of my friend—52 I am twisted up, contorted—53 like a snake.

He who could never *take rest** until he had spread roses and narcissuses, through the vicissitude of heaven the roses of his cheek are scattered whilst thorns and briars grow over his grave. After a separation from him, I came to a fixed determination that during the remainder of my days, I would fold up the carpet of pleasure, and abstain from society. It would be profitable to explore the ocean, but for the dread of the waves. The society of the rose would be delightful, but for the fear of thorns. Yesterday I walked proudly as the peacock in the garden of society; but now from the absence of my friend, I am contorted like the snake."

* *Revised from No. 2 to No. 4.*—Take either rest or *sleep*.

TALE 19.

یکي را از ملوک عرب حدیث لیلي و مجنون بگفتند و شورش
حال او که با کمال فضل و بلاغت سر در بیابان نهاده است و زمام
اختیار از دست داده است بفرمودش تا حاضر اوردند و ملامت
کردن گرفت که در شرف انسان چه خلل دیدي که خوي حیواني
گرفتي و ترک عیش آدمي گفتي مجنون بنالید و گفت

قطعه

کاش کانان که عیب من جستند
رویت اي دلستان بدیدندي
تا بجاي ترنج در نظرت
بیخبر دستها بریدندي

تا حقیقت معني برصورت دعوي گواهي دادي ملک را در دل
آمد که جمال اورا مطالعه کند تا داند که چه صورتست که
موجب چندین فتنه است بفرمود طلب کردند در احیاء عرب

1 One—2 of the kings—3 Arabia—4 the story—5 Leila and Mujnoon—6 they related—7 and the insane, mad—8 state of him—9 who with great, who notwithstanding excessive—10 virtue, grace, excellence—11 and eloquence—12 head towards—13 the desert—14 has placed—15 and the reins—16 of choice, will, power—17 from hand—18 has given, (*i. e.*, dropped)—19 he ordered him—20 so that present, in front—21 they brought—[22 and rebuke, reproach—23 began to do—24 saying in—25 the dignity—26 of mankind—27 what defect prejudice—28 saw you?]—29 that—30 the ways

—31 of animals, the brute creation—32 seized you? assumed you?—33 and forsaking, abandonment—34 of the pleasures—35 of mankind—36 you have said (*i. e.*, determined upon)—37 Mujnoon—38 cried, wept—39 and said—40 would to God—41 that they, those—42 who—43 my faults, defects—44 seek —45 your face—46 O! ravisher of hearts—47 should see, might see, were to look upon—48 so that in the place—49 of the orange—50 in—51 your presence—52 senselessly, inadvertently—53 hands—54 might cut—[55 so that in truth, reality—56 the meaning sense—57 on the case of accusation, on the subject of plaint—58 should give witness]—59 to the king—60 in heart—61 it came—62 that the beauty—63 of her—64 might look at—65 so that he might know—66 that what—67 face is, form is—68 that which —69 the cause—70 of such—71 calamity is, uproar is—72 he ordered —73 they might, searched for—74 in the tribes or deserts—75 of Arabia.

They related to one of the kings of Arabia the story of Leila and Mujnoon and the nature of his insanity, that whilst endowed with eminent virtues and possessing uncommon powers of eloquence, he had abandoned himself to distraction, and retired into the desert. The king ordered him to be brought before him. *And when he came reproachfully asked him what he had seen unworthy in human nature,** to have induced him to assume the manners of the brutes, and to relinquish the pleasures of society. Mujnoon wept and said, "*many of my freinds reproach me for my love of Leila: will they never behold her charms, that my excuse may be accepted?* Would to heaven that they who blame me for my passion could see thy face, O thou ravisher of hearts, that at the sight of thee they might be confounded, and inadvertently cut their hands instead of the lemon." The king became curious to behold her beauty that he might be able to judge of the form which had occasioned so much calamity ordered her to be brought. They searched among the Arabian families,

* *Revised from No.* 22 *to No.* 28.—And began to reproach him saying "In the dignity of mankind what defect did you observe?"

† *Revised from No.* 55 *to No.* 58.—So that the reality of the *subject of complaint* might give witness for itself, (*i. e.* that Leila might be called.)

N. B.—This has been left out entirely by Gladwin! the king &c. &c. &c,

بگردیدند و بدست آوردند و پیش ملک در صحن سراچه
بداشتند ملک در هیئت او نظر کرد شخصي دید سیاه فام
ضعیف اندام در نظرش حقیر آمد بحکم آنکه کمترین خدام
حرم او بجمال ازو بیش بود و بزینت پیش مجنون بفراست
دریافت و گفت اي ملک از دریچه چشم مجنون بجمال لیلي
نظر بایست

مثنوي

ترا بر درد من رحمت نیاید رفیق من یکي هم درد باید
که با او قصه گویم همه روز دو هیزم را بهم خوشتر بود سوز

نظم

تندرستان را نباشد درد ریش جز به همدردي نگویم درد خویش
گفتن از زنبور بي حاصل بود با یکي درعمر خود ناخورده نیش
تا ترا حالي نباشد همچو من حال ما باشد ترا افسانه پیش
سوز من با دیگري نسبت مکن او نمک بردست ومن برعضو ریش

1 They walked round perambulated—2 and in hand—3 they brought (*i. e.*, obtained her)—4 and before, in front of—5 the king—6 in the court-yard, area —7 of a tent surrounded with an inclosure—8 they placed—9 the king—10 on appearance, countenance, shape, form, aspect—11 of her—12 glanced looked—13 a person—14 he saw—15 of black—16 colour—[17 and slender—18 form, body]—19 in his glance, sight—20 appeared contemptible—21 by reason of that—22 the smallest (*i. e*, meanest) lowest—23 slaves, servant—24 of his haram—25 in beauty—26 from her—27 was more (*i. e.*, surpassed)—28 and in elegance—29 beyond, (*i. e.*, surpassed)—30 Mujnoon—31 by penetration,

acuteness—32 understood—33 and said—[34 Oh king—35 fromthe window —36 of the eye—37 of Mujnoon—38 on the beauty—39 of Leila—40 a glance is requisite, ought to be looked at]—41 to you—42 on the pain—43 of me, mine—44 compassion—45 comes not—46 my friend—47 one—48 of the same pain——49 ought to be, it behoves—50 that with him—51 story—52 I may repeat, say—53 all day, the whole day—54 two pieces of firewood—55 together—56 better—57 is, becomes—58 burning—59 to the healthy—60 may not be, is not—61 the pain of a wound—62 except with—63 one of the same pain, one equally aflicted—64 I speak not, I will not disclose—65 my own pain—66 to speak—67 of the hornet—68 without advantage, fruitless—69 would be —70 with one—71 in life—72 his own—73 has not tasted, experienced—74 the sting—75 until your—76 state, condition—77 may not be—78 like mine—79 my state, circumstances—80 may be—81 to you—82 an idle tale, fiction, romance—83 in front, before—84 my burning, my anguish of heart—85 with another—86 affinity, relative—87 do not—88 he salt—89 in hand (his)—90 and I, and I myself—91 as the limb, member—92 the wound. (Have *understood.)*

And having found her, brought her before the king, in the court-yard of the palace. The king contemplated her appearance, and beheld a person of dark complexion, *and weak form,** insomuch that he thought her so contemptible, that the meanest servant of his haram surpassed her in beauty and elegance. Mujnoon having penetration enough to discover what was passing in the king's mind said, "*O king, the beauty of Leila must be seen with the eyes of Mujnoon.*† Thou hast no compassion on my disorder, my companion should be affected with the same malady, that I might sit all day repeating my tale to him, for two pieces of wood burn together with a brighter flame. *The discourse concerning the verdant plain, which has reached my ears; had the leaves on that plain heard it, they would have joined their complaints with mine. O my friends say to them who are free from love, O we wish that you knew what passes in the heart of a lover.* The pain of a wound affects not those who are in health. I will not disclose my grief but to those who have tasted the same affliction. It were fruitless to talk of an hornet to them, who never felt the sting. Whilst thy mind is not affected like mine, the relation of my sorrow seems only an idle tale. Compare not my anguish to the cares of another man; he only holds the salt in his hand, but it is I who bear the wound in my body."

* *Revised from No.* 17 to 18.—Read "Slender form."

† *Revised from No.* 34 *to No.* 40.—" Oh king the beauty of Leila ought to be looked at through the *window* of Mujnoon's eyes.

TALE 20.

قاضي همداني را حكايت كنند كه با نعلبند پسري سرخوش بود
و نعل دلش بر آتش روزگاري در طلبش متالف بود و پويان
و مترصد و جويان و بر حسب واقعه گويان

رباعي

در چشم من آمد آن سهي سرو بلند
بربود دلم ز دست و در پاي افگند
اين ديدهٔ شوخ ميكشد دل بكمند
خواهي كه بكس دل ندهي ديده ببند

بيت

از ياد تو غافل نتوان كرد به هيچم
سر كوفته مارم نتوانم كه بپيچم

1 A judge, a justice—2 of Hamadan—3 they tell a story—4 who with a farrier's—5 child, son—6 was 'pleased, (*i. e.*, lived)—7 and the horse-shoe—8 of his heart—9 on the fire—10 of fortune, time—11 in seeking her (or him)—12 (lit.) was joined, associated (*i. e.*, his heart was melted)—13 and running—14 and expecting—15 and seeking—16 and in the manner—17 of events, occurrences—18 saying —19 in—20 my eye—21 has come—22 that straight—23 cypress—24 tall, high, stately—25 has carried away—26 my heart—27 from hand—28 and at feet—29 has thrown down—30 this—31 eye—32 impudent, mischievous—33 draws—34 the heart—35 into the snare—36 will you? do you desire?—37 that—38 to any person—39 not to give—40 eye—41 close, shut—[42 from the recollection—43 of you]—44 negligence, carelessness—45 I cannot do, cannot exercise—46 I myself in any way, by any means—47 head broken—48 snake I am—49 I am unable —50 that—51 I can twist myself, turn myself.

They tell a story of a Cazy of Hamadan, that he was enamoured with a Farrier's beautiful daughter to such a degree, that his heart was inflamed by his passion, like a horse shoe red hot in a forge. For a long time he suffered great inquietude, and was running about after her in the manner which has been described; "The stately cypress coming into my sight, has captivated my heart and deprived me of my strength, so that I lie prostrate at her feet. Those mischievous eyes drew my heart into the snare. If you wish to preserve your heart, shut your eyes. I cannot by any means *get her** out of my thought. I am the snake with a bruised head, I cannot turn myself."

* *Revised from No.* 42 *to No.* 43.—Read "Get *you*."

شنیدم که در گذري پیش قاضي باز آمد طرفي ازین معامله
بگوشش رسیده بود و زایدالوصف رنجیده دشنام بي تحاشي داد
و سقط گفت و سنگ برداشت و هیچ از بي حرمتي فرونگذاشت
قاضي با یکي از علماء معتبر که همعنان او بود گفت

بیت

آن شاهدي و خشم گرفتن بینش
وان عقده بر ابروي ترش شیرینش

در بلاد عرب گویند

بیت

از دست تو مشت بر دهان خوردن
خوشتر که بدست خویش نان خوردن

همانا از وقاحت او بوی سماحت مي آید پادشاهان
بصلابت گویند و باشد که در نهان صلح جویند

1 I have heard—2 that—3 in a street—4 before, in front of—5 the judge—6 came back—7 a little, a portion—8 of this—9 affair—10 to her (or his) ear—11 had reached—12 and beyond description—13 was displeased—14 abuse—15 without mercy, exception, fearlessly—16 gave—17 and error, defect, base, use-

less—18 spoke—19 and a stone—20 took up—21 and any (*i. e.*, of the means) —22 of disgrace, dishonour—23 down, left not, passed not over—24 the judge—25 to one of—26 the nobles, learned ones—27 respectable—28 who a companion (from هم the same عنان a rein)—29 of him—30 was—31 said —32 that lovely one—33 and anger—34 taking (*i. e.*, getting enraged)—35 see her (or him)—36 and that—37 knot—38 on the eyebrow—39 sour—40 hers sweet (is)—41 in the towns, cities—42 of Arabia—43 they say—44 from the hand of you, your hand—45 a fist, a blow—46 on the mouth—47 to endure, put up with, to receive (*lit.* to eat)—48 better than, nicer than—49 from the hand—50 one's arm—51 bread—52 to eat—53 again, ditto, like resembling—54 from the arrogance, pride, impudence, audacity—55 of her—56 the perfumer—57 of beneficence, kindness—57 proceeded, came out—59 kings—60 speech—61 with severity, harshness—62 speak—[63 and it may be, and probably and very likely—64 that in—65 secret, inwardly, hidden—66 they seek peace, they wish or desire peace.]

I have heard that she met the Cazy in the street, and something having reached her ears concerning him, she was displeased beyond measure and abused and reproached him without mercy, flung a stone and did every thing to disgrace him. The Cazy said to a respectable man of learning who was in his company, "behold that beauteous girl how rude she is, behold her arched eyebrow, what a sweet frown it exhibits. In Arabic they say, *that a blow from the hand of her we love, is as sweet as raisins.* To receive a blow on the mouth, from thy hand, is preferable to eating bread from one's own hand." Then again she tempered her severity with a smile of beneficence, as kings sometimes speak with hostility, *when they inwardly desire peace.**

* *Revised from No.* 63 to *No.* 66.—Read "And *it may be* they inwardly desire peace."

بیت

انگور نو آورده ترش طعم بود

روزي دو صبر کن که شیرین گردد

این بگفت و بمسند قضا باز آمد تني چند از عدول که ملازم
او بودند زمین خدمت ببوسیدند که باجازت سخني داریم
در خدمت بگوئیم اگرچه ترک ادبست و بزرگان گفته اند

بیت

نه در هر سخن بحث کردن رواست

خطا بر بزرگان گرفتن خطاست

اما بحکم آنکه سوابق انعام خداوندي ملازم روزگار بندگانست
مصلحتي که بینند و اعلام نکنند نوعي از خیانت باشد طریق
صواب آنست که پیرامن این طمع نگردي و فرش ولع در نوردي
که منصب قضا پایگاهي منیع است تا بگناهي شنیع ملوث نگردي •
حریف اینست که دیدي و حدیث اینست که شنیدي

1 Grapes—[2 newly gathered, newly brought]—3 sour—4 food, victuals—5 are—6 a day—7 too—[8 have patience]—9 when—10 they will become sweet—11 this he said—12 and on the seat throne—13 of justice, judicature, judgment, decree—14 returned, came back—15 a few persons—16 of refusing, receding, declining (*i. e.*, those who did not approve of his conduct)—17 who servants, attendants—18 of him—19 were—20 the ground—21 of service—22 kissed—23 saying by permission—24 a word—25 we possess—26 in your

service—27 we would say—28 although—29 abandonment, abandoning, omission, forsaking—30 of politeness is—31 and the great (*i. e.*, sages)—32 have said—33 not in not concerning—34 every word, every matter, or subject—35 to argue—36 is proper—37 a fault, crime—38 on the great—39 to seize (*i. e.*, to attribute blame)—40 is a crime—41 but—42 by reason of that—43 former —44 presents, bounties, gifts, favors—45 of your lordship—46 assiduous diligent, attentive—47 service—48 of servants is—49 of what is fit, advisable —50 that they see—51 and do not represent, make know—52 a manner, species—53 of treachery—54 may be—55 the path, way—56 of rectitude, right, truth—57 that is—58 that in the vicinity, environs—59 of this ambition, avarice greediness—60 you should not perambulate, walk round—61 and the carpet—62 of desiring, intent, falsehood—63 you should fold up—64 because the dignity, office—65 of judicature, judgment—66 a rank—67 inaccessible is, impregnable is, lofty is—[68 for which reason, so that, by a crime —69 abominable, shocking, disgraceful—70 you should not be polluted]—71 the friend, rival—72 this is, such is—73 as you have observed—74 and the history, the case—75 this is, such is—76 as you have heard.

*Unripe** grapes are sour, *but keep them*† a day or two and they will become sweet. The Cazy having said thus repaired to his court. Some well disposed persons, who were in his service, made obeisance and said, "that with permission they would represent a matter to him, although it might be deemed unpolite, as the Sages have said, it is not allowable to argue on every subject; it is criminal to describe the faults of a great personage; but that in consideration of the kindness which his servants had experienced from him, not to represent what to them appears advisable, is a species of treachery. The Laws of rectitude require that you should conquer this inclination, and not give way to unlawful desires, for the office of Cazy is a high dignity, *which ought not to be polluted with a crime.*‡ You are acquainted with your mistress's character, and have heard her conversation.

* *Revised No.* 2.—Read "newly gathered."

† *Revised No.* 8.—Read "have patience."

‡ *Revised from No.* 68 *to No.* 70. -For which reason you ought not to be polluted by an *abominable* crime.

مثنوي

یکي[1] کرده[2] بی آبروئي[3] بسي[4] چه[5] غم دارد[6] از آبروئي[7] کسي[8]

بسا[9] نام[10] نکوئي[11] پنجاه[12] سال[13] که ایک[14] نام[15] زشتش[16] کند[17] پایمال[18]

قاضي را[19] نصیحت[20] یاران[21] یکدل[22] پسند آمد[23] و برحسن[24] راي[25] و[26] حفظ وفاي[27] ایشان[28] افرین کرد[29] و گفت[30] نظر[31] عزیزان[32] در مصلحت[33] حال[34] من[35] عین[36] صوابست[37] و مسئله[38] بي جواب[39] و لکن[40]

بیت

ملامت کن[41] مرا[42] چندان که[43] خواهي[44]

که[45] نتوان شستن[46] از زنگي[47] سیاهي[48]

این بگفت[49] و کسانرا[50] بتفحص[51] حال او[52] بر انگیخت[53] و نعمت[54] بیکران[55] بریخت[56] که گفته اند[57] هرکرا[58] زر[59] در ترازوست[60] زور[61] در بازوست[62] و انکه[63] بر دنیا[64] دست رسي[65] ندارد[66] در همه[67] دنیا[68] کسي[69] ندارد[70]

[1 One—2 who has done, committed—3 without honor, dishonorable deeds—4 much]—5 what—6 sorrow has, grief entertains—7 for the honor, reputation—8 of any one—9 many—10 a name—11 of goodness—12 of fifty—13 years (*i. e.*, standing)—14 that one—15 name (*i. e.*, act—16 bad of him—17 does—18 tread down, trample upon, ruin—19 to the judge—20 the advice—21

of friends—22 of one heart (*i. e.*, unanimous)—23 become acceptable, approved of—24 and as the good—25 wisdom—26 and—27 keeping or preservation of fidelity—28 of them—29 did praise—30 and said—31 the glance, the view —32 of dear ones, beloved ones (*i. e.*, friends)—33 concerning the expedience —34 of the state—35 of one—36 truly—37 right is—38 and the case, subject, question—39 unanswerable—40 but—41 do reprehend, admonish—42 me —43 as much as—44 you wish, desire—45 because—46 it is impossible to wash—47 from the negro—48 the blackness—49 this he said—50 and persons —51 for the sake of enquiring—52 of her state—53 raised up, roused up—54 and wealth—55 beyond bounds—56 scattered—57 as they have said—58 to whoever—59 gold—60 in the balance is, scales is (or has)—61 strength—62 in the arm is (or has)—63 and that one who and he who—64 in the world —65 means, power—66 possesses not—67 in the whole, in all—68 the world —69 any one—70 possesses not.

*She who has lost her reputation,** what cares she for the character of another? It has frequently happened that a good name acquired in fifty years has been lost by a single imprudence." The Cazy approved the admonition of his cordial friends, praised their understanding and fidelity and said, "the advice which my friends have given, in regard to my situation is prefectly right, and their arguments are unanswerable. *(Arabic) Of a truth, if friendship was to be lost on our giving advice, then the just might be accused of falsehood.* Reprehend me as much as you please, but you cannot wash the blackmoor white." Having said thus, he sent people to enquire how she did, and spent a great deal of money according to the saying, "He who has money in the scales, has strength in his arms; and he who his not the command of money, is destitute of friends in the world."

* *Revised from No.* 1. *to No.* 4.—One who has been guilty of much dishonour.

بیت

هرکه زر دید سر فرو آورد ور ترازوي آهنین دوشست

في الجمله شبي خلوتي میسر شد و هم دران شب شحنه را

خبر شد که قاضي همه شب شراب در سر و شاهد در بر از تنعم

نخفتي و بترنم گفتي

غزل

امشب مگر بوقت نمي خواند این خروس
عشاق بس نکرده هنوز از کنار و بوس
رخسار یار درخم گیسوي تابدار
چون گوي عاج درخم چوگان آبنوس
یکدم که چشم فتنه نخفتست زینهار
بیدار باش تا نرود عمر بر فسوس
تا نشنوي ز مسجد آدینه بانگ صبح
یا از درسراي اتابک غریو کوس

1 Whoever—2 looked at gold—3 head down—4 brings (lit. brought)—5 although the scales—6 is of iron (*i. e.*, the beam of the scales is)—7 is bent curved—8 in short—9 one night—10 a private meeting—11 was obtained —[12 and also—13 during that—14 night—15 the head of the police—16

get intelligence]—17 that the judge—18 the whole night—19 wine—20 in head—21 and mistress in embrace, bosom—22 from enjoyment pleasure—23 slept not—24 and verses—25 he recited—26 to night—27 but perhaps—28 at time (*i. e.*, proper time)—29 has not crowed (lit. read)—30 this—31 cock —32 the lovers—33 enough had not done—34 as yet—35 of embraceing—36 and kissing—37 cheeks—38 of the mistress—39 in the curve—40 of the ringlets—41 shining—42 like—43 the ball—44 of ivory—45 in the curve —46 of the bat—47 of ebony—[48 one moment—49 when the eye—50 of enmity calamity mischief—51 is not asleep—52 take care—53 awake cautions alert—54 remain]—55 so that may not depart—56 your age, life—57 in sorrow—58 until you hear not—59 from the mosque—60 of Friday—61 the morning call—62 or from—63 the gate of the caravansary—64 of atabak —65 the noise—66 of the drum.

"Whosoever sees money, lowers his head; like the beam of the scales, which stops although it be made of iron." To be brief, one night he obtained a meeting in private, *and the superintendent of the police was immediately informed of the circumstance*,* that the Cazy passed the whole night in drinking wine, and fondling his mistress. He was too happy to sleep and was singing, "that the Cock had not crowed that night at the usual hour." The lovers were not yet satisfied with each other's company; the cheeks of the mistress were shining between her curling ringlets, like the ivory ball of the ebony bat in the game of Chowgong. *In that instant, when the eye of enmity is asleep*,† be thou upon the watch, lest some mischance befal you until you hear the Mouzzin proclaming the hour of prayer; or the sound of the kettledrum from the gate of the police of Atabuk.

* *Revised from No. 12. to No. 16.*—And also during *that* night the head of the police gained information.

† *Revised from No. 48 to No. 54.*—One moment whilst the mischievous eye *sleeps not*, take care!

N. B.—That is as long as the mischievous eye is awake, be not off your guard for a *single* moment.

لب بر لبي چو چشم خروس ابلهي بود

بر داشتن بگفتن بيهودهٔ خروس

قاضي درين حالت بود يكي از متعلّقان در آمد و گفت چه
نشيني خيز و تا پاي داري گريز كه حسودان بر تو دقّي گرفته اند
بلكه حقّي گفته اند تا مگر اين آتش فتنه كه هنوز اندك است
بآب تدبيري فرو نشانيم مبادا كه فردا چون بالا گيرد عالمي را
فرا گيرد قاضي بتبسم فرو نگه كرد و گفت

قطعه

پنجه در صيد كرده ضيغم را چه تفاوت كند كه سگ آيد
روي در روي دوست كن بگذار تا عدو پشت دست مي خايد

ملك را دران شب آگهي دادند كه در ملك تو چنين منكري
حادث شده است چه فرمائي گفت من اورا از جملهٔ فضلاء عصر
و يگانهٔ دهر ميدانم باشد كه معاندان در حق او بغرض خوض
كرده باشند اين سخن در سمع قبول من نيايد مگر انگه
كه معاينه گردد كه حكما گفته اند

1 Lip upon lip—2 like the eye—3 of the cock—4 would be foolish—5 to take off—6 at the crowing, speaking—7 of the absurd, foolish—8 cock—9 the judge—10 in this—11 state—12 was—13 one of one from—14 hangers on, attendants—15 came in—16 and said—17 why—18 sit you?—19 rise—20 and as long as feet—21 you possess (*i. e.*, as long as you can go)—22 fly, run, scamper—23 because enemies, malignant folks—24 upon you, as regards you—25 have seized a subtile (plan) are acting clandestineely, craftily—26 moreover—27 truly verily—28 they have spoken—29 whilst perhaps this—30

fire—31 of mischief calamity—32 which as yet—33 little, small—34 is—35 with the water—36 of deliberation, contrivance, advice—37 we may set down extinguish—38 God forbid—39 that tomorrow—40 when—41 may reach a height (lit. seize a height)—42 a world, to a creation, universe—43 may carry above, consume—44 the judge—45 with laughter, smiling—46 did glance downwards—47 and said—48 claws—49 on game, prey—50 having done—51 the lion (also biting)—52 what difference, apart—53 will do, does (*i. e.*, won't get out of his way)—54 because the dog—55 comes—56 face—57 toward, the face—58 of a friend—59 do—60 forsake, leave—61 so that the enemy—62 the back—63 of hand—64 bites, may gnaw—65 to the king—66 during that night—67 they acquainted, gave information—68 saying in, that in—69 your country—70 such—71 a wickedness, an unlawful act, prohibited deed—72 has made its appearance, has happened, occurred—73 what order you? what are your commands?—74 he replied—75 I to him—[76 from among the number—77 of the learned persons—78 of the times—79 and unequalled incomparable, unique—80 of the times, age]—81 I know (him to be) I consider him—82 it may be—83 that perverse folks, refractory ones, stubborn persons, ill disposed people—84 concerning him in his right, as regards him in his behalf—85 by design, hatred, spite, interestedness, selfishness—86 purposing, intending, consulting—87 they may have done—88 this speech—89 in the ear—90 of my acceptance, reception, approbation, assent—91 comes not, enters not (*i. e.*, will not gain admission)—92 until that time—63 that it becomes seen, visible—94 because the sages—95 have remarked, said.

It would be foolishness to cease kissing at the crowing of the foolish cock. The Cazy was in this situation when one of his servants entering said, "why are you sitting thus, arise and run, as fast as your feet can carry you, for your enemies have laid a snare for you, nay they have said the truth. But whilst this fire of strife is yet but a spark, extinguish it with the water of good management; for it may happen that to-morrow when it breaks out into a flame, it will spread throughout the world." The Cazy smiling looked on the ground and said, "If the lion has his paw on the game, what signifies it if the dog should come. Turn your face towards your mistress, and let your rival bite the back of his hand. That very night they carried intelligence to the king of the wickedness which had been committed in his dominions, and begged to know his commands. He answered, "I believe the Cazy *to be the most learned man of the age;** and it is possible that this may be only a plot of his enemies to injure him. I will not give credit to this story; without I see proofs with mine own eyes; for the sages have said;

* *Revised from No.* 76 *to No.* 80.—To be *one* of the most learned and incomparable men of the day (*i. e.*, present time.)

بیت

به تندي سبک دست بردن بتیغ

بدندان برد پشت دست دریغ

شنیدم که سحرگاهي ملک با تني چند از خاصان بر بالین
قاضي رسید شمع را دید ایستاده و شاهد نشسته و مي ریخته
و قدح شکسته و قاضي در خواب مستي بي خبر از ملک هستي
ملک بلطفش بیدار کرد و گفت برخیز که آفتاب برآمد قاضي
دریافت و گفت از کدام جانب برآمد گفت از جانب مشرق
گفت الحمد لله که در توبه بازست بحکم این حدیث که

قطعه

این دو چیزم بر گناه انگیختند بخت نافرجام و عقل ناتمام

گر گرفتارم کني مستوجبم ور ببخشي عفو بهتر زانتقام

1 With impetuosity, sharpness, fierceness—2 light—3 hand—4 to take, carry—5 on the sword—6 with teeth—7 gnaws (lit. carries)—8 the back—9 of the hand—10 of sorrow, grief—11 I have heard—12 that toward morning in the morning time—13 the king—14 with a few persons—15 of his private

followers—16 at the pillow—17 of the judge—18 arrived—19 the candle—20 he observed—21 standing—22 and the mistress—23 sitting—24 and the wine—25 spilt—26 and the goblet, cup—27 broken—28 and the judge—29 in the sleep—30 of intoxication—31 regardless, unaware—32 of the world—33 of existence—34 the king—35 him with kindness—36 waked, aroused—37 and said—38 arise—39 because the sun—40 has come out (*i. e.*, risen)—41 the judge—42 understood—43 and said—44 from which or what—45 side, quarter, direction—46 has come out (risen)—47 he replied—48 from the quarter, side—49 of the East—50 he said—51 all praise to God—52 because the door—53 of repentance—54 is open—55 by reason of this—56 saying, tradition—57 *viz.*—58 these—59 two things of mine—60 in sin, crime—61 have raised up, (*i. e.*, caused to be led into)—62 fortune, fate, destiny—63 not ended, not completed—64 and wisdom, sense—65 not complete (*i. e.*, weak, foolish)—66 if me a prisoner—67 you make—68 I am deserving—69 and if you pardon—70 pardon, forgiveness—71 is better—72 than revenge, vengeance, retaliation.

" He who quickly lays hold of the sword in his anger, will gnaw the back of his hand through sorrow." I heard that at the dawn of day, the king with some of his principal courtiers came to the Cazy's bedchamber. He saw the candle burning, and the mistress sitting down, with the wine spilt, and the glass broken; and the Cazy stupified between sleep and intoxication, lost to all sense of his existence. The king kindly waked him, " and said, get up for the sun is risen." The Cazy perceiving him, asked, " from what quarter has the sun risen?" The king answered from the East. The Cazy replied, " God be praised, then the door of repentance is still open, according to the tradition," *(Arabic) the gate of repentence shall not be shut against the servants of God, until the sun shall rise in the west; adding, now I ask pardon of God, and vow to him that I will repent.* These two things have led me unto sin, ill fortune, and a weak understanding. If you seize me I deserve it, but if you pardon me, forgiveness is better than vengeance."

ملک گفت[1] توبه[2] درین[3] حالت[4] که بر هلاک[5] خود[6] اطلاع یافتی[7] سودی ندارد[8]

قطعه

چه سود[9] از دزدی[10] انگه[11] توبه کردن[12]
که نتوانی[13] کمند[14] انداخت[15] بر کاخ[16]
بلند[17] از میوه[18] گو[19] کوتاه کن[20] دست[21]
که کوته[22] خود[23] ندارد[24] دست[25] بر شاخ[26]

ترا[27] با وجود[28] چنان منکری[29] که ظاهر شد[30] سبیل[31] خلاصی[32] صورت[33] نه بندد[34] این بگفت[35] و موکلان[36] عقوبت[37] بروی[38] در آویخت[39] گفت[40] مرا[41] در خدمت[42] سلطان[43] یک سخن[44] باقیست[45] ملک پرسید[46] که[47] آن چیست[48]

قطعه

بآستین[49] ملالی[50] که بر من[51] افشانی[52]
طمع[53] مدار[54] که از دامنت[55] بدارم[56] دست[57]

[1 The king said—2 repentance—3 during this—4 state, condition—5 that on destruction, death, doom, ruin—6 your own—7 you have received intimation—8 possesses no advantage, is futile, useless]—9 what use—10 of the thief—11 that time—12 to repent—13 when is unable—14 the noose—15 to

throw (lit. thrown)—16 on the upper story—17 the tall person—18 concerning the fruit—19 say—20 shorten—21 your hand—22 because the small one, because one of low stature—23 himself—24 possesses not—25 hand—26 on the branch, towards the branch—27 to you—28 by the existence—(*i. e.*, possessing)—29 such sin, wickedness—30 which has come to light, became visible—31 the path, road, way—32 of release, escape—33 form, shape—34 makes not—35 this he said—36 and the superintendents, guardians—37 of punishment—38 on him—39 clung to, (*i. e.*, seized him)—40 he said—41 to me—42 in service—43 of the Sultan—44 one word—45 remaining is—46 the king asked—47 *viz.*—48 what is that?—49 with the sleeve—50 of sadness —51 that over me, on me—52 you scatter—53 ambition—54 have not, place not—55 that from your skirt—56 I will place (*i. e.*, take off)—57 my hand.

*The king "said repentance can now avail nothing, as you know that you are about to suffer death.** What good is there in a thief's repentance, when he has not the power of throwing a rope into the upper story. Tell him who is tall, not to pluck the fruit, for he of low stature cannot extend his arm to the branch. To you who have been convicted of such wickedness, there can be no hopes of escape." The king having said thus, ordered the officers of justice to take charge of him. The Cazy said, "I have yet one word to speak to your majesty." He asked, "what is it?" He replied, "as long as I labour under your displeasure, think not that I will let go the skirt of your garment."

* *Revised from No. 1 to No. 8.*—"The king said repentance *at this time*, when you have received intimation of your doom, is useless."

اگر خلاص محالست ازین گنه که مراست
بدان کرم که تو داري اميد واري هست

ملک گفت این لطیفه بدیع اوردي و این نکته غریب گفتي
و لیکن محال عقلست و خلاف شرع که ترا فضل و بلاغت
امروز از چنگ عقوبت من برهاند مصلحت آن بینم که ترا از
قلعه به نشیب بیندازم تا دیگران عبرت گیرند گفت اي
خداوند جهان پروردهٔ نعمت این خاندانم و نه تنها من این
گنه کرده ام دیگریرا بینداز تا من عبرت گیرم ملک را ازین
سخن خنده آمد و بعفو از سر خطاي او در گذشت و متعندان
او را که اشارت بکشتن او کرده بودند گفت

بیت

همه حمال عیب خویشتنید طعنه بر عیب دیگران مزنید
هر که او عیب خویشتن بیند طعنه بر عیب دیگران نکند

1 If—2 release—3 is impossible—4 from this, by reason of this—5 fault, crime—6 which mine is—7 with that clemency, upon that mercy or kindness—8 that you possess—9 hope, expectation—10 is—11 the king—12 said—13 this joke, facetiousness—14 rare—15 you have brought—16 and this pithy saying, subtile or quaint conceit—17 rare—18 you have spoken—19 but—20 contrary, impossible—21 to reason is, wisdom is—22 and contrary—23 to the

law—24 that your—25 insolence, excellence—26 and eloquence—27 to day—28 from the clutch, claw, grasp, gripe—29 of punishment—30 of me—31 should set free, release, rescue—32 fit—33 that I see, or consider—34 that to you—35 from—36 the fort—37 towards the hollow slope, declivity—38 I should hurl down—39 so that—40 others—41 may take an example—42 he said O!—43 Lord—44 of the world—45 nourished, reared—46 of the benefits, favors—47 of this household I am, of this family I am—48 and not singly, not alone—49 I—50 this—51 sin, crime—52 have I done, committed—53 to some other—54 hurl down, throw down—55 so that I—56 may take example, benefit by the example—57 to the king—58 from this—59 speech—60 laughter came (*i. e.*, smiled)—61 and with pardon—62 from the affair of the crime, from the head of the crime—63 of him—64 passed over—65 and to the enemies—66 of him—67 who the signal, the wink—68 for killing him—69 had done, given—70 said—71 all (*i. e.*, of us)—72 the bearers, supporters—73 of faults—74 of ourselves are—75 reproach—76 on the faults, defects—77 of others—78 ought not to strike (*i. e.*, ought not to reproach)—79 whoever—80 that—81 he—82 fault—83 of his own body, self—84 sees—85 reproach—86 on the faults—87 of others—88 does not.

Although the crime which I have committed may be unpardonable, still I entertain some hopes from your clemency. The king said, "you have spoken with admirable facetiousness and wit, but it is contrary to reason and to law that your wisdom and eloquence should rescue you from the hand of justice. To me it seems advisable that you should be flung headlong from the top of the castle to the earth, as an example for others." He replied, "O monarch of the universe, I have been fostered in your family, and am not singular in the commission of such crimes, therefore I beseech you to precipitate some one else, in order that I may benefit by the example." The king laughed at his speech, and spared his life; and said to his enemies, "All of you are burthened with defects of your own, reproach not others with their failings. Whosoever is sensible of his own faults, carps not at another's failing."

TALE 21.

منظومه

جواني پاک باز و پاک رو بود که با پاکيزه رويي در گرو بود

چنين خواندم که دردرياي اعظم بگردابي درافتادند با هم

چو ملاح آمدش تا دست گيرد مبادا که اندران سختي بميرد

همي گفت ازميان موج تشوير مرا بگذار و دست يار من گير

درين گفتن جهان بروي درآشفت شنيدندش که جان ميداد وميگفت

حديث عشق ازان بطال منيوش که در سختي کند ياري فراموش

چنين کردند ياران زندگاني زکار افتاده بشنو تا بداني

که سعدي راه و رسم عشق بازي چنان داند که در بغداد تازي

دلارامي که داري دل درو بند دگر چشم از همه عالم فرو بند

اگر ليلي و مجنون زنده گشتي حديث عشق ازين دفتر نوشتي

1 A young man—2 an honourable lover, (from پاک pure and باختن to play, sport) a sincere lover—3 and handsome faced, (from پاک pure and رو a face) of good character, upright—4 there was—5 who—6 with a lovely faced one, pure faced one, one of chaste countenance—7 was pledged, betrothed—8 thus—9 I have read—10 that—11 upon the river—12 great (*i. e.*, the sea)—13 into a whirlpool—14 the fell—15 together—16 when—17 the boatman—18 came to him—19 so that hand—20 might seize, catch hold of—21 God forbid (*i. e.*, in case, lest)—22 that—23 in the midst of that—24 difficulty, danger—25 he might die—26 thus he said—27 from the middle—28 of the waves

—29 of anguish, sorrow—30 to me—31 leave—32 and the hand—33 of the friend—34 of mine—35 seize—36 in this saying, for this speech—37 the world—38 upon him—39 became astonished (*i. e.*, admired)—40 they heard him—41 when life—42 he gave, (*i. e.*, gave up his last breath)—43 and was saying—44 the tale—45 of love—46 from that—47 false one, faithless one, vain person—48 listen not to—49 who during—50 distress—51 does—52 friend —53 forgotten, forgetful (*i. e.*, does forget)—54 thus—55 they did, they passed—56 these friends—57 their lives—[58 from work—59 fallen, passed (*i. e.*, from past events)—60 listen—61 so that you may know]—62 because Sady—63 the way and custom—64 of love, play—65 thus—66 knows—67 as in—68 Bughdad—69 the Arabian language—70 a beloved one—71 who you possess—72 heart—73 upon her—74 fix close—75 the other—76 eye—77 from all, the whole—78 world—79 shut downward—80 if—81 Leila and Mujnoon—82 were to become alive, were to come to life—83 the tale, history—84 of love —85 from this—86 volume, book, journal, register—[87 might write, compose, draw up.]

There was an affectionate and amiable youth who was betrothed to a beautiful girl. I have heard that as they were sailing on the ocean, they fell together into a whirlpool. When the mariners went to the young man that they might catch his hand, and save him from perishing, in that unhappy juncture, he called aloud and pointed to his mistress from the midst of the waves, "Leave me and take the hand of my beloved." The whole world admired him for that speech, and when he was expiring he was heard to say, "Learn not the tale of love from that faithless wretch, who forgets his beloved in the hour of danger." Thus ended the lives of those lovers; *hearken and learn from those of experience,** for Sâdy is as conversant in the ways and customs of love, as the Arabic language is familiar at Baghdad. Fix your heart on the mistress whom you have chosen, and be blind to every other earthly object. If Leila and Mujnoon were now living, *they might learn*† the history of love from this book.

* *Revised from No.* 58 *to No.* 61—"Listen that you know from *past events.*"

† *Revised No.* 87.—"They might *write*," or, "draw up."

CHAPTER VI.

TALE 1.

باب ششم در ضعف و پيري

1 *Chapter*—2 *the sixth*—3 *concerning*—4 *infirmity, weakness, imbecility of mind or body*—5 *and old age. On Imbecility and Old age.*

با طائفهٔ دانشمندان در جامع دمشق بحثي همي كردم ناگاه
جواني از در در آمد و گفت با شما كسي هست كه زبان فارسي
داند اشارت بمن كردند گفتم خيرست گفت پيري صد
و پنجاه ساله در حالتِ نزعست و بزبان فارسي چيزي مي گويد
و مفهوم ما نمي گردد اگر بكرم قدم رنجه شوي مزد يابي باشد
كه وصيتي كند چون ببالينش فرا رسيدم اين ميگفت

قطعه

دمي چند گفتم بر آرم بكام دريغا كه بگرفت راهِ نفس
دريغا كه بر خوان الوان عمر دمي چند خورديم و گفتند بس
معناي اين سخن با شاميان بعربي گفتم تعجب كردند از عمر
دراز و تاسّف خوردن او بر حيات دنيا گفتمش چه گونهٔ درين
حالت گفت چه گويم

1 With a set, band—2 of wise men—3 in the mosque—4 of Damascus—5 I was holding an argument, discussing, debating—6 suddenly—7 a young man —8 from the door—9 entered, came in—10 and said—11 amongst you, with you—12 any person—13 is—14 who the language—15 of Persia, Persian

—16 knows, understands—17 sign, wink—18 towards me—19 they did (*i. e.*, gave)—20 I said—21 is it well? is there anything wrong?—22 he said—23 an old person—24 of an hundred—25 and fifty—26 years—27 in the state —28 of expiration is, is in the agonies of death—29 and with the language —30 of Persia, Persian—31 something—32 says—33 and the meaning to us —34 does not appear, is unintelligible—35 if—36 by kindness—37 you will trouble yourself to come—38 a reward—39 you will obtain—40 it may be, perhaps—41 that he a will—42 would make, do—43 when—44 at his pillow —45 I arrived over against, above, opposite—46 this he was saying—47 a breath, a moment—48 few—49 I said—50 I will bring, cause to suit—51 according to my wish, work—52 alas!—53 that—54 has seized—55 the way of the breath (the wind pipe)—56 alas!—[57 that at the tray—58 of various colors, variegated—59 of life]—60 a few moments—61 I eat—62 and they said—63 enough—64 the meaning—65 of this speech—66 to the people of Damascus—67 in Arabic—68 I said, explained—69 they were astonished—70 at his age—71 long—72 and regret, sorrow—73 to do (*i. e.*, feeling) *lit.* to eat —74 of him at life, existence—75 worldly, of the world—76 I said to him —77 how are you? in what manner?—78 during this, in this—79 state, condition—80 he replied—81 what shall I say? what can I say?

I was engaged in a disputation with some learned men in the Mosque of Damascus, when suddenly a young man entering the gate said, "is there any one amongst you who understands the Persian language?" They pointed to me, I asked what was the matter. He answered, "an old man, of an hundred and fifty years of age, is in the agonies of death, and says something in the Persian language, which we do not comprehend. If you will have the goodness to take the trouble to go, you will obtain your reward: perhaps he may want to make his will." When I came to his pillow, he said, "I was in hopes that I should have spent the small remnant of my life in ease, but I can scarcely draw my breath. Alas that *at the table of variegated life,** I ate a little and they said it is enough." I explained to the Damasciens in Arabic, the signification of the discourse. They wondered that at his advanced age, he should grieve for worldly life. I then asked him how he found himself. He replied, "what can I say?

* *Revised from No.* 57 *to No.* 59.—"At the variegated *tray* of life."

قطعه

ندیدهٔ که چه سختي همي رسد بکسي
که از دهانش بدر میکنند دندانی
قیاس کن که چه حالش بود دران ساعت
که از وجود عزیزش بدر رود جاني

گفتم تصوّر مرگ از خیال بدر کن و وهم را بر طبیعت مستولي مگردان که فیلسوفان گفته اند مزاج اگرچه مستقیم بود اعتماد بقارا نشاید و مرض اگرچه هایل بود دلالت کلي بر هلاک نکند اگر فرمائي طبیبي را بخوانیم تا معالجه کند که به شوي گفت هیهات

مثنوي

خواجه در بند نقش ایوانست
خانه از پاي بست ویرانست
دست برهم زند طبیب ظریف
چون خرف بیند او فتاده خریف
پیرمردي زنزع مي نالید
پیرزن صندلش همي مالید
چون مخبط شد اعتدال مزاج
نه عزیمت اثر کند نه علاج

1 Have you observed, seen—2 that—3 what—4 distress, hardship—5 arrives, happens—6 to a person—7 that from—8 his mouth—9 they draw out, extract—10 a single tooth—11 imagine—12 that what—13 his state—14 may be, is likely to be—15 during that—16 moment—17 that from—18 body—19 dear, precious—20 goes out, departs—21 life—22 I said—23 the imagination, thought, idea—24 of death—25 from imagination, fancy—26 drive out,

dismiss—27 and anxiety, apprehension conjecture, imagination, fancy—28 upon your temperament, constitution, nature—29 and 30—allow not to take possession of, permit not to overcome—31 because the philosophers—32 have said—33 the temperament, constitution, habit of body—34 although—35 right straight, resolute, rightly constituted—36 may be—37 reliance, trust—38 upon stability, firmness, (*i. e.*, future perfectness of health)—39 ought not (*i. e.*, we should not rely upon)—40 and the sickness—41 although—42 may be deadly, terrible, dangerous, horrible—43 proof, indication, token, argument, demonstration, sign—44 entirely, fully—45 in ruin, death, dissolution—46 does not—47 if you direct, order—48 to a physician—49 we will call—50 so that a remedy, curing, healing, treatment—51 may do, use, apply—52 so that better—53 you may become—54 he replied—55 alas!—56 the gentleman, Master of a house—57 in the reflection, consideration—58 of the painting, decorating—59 of the hall is, of the gallery is—[60 the house—61 from the foundation, foot—62 lower, below, beneath—63 is ruined, decayed]—64 hand —65 together—66 strikes—67 the physician—68 skilful, wise—69 when like —70 a potsherd—71 he sees him—72 fallen—73 the friend, associate—74 the old man—75 from pain, the agonies of death—76 wept, cried—77 the old woman—78 on him sandal wood—79 rubbed—80 when—81 has become insane, foolish—82 the equilibrium, moderation, evenness—83 of the temperament—84 not—85 an amulet, charm—86 does good, is of advantage—87 nor medicine.

"Have you not seen what pain he suffers, who has one of his teeth drawn out of his mouth; think then what must be the state in that moment when the soul is departing from this precious body." I said dismiss from your imagination the thoughts of death, and let not apprehension overcome your constitution; for the philosophers have said, although the animal system be in full vigour yet we ought not to rely in its continuance; and on the other hand although a disease be dangerous, yet it is no positive proof of approaching death. If you will give me leave, I will send for a physician, that he may prescribe some medicine which may be the means of your recovery." He replied, "Alas! the master of the house considering how to decorate his hall, *whilst the foundation is in a state of decay.** The skilful physician smites his hands together, when he sees the old man broken like a potsherd. The sick man was lamenting in agony, whilst an old woman was anointing his feet with a preparation of sandal-wood. But when the animal temperament is destroyed, neither amulets nor medicines are of any use.

* *Revised from No. 60 to No. 63.*—"Whilst the *house* from *beneath* the very foundation is decayed."

N. B.—ايوان Is an open gallery supported on columns, and when Sady says the house was decayed from *beneath* the foundation, he means, that the poor old man's legs (*i. e.*, the columns which support the mortal structure) were tottering over the grave, all his limbs had lost their strength, that state of decrepitude had arrived when life itself became a perfect burden, what therefore was the use of administering medicines when indeed the whole system was totally undermined or decayed?

TALE 2.

پیري حکایت کرده بود که دختري خواسته بودم و حجره بگل
آراسته و بخلوت باو نشسته و دیده و دل درو بسته شبهاي
دراز نخفتمي و بذلها و لطیفها گفتمي تا باشد که وحشت نگیرد
و موانست پذیرد ازان جمله شبي میگفتم که بخت بلندت
یار بود و چشم دولت بیدار که بصحبت پیري افتادي بخته
و جهاندیده و گرم و سرد روزگار چشیده و نیک و بد آزموده
حق صحبت بداند و شرط مودت بجاي آرد و مشفق و مهربان
خوش طبع و شیرین زبان

1 An old man—2 had told a story, related—3 saying—4 a girl, a daughter —5 I had married (from خواستن to desire, demand)—6 and chamber, cell, closet, apartment —[7 with roses]—8 adorned, bedecked—9 and in retirement, privacy, solitude, a closet, cabinet—10 with her—11 sat—12 and eye—13 and heart—14 upon her—15 had fixed, closed—16 nights—17 long—18 I slept not—19 and jokes, jests—20 and pleasantries, witty speeches—21 I said, repeated—22 so that perhaps, so that it might be—23 that—24 dread, fear, awe —25 might not acquire, take, (*i. e.*, feel)—26 and companionship, familiarity, intimacy, society—27 might accept —[28 from that—29 number, total (*i. e.*,

of jests and witty speeches)—30 one night]—31 I said—32 that, *viz.*—[33 your high fate, fortune—34 was friendly (from یار a friend)—35 and the eye—36 of fortune, happiness, prosperity, felicity, wealth—37 awake, watching, wakeful, vigilant]—38 that—39 into the society, companionship—40 of an old man—41 you fell—42 ripe, mature—43 and a traveller—44 and the warmth—45 and coldness—46 of fortune, the time—47 has stated, (*i. e.*, experienced) knows by the flower—48 and good—49 and bad—50 has tried, proved—51 the rights, duties, laws, just claims—52 of companionship, society—53 knows, understands—54 and the conditions, agreements—55 of friendship, love—56 performs—57 and kind, merciful—58 and indulgent, kind, affectionate—59 happy—60 temperament, disposition, nature—61 and sweet—62 tongued (*i. e.*, affable.)

An old man telling a story about himself said, "when I married a young virgin, I bedecked a chamber *with flowers*,* sat with her alone, and had fixed my eyes and heart solely upon her. Many long nights I passed without sleep, repeating jests and pleasantries, to remove shyness, and make her familiar. *On one of those nights*† I said, *fortune has been propitious to you*,‡ in that you have fallen into the society of an old man, of mature judgment, who has seen the world, and experienced various situations of good and bad fortune, who knows the rights of society, and has performed the duties of friendship, one who is affectionate, affable, cheerful and conversable."

* *Revised No.* 7.—" With roses."

† *Revised from No.* 28. *to No.* 30.—" One night from amongst the number of those" (*i. e.*, nights of witty sayings.)

‡ *Revised from No.* 33 *to No.* 37.—" Your sublime fortune was friendly and the eye of prosperity was vigilant (*i e.*, in your behalf.)"

مثنوي

[1] تا توانم [2] دلت [3] بدست آرم [4] ور [5] بيازاريم [6] نيازارم

[7] ور [8] چو طوطي [9] شكربود [10] خورشت [11] جان [12] شيرين [13] فداي [14] پرورشت

[15] نه گرفتار آمدي [16] بدست [17] جواني [18] معجب [19] وخيره راي [20] سرتيز

[21] و سبك پاي [22] كه هردم [23] هوائي پزد [24] و هر لحظه [25] رائي زند [26] و هر شب

[27] جاي [28] خسپد [29] و هر روز [30] ياري گيرد

قطعه

[31] جوانان [32] خورم اند [33] وخوب [34] رخسار [35] وليكن [36] دروفا [37] باكس [38] نيايند

[39] وفاداري [40] مدار [41] ازبلبلان [42] چشم [33] كه هردم [44] بر گلي [45] ديگر [46] سرايند

[47] امّا [48] طائفه [49] پيران [50] بعقل [51] وادب [52] زندگاني كنند [53] نه بر مقتضاي

[54] جهل [55] جواني

بيت

[56] ز خود [57] بهتري [58] جوي [59] و فرصت [60] شمار

[61] كه [62] با چون [63] خودي [64] كم كني [65] روزگار

1 As far as I am able—2 your heart—3 I will gain, bring in hand—4 and if, and although—5 you annoy me, should vex me—6 I will not be offended, vexed—7 and if—8 like a parrot—9 sugar should be—10 your food—11 life—12 dear, precious—13 a sacrifice—14 for your support, nourishment—15 you are not made prisoner—16 in the hand, possession—[17 of a young man—18

conceited, pleased with himself]—19 and of dark understanding, vain understanding—20 head-strong—21 and light-footed, a gadder—22 who every moment—23 cherishes a lust, desire—24 and every moment—25 *lit.*, strikes wisdom (*i. e.*, acts contrary to wisdom, sets wisdom at defiance)—26 and every night—27 a place (*i. e.* different locality)—28 sleeps—29 and every day—30 gets or seizes a friend, associate, forms an intimacy—31 young men—32 are happy, joyful, lively—33 and pretty, handsome—34 faced—35 but—36 as regards fidelity—37 towards any one, with any person—38 they came not—39 fidelity—40 expect not, place not —41 from nightingales—42 eyes—43 who every moment—44 in a rose—45 another—46 they sing—47 but—48 the band, set—49 of old men—50 with wisdom—51 and manners, politeness—52 pass their time, live—53 not on the demands, requisitions, calls—54 of foolish—55 youth—56 than self—57 one better—58 seek—59 and leisure, rest, ease, happiness—60 count, consider—61 because—62 with such—63 as you are yourself—64 you will do little (*i. e.*, you will waste)—65 life.

"I will exert my utmost endeavours to gain your affection, and if you should treat me unkindly, I will not be offended; or if like the parrot your food should be sugar, I will devote my sweet life to your support. You have not met with *a youth of a rude disposition*,* with a weak understanding, head strong, a gadder, who would be constantly changing his situation and inclinations, sleeping every night in a new place, and every day forming some new intimacy. Young men may be lively and handsome, but they are inconstant in their attachments. Look not for fidelity from those, who with the eyes of the nightingale, are every instant singing upon a different rosebush. But old men pass their time in wisdom and good manners, not in the ignorance and frivolity of youth. Seek for one better than yourself, and having found him, consider yourself fortunate; for with one like yourself, you would pass your life without improvement."

* *Revised from No. 17 to No. 18.*—"A conceited youth."

گفت چندان برین نمط بگفتم و گمان بردم که دلش در قید
من آمد و صید من شد ناگاه نفسي سرد از دل پر درد برآورد
و گفت چندین سخن که گفتي در ترازوي عقل من وزن آن یک
سخن ندارد که از قابلهٔ خویش شنیده ام که زن جوان را
اگر تیري در پهلو نشیند به که پیري فی‌الجمله امکان موافقت
نبود و مفارقت انجامید مدّت عدّت بر آمد عقد نکاحش
با جوانی بستند تند ترش روي تهي دست بد خوي جور و جفا
میدید و رنج و عنا میکشید و شکر نعمت حق همچنان میگفت
که الحمد لله که ازان عذاب الیم برهیدم و بدین نعمت مقیم
برسیدم

بیت

با این همه جور و تند خوئي نازت بکشم که خوبروئي

قطعه

با تو مرا سوختن اندر عذاب به که شدن با دگري در بهشت
بوي پیاز از دهن خوبروي نغزتر آید که گل از دست زشت

1 He said—2 so much—3 in this—4 manner, mode, way—5 I spoke—6 and I fancied, imagined—[7 that—8 her heart—9 in captivity—10 of me, mine—11 had come]—12 and prey, gain—13 of me, mine—14 had become—15 suddenly—16 a breath, sigh—17 cold—[18 from heart—19 full of pain]—20 brought forth—22 so many—23 speeches—24 that you have uttered spoken—25 in the scale—26 of my understanding—27 weight—28 of that one—29 word, speech—30 possesses not—31 that from—32 nurse—33 own—34 I have

heard—35 that a woman—36 young—37 if an arrow—38 in side—39 you should place, dart into—40 better than—41 an old man—42 in short—43 possibility—44 of agreement, friendship—45 was not—46 and separation—47 ended—48 the time—49 of custom, law—50 passed—51 the knot—52 of her marriage—53 with a young man—54 they tied—55 impetuous, harsh—56 sour faced, crabbed—57 empty handed, poor—58 bad disposition, ill-natured—59 violence—60 and tyranny—61 experienced, saw—62 and distress, trouble—63 and want, penury—64 endured, bore up with—65 and thanks—66 for favours—67 to God—68 in such a way—69 was saying—70 viz.—71 all praise to God—72 that from that—73 infernal torment—74 I have escaped from—75 and in this—76 favour—77 permanent, lasting—78 I have obtained, arrived at—79 with this, notwithstanding this—80 all—81 violence and—82 impetuous—83 disposition—84 your airs—85 I endure—86 because you are handsome—87 with you—88 to me—89 to burn—90 within torment (*i. e.*, hell)—91 better than—92 to be—93 with the other—94 in heaven—95 the smell—96 of onions—97 from the mouth—98 of a handsome faced one—99 is pleasanter, more delightful—100 than roses—101 from the hand—102 of an ugly person.

He said, "I spoke a great deal after this manner, and thought *that I had made a conquest of her heart;** when all of a sudden, she fetched a cold sigh *from the bottom of her heart,*† and replied; all the fine speeches that you have been uttering, have not so much weight in the scale of my reason, as one single sentence which I heard from my nurse; that if you plant an arrow in the side of a young woman, it is not so painful as the society of an old man. In short," continued he, "it was impossible to agree, and our differences ended in a separation. After the time prescribed by law, she married a young man of an impetuous temper, ill natured and in indigent circumstances; so that she suffered the injuries of violence, with the evils of penury; however, she returned thanks for her lot, and said, God be praised, that I escaped from infernal torment, and have obtained this permanent blessing. Amdist all this violence, and impetuosity of temper, I will put up with your airs, because you are handsome. It is better to burn with you in hell, than to be in paradise with the other. The scent of onions from a beautiful mouth, is more fragrant than the odour of the rose from the hand of one who is ugly."

* *Revised from No.* 7 *to No.* 11.—"That her heart had become my captive, and that she was now my prey"

† *Revised from No.* 18 *to No.* 19.—"From her heart full of sorrow" or "from her sorrow charged heart."

TALE 3.

مهمان پیري بودم در دیار بکر مال فراوان و فرزند خوبروي
داشت شبي حکایت کرد مرا در عمر خویش بجز این فرزند
نبودست درختي درین وادي زیارت گاهست که مردمان بحاجت
خواستن انجا روند شبهاي در پاي آن درخت بحق نالیده ام
تا مرا این فرزند بخشیده است شنیدم که پسر با رفیقان آهسته
میگفت چه بودي که من آن درخت را بدانستمي که کجاست
تا دعا کردمي که پدرم بمیرد

حکمت

خواجه شادي کنان که فرزند عاقلست و پسر طعنه زنان که
پدرم فرتوت

قطعه

سالها بر تو بگذرد که گذر نکني سوي تربت پدرت
توبجاي پدر چه کردي خیر تا همان چشم داري از پسرت

1 The guest—2 of an old man—3 I was—4 in—5 the land of Bekr—6 wealth, goods—7 great, abundant—8 and a son—9 handsome—10 possessed—11 one night—12 did relate—13 to me—14 during ages, life time—15 of my own—16 with the exception of this—17 son, child—18 has not been, (*i. e.*, I never had)—(19 a tree—20 in this—21 valley, vale, a desert, any low ground

—22 a place of pilgrimage is]—23 where—24 men, folks—25 for wants—26 to ask for—27 that place, spot,—28 they go—29 nights—30 at the foot—31 of that tree—32 to God—33 I complained, cried—34 until to me—35 this son —36 had bestowed—37 I have heard—38 that the son—39 with friends, companions—40 in a low tone, quietly—41 was saying—42 what would it be? (*i. e.*, how nice)—43 if I—44 to that tree—45 I were acquainted with, were to know—46 that *viz.*—47 where it is—48 so that I might implore, pray—49 that my father—50 might die—51 the gentleman—52 making glad, is pleased —53 that the son—54 is wise—55 and the son—56 makes fun of, reproaches —57 saying—58 my father—59 is decrepit, old, worn out—60 years—61 over you—62 have passed, gone by—63 that—64 you pass not, visit not— 65 the direction, side, locality—66 of the grave, tomb—67 of your father—68 you in the place, you towards—69 your father—70 what have you done? —71 good, well—72 that the same as that, that such also—73 eye—74 you possess (*i. e.*, expect)—75 from your son.

In the territory of Diarbekr, I was the guest of a very rich old man, who had a handsome son. One night, he said, "during my whole life, I never had any child but this son. *Near this place is a sacred tree*,* to which men resort to offer up their petitions. Many nights at the foot of this tree I besought God, until he bestowed on me this son." I heard that the son was saying to his friends, in a low tone of voice, "how happy should I be to know where that tree grows, in order that I might implore God for the death of my father." The father was rejoicing in his son's wisdom; whilst the son despised his father's decrepitude. Many years have elapsed since you visited your father's grave; what piety have you shewn towards your parent, that you should expect dutifulness from your son?

* *Revised from No. 19 to No. 22.*—There is a tree in this valley which is a place of pilgrimage &c. &c.

TALE 4.

روزي بغرور جواني سخت رانده بودم و شبانگه بپاي كوهي
سست مانده پير مردي ضعيف از پس كاروان همي آمد و گفت
چه خسپي خيز نه جاي خفتنست گفتم چون روم كه نه پاي
رفتنست گفت نشنيدهٔ كه گفته اند رفتن و نشستن به كه
دويدن و گسستن

قطعه

اي كه مشتاق منزلي مشتاب پند من كار بند و صبر آموز
اسپ تازي دو تگ رود بشتاب اشتر آهسته ميرود شب و روز

1 One day—2 with the pride, by reason of the arrogance—3 of youth—4 hard, (*i. e.*, with hardship) greatly—5 I had travelled, urged myself on—6 and in the evening—7 at the foot—8 of a mountain—9 tired, fatigued—10 remained—11 an old man—12 feeble, infirm, weak, debilitated—13 from the rear—14 of a caravan—15 came, arrived—16 and said—17 why sleep you?—18 rise, get up—19 not a place, spot—20 for sleeping is—21 I said—22 how—23 can I go on? proceed?—24 because, seeing that—25 not feet—26 to travel is (*i. e.*, have not the power)—27 replied—28 have you not heard?—29 that—30 they have said—31 to go (*i. e.*, to walk)—32 and to sit (*i. e.*, halt)—33 better than—[34 running—35 and to leave off]—36 O! thou who—37 art desirous—38 of the days journey (*i. e.*, who wish to get on)—39 do not hasten, go, not quickly—40 my advice—41 make applicable, use to advantage—42 and patience—43 learn—44 the Arab horse—45 two runs, two bounds—46 goes—47 with speed, celerity, quickness—48 the camel—49 slowly—50 progresses, travels, advances—51 night and day.

Once in the vigour of youth I had performed a long journey, and at night, being fatigued, remained at the foot of a mountain. A debilitated old man, who arrived after the caravan, said, "why do you sleep? get up, this is not a place for repose." I said to him, "how can I proceed, not having the use of my feet?" He replied, "have you not heard how it has been said, that proceeding and halting, is better than *running until you are fatigued*."* O ye, who wish to reach the end of your day's journey, be not in haste; listen to my counsel, and learn patience. The Arab horse makes two stretches on full speed, and the camel travels slowly day and night.

*Rendered from No. 34 *to No.* 35.—"Running and giving up," or running and leaving off (i. e., entirely.)

TALE 5.

1 2 3 4 5 6
جواني چست و لطيف و خندان و شيرين زبان در حلقهٔ

7 8 9 10 11 12 13 14 15 16
عشرت ما بود كه در دلش از هيچ نوعي غم نيامدي و لب از

17 18 19 20 21 22 23 24
خنده فراهم نياوردي روزگاري برآمد كه اتفاق ملاقات

25 26 27 28 29 30 31
نيفتاد بعد ازان ديدمش زن خواسته و فرزندان خاسته و

32 33 34 35 36 37 38 39 40
بيخ نشاطش بريده و گل هوسش پژمرده پرسيدمش كه اين چه

41 42 43 44 45 46 47
حالتست گفت تا كودكان بياوردم دگر كودكي نكردم

بيت

48 49 50 51 52
چون پير شدي زكودكي دست بدار

53 54 55 56
بازي و ظرافت بجوانان بگذار

مثنوي

57 58 59 60 61 62 63 64 65
طرب نوجوان ز پير مجوي كه دگر نايد آب رفته بجوي

66 67 68 69 70 71 72 73
زرع را چون رسيد وقت درو نخرامد چنانكه سبزهٔ نو

قطعه

74 75 76 77 78 79 80
دور جواني بشد از دست من آه دريغ آن زمن دلفروز

81 82 83 84 85 86 87 88
قوّت سرپنجهٔ شيري برفت راضيم اكنون به پيري چو يوز

89 90 91 92 93 94 95
پيرزني موي سيه كرده بود گفتمش اي مامك ديرينه روز

96 97 98 99 100 101 102 103
موي به تلبيس سيه كرده گير راست نخواهد شدن اين پشت كوز

1 A young man—2 active, agile, fleet, alert—3 and pleasant, nice, elegant, benevolent, witty—4 and merry, laughing—5 and sweet tongued—6 in the circle, society—7 of happiness—8 of us—9 was—10 who—11 in his heart—12 from any—13 way, kind—14 grief—15 came not—16 and lips from—17

laughter—18 together—19 brought not (*i. e.*, did not close)—20 time—21 passed away—22 that—23 the opportunity, chance—24 of meeting—25 did not fall, occur—26 after that—27 I saw him—28 married (from زن a woman and خواستن to ask, to desire)—29 and children—30 risen up, got up—31 and —[32 the root—33 of his joy, pleasure, mirth—34 cut, severed—35 and the rose—36 of his ambition, lust, desire—37 dead, withered]—38 I asked him—39 saying—40 this what—41 state is, condition is—42 he replied—43 so soon as children—44 I brought forth, reared—45 further, again—46 childish sport —47 I did not—48 when—49 old—50 you have become—51 from childish sports—52 refrain, hold back your hand—53 play—54 and wit, joking—55 to young folks—56 leave—57 the sprightliness, cheerfulness, hilarity, joy, mirth, merriment—58 of new youth—59 from the aged, old—60 seek not—61 because—62 again—63 comes not—64 the gone-water, water that has flowed away—65 to the rivulet, stream—66 the cross-sown field—67 when—68 arrives, reaches—69 the time—70 of reaping—71 does not wave, move proudly—72 such as when—73 it was green and new—74 the period, age, cycle—75 of youth—76 has become, (*i. e.*, passed)—77 from my hands—78 Oh Alas!—79 that time—80 enchanting, heart-enlightening—81 the strength, power—82 of the grasp—83 of the lion—84 has departed—85 I am contented—86 now—87 with a cheese—88 like a panther—89 an old woman—90 hair—91 black—92 had done—93 I said to her—94 O! little mother—95 of lengthened days, (*i. e.*, old)—[96 hair—97 by fraud, cheat, imposture—98 made black, done black—99 I allow, I admit—100 straight—101 is not likely to become—102 this back—103 bent, crooked.]

An active, pleasant, and merry youth, of agreeable manners, was one of our happy society; sorrow in no shape entered his breast, laughter would not suffer him to close his lips. A considerable time had passed without my happening to meet with him. Afterwards I saw him with a wife and children; *his merriment had ceased, and countenance was much altered.** I asked him what was the matter. He replied, "When I became the father of children I left off childish sport. When you are grown old, give up puerilities; and leave play and joking to youth. Look not for the sprightliness of youth in old age, since the stream will not return again to the spring head. When the field of corn is fit for the sickle, it does not wave in the wind, with that vigour, as when it was green. The season of youth has elapsed, alas! those days which enlivened the heart. The lion has lost the strength of his paw, and like an old leopard, I am now contented with a cheese." An old woman having stained her hairs black, I said to her, O my little old mother, *you have made your hair black, but cannot straighten your bent-back.*†

* *Revised from No.* 32 *to No.* 37.—The "root of his joy" was severed and the "rose of his ambition withered."

† *Revised from No.* 96 *to No.* 103.—I admit you have *fraudulently* made your hair black but this bent back is not likely to become straight.

TALE 6.

روزي بجهل جواني بانگ بر مادر زدم دل آزرده بکنجي نشست گريان همي گفت مگر خوردي فراموش کردی که درشتي ميکني

قطعه

چه خوش گفت زالي بفرزند خويش
چو ديدش پلنگ افگن و پيل تن
گر از عهد خورديت ياد آمدي
که بيچاره بودي در آغوش من
نکردي درين روز بر من جفا
که تو شيرمردي و من پيره زن

1 One day—2 by the stupidity, ignorance—3 of youth—4 call, noise—5 on my mother I struck (*i. e.*, I spoke badly to my mother)—6 heart—7 distressed—8 in a corner—9 sat-down—10 crying—11 was saying—12 perhaps—13 your infancy, (*i. e.*, when you were small)—14 you have forgotten—15 that—16 severity, harshness—17 you exercise, do, practise—18 how good—19 said—20 an old woman—21 to son—22 her own—23 when she saw him—24 able to throw a tiger (پلنگ a tiger and افگندن to throw down)—25 and a body like an elephant—26 if—27 from, of regarding—28 the season, time, period—29 of your infancy, littleness—30 you were to remember—31 when a helpless one—32 you were—33 in—34 my embrace, bosom—35 you would not do—36 during this—37 day—38 upon me—39 oppression, violence—40 when—41 you—42 are a lion-like man—43 and *I* myself—44 an old woman.

One day, through the ignorance of youth, I spoke sharply to my mother, which vexing her to the heart, she sat down in a corner, and wept, saying, "Have you forgotten all the trouble that you gave me in your infancy, that you thus treat me with unkindness? What a good saying was that of an old woman to her son, when she saw him able to subdue a tiger, having the strength of an elephant. If you had but recollected your time of childhood, when you lay helpless in my arms, you would not treat me with violence, now that you have the strength of a lion, whilst I am an old woman."

TALE 7.

توانگري بخيل را پسري رنجور بود نيک خواهانش گفتند
مصلحت آنست که از بهر او ختم قران کني و يا بذل قربان
باشد که خداي تعالى شفا دهد لحتي بانديشه فرورفت و گفت
ختم مصحف بحضور اوليتر که گله دورست صاحبدلي بشنيد
و گفت ختمش بعلت آن اختيار افتاد که قران بر سر زبانست
و زر در ميان جان

مثنوي

دريغا گردن طاعت نهادن گرش همراه بودي دست دادن
بديناري چو خر در گل بماند ور الحمدي بخواهي صد بخواند

1 A rich person, a wealthy—2 miser's—3 a son—4 was sick, ill—5 his well wishers—6 said—7 fit, proper—8 that is—9 that—10 for the sake of him—11 the conclusion, to the end—12 of the Koran—13 you should do—14 or the expense, gift, munificence—15 of sacrifice—16 it may be—17 that—18 the great God—19 may grant health, may restore to health—20 a moment, instant —21 in thought, reflection, meditation—22 went down and—23 said—24 the conclusion (*i. e.*, reading from beginning to the end)—25 of the volume, book (*i. e.*, the Koran)—26 in presence (*i. e.*, being at hand) 27 is better—28 because the flocks—29 are distant, far away—30 a man of heart, a good man—31 heard—32 and said—33 to him the conclusion (*i. e.*, reading to the end of the Koran)—34 by reason, cause—35 of that—36 has chosen, selected—37 because the Koran—38 on the tip, head—39 of his tongue is—40 and gold, money—41 in the middle, midst—42 of his life, soul, heart—43 Alas!—44 the neck—45 of obedience (*i. e*, prayer)—46 to bend down, place—47 if to him—48 at the same time, way—49 were to be—50 to give the hand (*i. e*, giving alms)—51 with dinars (*i. e.*, money)—52 like an ass—53 in the mud, clay, mire—54 would remain—55 but if praise (*i. e.*, to God)—56 you desire, wish for, require, want—57 an hundred will repeat, say, read, recite.

A rich miser having a son that was sick, his friends represented that he ought either to cause the Koran to be read from beginning to end, or else offer sacrifice, that the high God might restore his son to health. After a little consideration he said, "it is better to read the Koran, as it is at hand, and the flocks are at a distance." A holy man hearing this said, "he preferred reading the Koran because the words are at the tip of his tongue, and the money is in the inside of his heart. Alas! if the performance of religious rites was to be accompained with alms, they would remain like the ass in the mire; but if you require only the first chapter of the Koran, they will repeat it an hundred times."

TALE 8.

پیر مردیرا گفتند چرا زن نکني گفت با پیر زنانم الفتي نباشد

گفتند زن جوان بخواه چون مکنت داري گفت مرا که پیرم

با پیر زنانم الفتي نباشد اورا که جوان باشد با من که پیرم چون

دوستي صورت بندد

1 To an old man—2 they said—3 why—4 do you not take a wife (from زن a woman and کردن to do)—5 he replied—6 I with an old woman—7 pleasure, happiness—8 would not have, would not be—9 they said—10 a young woman—11 ask, engage, take—12 when, seeing that—13 power, might, means—14 you possess—15 he said—16 to me—17 who am old—18 with an old woman I—19 pleasure, happiness—20 would not be, would not have—21 to her—22 who young—23 may be—24 with me—25 who am old—26 how —27 friendship—28 can I expect, is likely (صورت shape, form, probability, circumstance, state.)

They asked an an old man, why he did not marry. He answered, "I should not like an old woman." They said, "marry a young one, since you have property." He replied, "since I, who am an old man, should not be pleased with an old woman, how can I expect that a young one would be attached to me."

TALE 9.

منظومه

شنیده ام که درین روزها کهن پیري
خیال بست به پیرانه سر که گیرد جفت
بخواست دخترکي خوب روي گوهر نام
چو درج گوهر از چشم مردمان بنهفت
چنانکه رسم عروسي بود تماشا بود
ولي بحملهٔ اوّل عصاي شیخ بخفت
کمان کشید و نزد بر هدف که نتوان دوخت
مگر بسوزن فولاد جامهٔ هنگفت
بدوستان گله آغاز کرد و حجت ساخت
که خانمان من این شوخ دیده پاک برفت
میان شوهر وزن جنگ فتنه خاست چنان
که سر بشحنه و قاضي کشید وسعدي گفت
پس از خلافت و شنعت گناه دختر نیست
ترا که دست بلرزد گهر چه داني سفت

1 I have heard—2 that—3 during these—4 days—5 an old, ancient—6 old man—7 formed a fancy, took an idea—8 into his old head—9 that he should take, seize—10 a match, a pair (*i. e.*, a wife)—11 he asked—12 a girl—13 handsome—14 jewel, "gem"—15 named—16 like a casket—17 of jewels, gems—

18 from the eyes—19 of men—20 concealed, hidden—21 such as—22 the custom—23 of bridal ceremonies—24 was—25 the splendour was (*i. e.*, the entertainments were given) the spectacle, show took place—26 but—27 in the attack, onset, assault, (*i. e.*, attempt at entry)—28 first (*i. e.*, the first onset)—29 the stick, club (here means membrum virile)—30 of the old man—31 slept, (*i. e.*, was sluggish, wanted vivacity)—32 he drew the bow—33 and struck not—34 on the mark, the butt (*i. e.*, could not penetrate) هكذف here means "maiden-head"—35 because—36 it is impossble to sew—37 except—38 with a needle—39 of steel (*i. e.*, a hard one)—40 clothes—41 of sack-cloth, dense, thick, coarse (vide No. 34 for the meaning here of جامهٔ هنكفت)—42 with friends—43 complaint—44 commenced—45 and made proof, made reason—46 saying—47 my family (*i. e.*, honor of my family)—48 this—49 impudent one—50 has taken clean away—51 between—52 the husband—53 and the wife—54 battle—55 and calamity, disturbance—56 arose—57 to such a degree—58 that the subject—59 to the superintendent of police—60 and the judge—61 took, drew—62 and Sady—63 said—64 after all—65 from fighting, contention—66 and baseness, brutality—67 the fault, crime—68 of the girl is not—69 to you whose—70 hand—71 trembles, shakes (vide the meaning of هكذف)—72 a "gem"—73 how know you—74 how to bore, thread (vide No. 34).

I have heard, that, not long ago, a decrepit old man, in his dotage, took it into his head to marry; and wedded a beautiful virgin named Gem; who, like a casket of jewels, had been concealed from the sight of men. The nuptials were celebrated with all the splendor usual on such occasions. Shortly after, he began complaining to his friends, and attempted to make it appear that the impudent girl had dishonored his family. Such strife and contention ensued between the parties, that at last the cause was brought before the superintendent of the police, and the Cazy. When matters had come to this pass, Sády said, "the girl is not to blame, how can you, with your trembling hand, be able to bore pearls."

N. B.—The translation of the three lines within brackets is not given for reasons which will be obvious on referring to the vocabulary above!!!

CHAPTER VII.

TALE 1.

[1]باب [2]هفتم [3]در [4]تاثیر [5]تربیت

1 *Chapter*—2 *the Seventh*—3 *concerning*—4 *the effects, operations, impressions*—5 *of Education. Of the effects of Education.*

[1]یکي [2]از وزرا [3]پسري [4]کودن [5]داشت [6]پیش [7]یکي از [8]دانشمندان
[9]فرستاد [10]که [11]مراین را [12]تربیتي کن [13]مگر [14]عاقل [15]شود [16]مدتي [17]تعلیمتش
[18]کرد [19]موثر نبود [20]پیش [21]پدرش [22]کسي [23]فرستاد که [24]این [25]عاقل نمیشود
[26]و مرا [27]دیوانه کرد

قطعه

[28]چون [29]بود [30]اصل [31]جوهر [32]قابل [33]تربیت را [34]درو [35]اثر باشد
[36]هیچ [37]صیقل [38]نکو [39]نداند کرد [40]آهني را [41]که [42]بد گهر [43]باشد
[44]سگ [45]بدریاي [46]هفتگانه [47]مشو [48]که چو [49]ترشد [50]پلید تر [51]باشد
[52]خر عیسي [53]گرش [54]بمکه [55]برند [56]چون [57]بیاید [58]هنوز [59]خر باشد

1 One—2 of the Viziers—3 a son—4 stupid, foolish—5 had, possessed—6 before, in front of—7 one of—8 the wise persons—9 sent—10 saying, that *viz.* —11 to this one—12 teach—13 perhaps—14 wise—15 may become—16

a long time—17 his instruction, his teaching—18 did—19 was without effect, made no impression, was not efficacious—20 before, in front of, into the presence —21 of his father—22 some one—23 he sent—24 saying this, *viz.* this—25 does not become wise—26 and to me—27 has made mad, distracted—28 when —29 there is (*lit.* may be)—30 the root, origin, foundation—31 of the jewel —32 of capacity, skill, cleverness—33 instruction—34 upon it—35 may have effect, be efficacious—36 any—37 polish—38 good, clean—39 cannot make —40 iron—41 that—42 of bad quality, bad essence—43 may be (*i. e.*, is)—44 a dog—45 and—46 in the seven rivers—47 wash not—48 because when—49 he becomes wet, moist—50 more impure, more dirty—51 may be (*i. e.*, will become)—52 the ass that carried Jesus—53 if it—54 to Mecca—55 should take, carry—56 when—57 he returns—58 yet—59 may be an ass (*i. e.*, will be).

A certain Vizier had a stupid son, whom he sent to a learned man, desiring him to instruct him, in hopes that his capacity might improve. After having instructed him for some time, without any effect, he sent a person to the father with this message; Your son has no capacity, and has almost distracted me. When nature has given capacity, instruction will make impression; but if iron is not of a proper temper, no polishing will make it good. Wash not a dog in the seven rivers, for when he is wetted, he will only be dirtier. If the ass that carried Jesus Christ, was to be taken to Mecca, at his return he would still be an ass.

TALE 2.

حکیمی پسران را پند همی داد که جانان پدر هنر آموزید که
ملک و دولت دنیا اعتماد را نشاید و جاه از دروازه بدر برود
و سیم و زر در سفر محل خطراست یا دزد بیکبار ببرد و یا
خواجه بتفاریق بخورد امّا هنر چشمهٔ زاینده است و دولت
پاینده و اگر هنرمند از دولت بیفتد غم نباشد که هنر در نفس
خود دولتست هنرمند هرجا که رود قدر بیند و درصدر نشیند
و بی هنر هرجا که رود لقمه چیند و سختی بیند

بیت

سختست پس از جاه تحکم بردن خو کرده بناز جور مردم بردن

قطعه

وقتی افتاد فتنهٔ در شام هرکس از گوشهٔ فرا رفتند
روستا زادگان دانشمند بوزیری پادشا رفتند
پسران وزیر ناقص عقل بگدائی بروستا رفتند

بیت

میراث پدر خواهی علم پدر آموز
کین مال پدر خرچ توان کرد بده روز

1 A wise man, a philosopher—2 to his sons—3 advice, admonition—4 gave, was giving—5 saying, that—6 lives—7 of your father (*i. e.*, darlings)—8 acquire knowledge—9 because—10 lands, country—11 and wealth—12 of the world—13 reliance, trust—14 it behoves not, it is not fit to have—15 and honor, state, rank—16 from the door (*i. e.*, away from home)—17 goes out (*i. e.*, is useless) departs—18 and silver—19 and gold—20 during a journey—21 an occasion, abode—22 of danger is (*i. e.*, are)—23 either the robber—2[illegible] at once—25 may carry away—26 or—27 the master (*i. e.*, possessor)

—28 by degrees, separately—29 may devour (*i. e.*, spend)—[30 but—31 wisdom, knowledge—32 a fountain—33 productive, is—34 and a wealth, a fortune—35 firm, lasting, durable, stable, fixed, permanent]—36 and if—37 a wise man—38 from wealth—39 falls, should decline—40 there is no need of grief—[41 because wisdom—42 in breath, life, substance, soul—43 his own—44 is wealth]—45 the wise man—46 every place that—47 he goes—48 dignity, respect—49 sees, meets with—50 and on the highest seats, the most honorable places—51 sits—52 and one without wisdom, the ignorant man—53 every place—54 that he goes—55 scraps, morsels—56 picks up—57 and hardship, trouble—58 endures, sees, experiences—59 it is hard—60 from after—61 rank (*i. e.*, possessing rank)—62 to have to endure power, authority—63 one accustomed—64 to caresses, kind treatment—65 the violence—66 of men—67 to bear up with, endure, submit to—68 one time, once—69 occurred, happened—70 disturbance, mutiny—71 in Damascus—72 every one—73 from his corner (*i. e.*, place of residence)—74 went out—75 villagers' children (from روستا a village and زادن to be born, to bring forth)—76 wise—77 to the rank of viziers—78 of the king—79 went, (*i. e.*, reached)—80 the sons—81 of the vizier—82 wanting—83 of understanding—84 for the purpose of begging, in beggary—85 in or about the village—86 went, walked about, wandered—87 the heritage—88 of your father—89 if you desire—[90 the knowledge of your father, your father's wisdom—91 learn, acquire]—92 because this—93 wealth of your fathers, paternal fortune—94 it is possible to spend—95 in ten days.

۱۱

A Philosopher was thus exhorting his sons, "My dear children acquire knowledge, for on worldly riches and possessions no reliance can be placed; rank will be of no use out of your own country, and on a journey, money is in danger of being lost; for either the thief may carry it off all at once, or the possessor may consume it by degrees. But knowledge *is a perennial spring of wealth*,* and if a man of education ceases to be opulent, yet he need not be sorrowful, *for knowledge of itself is riches*.† A man of learning, wherever he goes, is treated with respect, and sits in the uppermost seat, whilst the ignorant man gets only a scanty fare, and encounters distress. After enjoying, it is distressing to be obliged to obey, and he who has been used to caresses, cannot bear rough usage from the world." There once happened an insurrection in Damascus, where every one deserted his habitation. The wise sons of a peasant became the king's ministers, and the stupid sons of the Vizier were reduced to ask charity in the village. If you want a paternal inheritance, *acquire from your father knowledge*,‡ for his wealth may be spent in ten days.

* *Revised from No.* 30 *to No.* 35.—"But wisdom is a *productive* fountain, and a *permanent* fortune."

† *Revised from No.* 41 *to No.* 44.—"Because the wisdom in his *own* soul is wealth itself."

‡ *Revised from No.* 90 *to No.* 91. "Acquire *your father's* knowledge," (*i. e.*, to the same extent that your father has studied.)

TALE 3.

یکي از فضلا تعلیم ملک زادهٔ کردي و ضرب بي محابا زدي
و زجر بي قیاس کردي پسر از بي طاقتي شکایت پیش پدر
برد و جامه از تن دردمند برداشت پدر را دل بهم بر آمد
استاد را بخواند و گفت بر پسران احاد رعیّت چندین جفا و
توبیخ روا نمي داري که پسر مرا سبب چیست گفت سخن
باندیشه باید گفتن و حرکت پسندیده باید کردن همه خلق را
خاصّه پادشاهان را که هرچه بردست و زبان ملوک رفته شود
هراینه بافواه گفته شود و قول و فعل عوام را چندان اعتبار نباشد

قطعه

اگر صد ناپسند آید زدرویش رفیقانش یکي از صد ندانند
وگر یک ناپسند آید زسلطان ز اقلیمي به اقلیمي رسانند

پس در تهذیب اخلاق خداوند زادگان اجتهاد بیش ازان
باید کرد که در حق عوام

1 One of—2 the learned—3 the instruction—4 of a prince—5 did—6 and blows—7 unmercifully, without respect, regard—8 struck—9 and threatening—10 beyond idea, beyond imagination—11 did—12 the son—13 from want of power, helplessness—14 complaint—15 before—16 his father—17 carried—[18 and the clothes—19 from body—20 sore, painful—21 took off, stripped]—22 the father's—23 heart—24 became vexed, enraged—25 to the master—26 sent for, called—27 and said—28 on the sons—29 ones—30 of the

subjects, peasants—31 to such a degree, so much—32 violence, and—33 speaking harshly, threatening—34 you permit not—35 that, as—36 to my son—37 reason—38 what is?—39 he replied—40 speech—41 with reflection, thought—42 ought to speak, it behoves to speak—[43 and action—44 agreeable—45 it behoves to perform, do]—46 to the whole creation, as regards every mortal—47 but especially, particularly—48 to kings—49 because whatever—50 from the hand—51 and the tongue—52 of kings—53 may pass, issues, proceeds—54 certainly, undoubtedly—55 by the public, (lit. in mouths)—56 will be spoken (*i. e.*, repeated)—57 and the sayings—58 and the actions—59 of the vulgar folks, the common people—60 to such a degree, so much—61 consequence, importance, trust, reliance—62 may not be (is not)—63 if—64 one hundred—65 disagreeables (*i. e.*, unworthy things)—66 should come, proceed—67 from a devotee, a beggar—68 his friends—69 one of—70 the hundred—71 know not, remark not—72 but if—73 one improper, one disagreeable (*i. e.*, act or saying)—74 should proceed—75 from a king—76 from country—77 to country—78 they convey, cause to arrive, they (*i. e.*, folks) circulate—79 therefore—80 as regards the forming, the arrangement, adjusting, refinement, purifying—81 of the manners—82 of princes, of the sons of rulers (*i. e.*, kings)—83 labour, assiduity, diligence, close application—84 more, greater—85 than that—86 it behoves to do, it is requisite to employ—87 than as regards—88 the rights (*i e.*, in behalf)—89 of the vulgar, the low people.

A learned man, who had the education of a king's son, beat him unmercifully, and treated him with the utmost severity. The boy, unable to bear this treatment, complained to his father, *and stripped himself, to shew the marks of violence.** The father's heart being troubled, he sent for the master, and said "you do not use any of my subject's children in the cruel manner that you treat my son, what is the reason of this?" He replied, "to discourse with propriety, *and to have a pleasing conciliating manner*,† becomes mankind in general, but more especially kings; because, whatsoever they say or do, will certainly be in the mouths of every one; whilst the words and actions of common people are not of so much consequence. If a durwaish should commit an hundred improprieties, his companions would not remark one of them, but if a king makes only one improper step, it is circulated from kingdom to kingdom, therefore in forming the manners of young princes, more labor and pains should be bestowed than on the vulgar.

* *Revised from No.* 18 *to No.* 21.—"And stripped the clothes from off his *sore* body."

† *Revised from No* 43 *to No.* 45.—"And (it is proper) to do agreeable acts."

N. B.—The above will then run thus "to discourse with propriety and to do agreeable acts becomes mankind in general &c. &c.

قطعه

هرکه در خوردیش ادب نکند در بزرگي فلاح ازو برخاست

چوب تررا چنانکه خواهي پیچ نشود خشک جز باتش راست

ملک را حسن تدبیر ادیب وتقریر سخن او موافق راي آمد

خلعت و نعمت بخشید و پایگاه ازانچه بود بر تر گردانید

1 Whoever—2 during—3 his youth, infancy—4 manners, politeness—5 does not do, does not exercise—6 in manhood, old age, in advanced life—7 prosperity, happiness, safety—8 from him—9 has arisen, (*i. e.*, has left)—10 a stick-twig—11 green—12 as much as—13 you wish—14 twist, bend—15 will not be—16 dry (*i. e.*, wood)—17 except by fire—18 straight—[19 to the king—20 good—21 counsel, advice, prudence—22 of the master, teacher—23 and detail, avowal, declaration, confirmation—24 of speech—25 of him, his—26 conformable agreeing, according, suitable—27 to his wisdom, judgment, opinion (*i. e.*, his own ideas on the subject)—28 came]—29 a dress of honor—30 and a largess, bounty, money—31 bestowed—32 and rank—33 from that which—34 it was—35 made greater, increased, promoted.

He who is not taught good manners in his childhood, will have no good qualities when he arrives at manhood. You may bend green wood as much as you please; but when it is dry it cannot be made straight without fire. *(Arabic) Of a truth you may twist the tender branches, but will in vain attempt to straighten dry wood." The king, approving of the master's wholesome discipline, and of the manner in which he had delivered his speech,** bestowed on him a dress of honor, and a largess, and promoted him.

* *Revised from No.* 19 *to No.* 28.—The king coincided with the master's good advice and confirmative speech.

TALE 4.

6 5 4 3 2 1

معلم کتابي را ديدم در ديار مغرب ترش روي و تلخ گفتار

11 10 9 8 7

و بدخوي و مردم آزار و گدا طبع و نا پرهيزگار که عيش

18 17 16 15 14 13 12

مسلمانان بديدن او تبه گشتي و خواندن قرانش دل مردم

25 24 23 22 21 20 19

سيه کردي جمعي پسران پاکيزه و دختران دوشيزه بدست

1 A school master (from معلم a teacher, preceptor, and کتاب a book) one who instructs—2 I saw—3 in the country—4 of the west—5 of crabbed countenance, sour faced—6 and bitter language, harsh spoken, sarcastic—[7 and bad temperament, disposition—8 and a man annoyer, an oppressor, one who injures people—9 beggarly disposition—10 and not abstemious, unrestrained, licentious, dissolute, a libertine]—11 so that the happiness—12 of Moslems—13 by seeing—14 him—15 became wretched—16 and his reading of the Koran—17 the hearts—18 of men—19 distracted (*lit.* made black)—20 an assembly—21 of boys—22 pure, beautiful, good—23 and daughters, girls —24 virgins—25 in the hand.

I saw a school master in Africa, who had a crabbed countenance, and a bitter tongue; *he was an enemy to humanity, mean spirited, and impetuous** so that the sight of him interrupted the pleasure of Moslems, and his reading of the Koran distracted the hearts of men, A number of beautiful boys, and tender virgins, who were subject to

* *Revised from No. 7 to No.* 10.—"Ill dispositioned, an oppressor, of beggarly disposition, and a libertine."

[1]جفاي او [2]گرفتار [3]نه زهره [4]خنده [5]و نه ياراي [6]گفتار [7]كه [8]عارض [9]سيمين

[10]يكي را [11]طبانچه [12]زدي [13]و گاه [14]ساق [15]بلورين [16]ديگري را [17]شكنجه [18]كردي

[19]القصه [20]شنيدم [21]كه طرفي [22]از خيانت [23]او [24]معلوم كردند [25]بزدندش

[26]و براندند [27]و مكتب [28]او را [29]بمصلحي [30]دادند [31]پارسائي [32]سليم

[33]نيك مردي [34]حليم [35]كه [36]سخن [37]جز بحكم [38]ضرورت [39]نگفتي [40]و [41]موجب

[42]آزار [43]كس [44]بزبانش [45]نرفتي [46]كودكان را [47]هيبت [48]استاد [49]نخستين [50]از سر

[51]بدر رفت [52]و معلم [53]دومين را [54]اخلاق [55]ملكي [56]ديدند [57]ديو يكديگر [58]شدند

[59]و باعتماد [60]حلم او [61]ترك [62]علم [63]كردند [64]و در اغلب [65]اوقات

[66]ببازيچه [67]فراهم نشستندي [68]و لوح [69]درست [70]ناكرده [71]بر سر [72]يكديگر

[73]شكستندي

بيت

[74]اوستاد [75]معلم [76]چو بود [77]كم آزار [78]خرسنگ بازند [79]كودكان [80]در بازار

[81]بعد از دو [82]هفته [83]بر در آن [84]مسجد [85]گذر كردم [86]معلم اولين را

[87]ديدم [88]كه دل [89]خوش [90]كرده بودند [91]وبمقام خويش [92]باز آورده

1 Of his oppression—2 prisoners, captives—3 not the boldness (also the gall, bladder, bile)—4 to laugh, of laughter—5 and not the power, strength, courage—6 of speech—7 because—8 the cheeks—9 of silver—10 of one—11 a slap—12 he struck—13 and sometimes—14 the leg—15 of crystal—16 of the others—17 in the stocks—18 he put, did—19 in short—20 I heard—21 that a little, some—22 of the knavery, perfidy, treachery—23 of him—24

they knew, found out—25 they beat him—26 and they drove (him) out—27 and the school—28 of him, his—29 to a pious man, a reformer, pacifier, corrector—30 they gave—31 a just man, a chaste person, an abstemious one —32 mild, meek, affable—33 a good man—34 mild, affable, unassuming, clement, tractable—35 who—36 a word—37 except by reason—38 of necessity —39 spoke not—40 and—41 the cause—42 of the distress, grief, annoyance—43 of any one—44 from his tongue—45 went not, proceeded not—46 to the boys—47 the dread, fear—[48 of the teacher—49 the former, the first]—50 from head—51 went out, departed—52 and the preceptor—53 the second]—54 manners—55 of an angel—56 they observed—[57 demons towards one another—58 became]—59 and on the trust, reliance—60 of his mildness—61 abandonment—62 of knowledge—63 did—64 and during many—65 times —66 in play—67 sat together—68 and slates, tablets—69 proper—70 did not —71 on the heads—72 of one another—73 they broke, smashed—74 the teacher—75 of knowledge—76 when he is—77 relax, mild, torments little (from كم little, less and آزار pain, torment)—78 they play leap frog—79 the boys—80 in the market—81 after two—82 weeks—83 at the door of that—84 mosque—85 I passed by—[86 the first master]—87 I observed—88 whose heart—89 happy—90 they had made—91 and to his own place, locality—92 had brought back, reinstated.

His tyrannic arm, dared not persume to laugh, nor venture to speak; for he used to smite the silver cheeks of the one, and would sometimes put the chrystal legs of the other into the stocks. In short, I heard that some part of his conduct having been discovered, they beat him, and expelled him, and gave the school to a pious good man, of so meek and patient a temper, that he never spoke a word, but when he was forced to it; and nothing ever proceeded from his tongue, that could give offence to any one. The boys had got the fear of *the old master** out of their heads, and seeing *the new one*† of angelic manners, *they became furious towards one another*;‡ and relying on his forbearance, they neglected their studies, and spent most of their time in play, and without finishing their copies, broke their tablets on one another's heads. When the master is relax in his discipline, the boys play at leap-frog in the market place. A fortnight after, I passed by the gate of the Mosque, and saw *the old master*,§ whom they had encouraged and reinstated in his office.

* *Revised from No.* 47 *to No.* 48.—"Of the *former* master."

† *Revised from No.* 53 *to No.* 54.—"The *second* master."

‡ *Revised from No.* 58 *to No.* 59.—"They became like demons towards one another."

§ *Revised No.* 87.—"The *first* master."

انصاف برنجیدم و لاحول کنان گفتم که ابلیس را دگربار معلم
ملائکه چرا کردند پیر مردي جهان دیده - بشنید و گفت
نشنیده که گفته اند

مثنوي

پادشاهي پسر بمکتب داد لوح سیمینش بر کنار نهاد
بر سر لوح او نوشته بزر جور اوستاد به که مهر پدر

1 I grieved at the justice (*i. e.*, of this)—2 and invoking God to avert the evil—3 I said—4 that—5 the devil—6 a second time—7 the teacher, instructor —8 of angels—9 why have they made?—10 an old—11 man—12 a traveller —13 heard, over heard—14 and said—15 have you not heard? —16 what they have said, what has been related—17 a king—18 his son—19 sent to a school —20 him a tablet of silver—[21 on his bosom]—22 placed—[23 on the face, head, front—24 of the tablet—25 of him, his—26 was written—27 in gold— 28 the tyranny, oppression, violence, severity—29 of the master, teacher, preceptor, instructor—30 is better than—31 the love, affection, kindness, indulgence, fondness—32 of the father, parent.

In truth, I was concerned, and invoking God I said, "Why have they a second time appointed the devil a preceptor for angels." An experienced old man, hearing me, laughed and said, have you not heard what has been related? "A king sent his son to school, and placed a silver *tablet under his arm.** On the face *of the tablet* was written in gold, The severity of the master† is better than the indulgence of the father."

* *Revised No.* 21.—"Upon his *bosom.*"

† *Revised from No* 23 *to No.* 25.—"On the face of *his* table."

TALE 5.

8 7 6 5 4 3 2 1
پارسازاده را نعمت بی قیاس از ترکه عمان. بدست اوفتاد فسق

15 14 13 12 11 10 9
و فجور آغاز کرد و مبذّري پيشه گرفت في الجمله چيزي نماند

22 21 20 19 18 17 16
از ساير معاصي و منكري كه نكرد و مسكري كه نخورد باري

30 29 28 27 26 25 24 23
به نصيحتش گفتم اي فرزند دخل آب روانست و عيش آسياي

40 32 38 37 36 35 34 33 32 21
گردان يعني خرج فراوان مسلم كسي را باشد كه دخل معين

41
دارد

1 The son of a religious person (from پارسا abstemious, chaste, and زاده born)—2 wealth—3 immense, beyond imagination, inconceivable, incomprehensible—4 from the will, by the bequest—5 of his uncle—6 in band—7 fell into—8 obscenity, adultery, sin, impiety, iniquity—9 and adultery—10 commenced—11 and the trade of a prodigal, the life of a rake—12 assumed, seized—13 in short, to be brief—14 any one thing—15 remained not—16 of all—17 sins, crimes—18 and things forbidden—19 that he did not—20 and drink, intoxicating draughts—21 that he had not tasted, drunk—22 once—23 for the purpose of advising him, for his benefit—24 I said—25 O! son—26 income, wealth—27 is a passing stream, is running water—[28 and—29 pleasure—30 a mill-stone—31 revolving]—32 that is to say—33 expenditure—34 great, large, excessive—35 preserved, committed, safe (*i. e.*, becomes)—36 to any one—37 may be (*i. e.*, is)—38 who—39 an income, allowance, produce—40 established, fixed, certain, permanent—41 possesses.

The son of a religious man, who succeeded to an immense fortune by the will of his uncle, became a dissipated and debauched profligate, in so much, that he left no beinous crime unpractised, nor was there any intoxicating drug which he had not tasted. Once I admonished him saying, "O my son, wealth is a running stream, *and pleasure revolves like a millstone*;* or in other words, profuse expence suits him only who has a certain income."

* *Revised from No.* 28 *to No.* 31.—"And pleasure *is* a revolving mill-stone."

قطعه

1 چو 2 دخلت 3 نیست 4 خرج 5 آهسته تر 6 کن
7 که 8 مي گویند 9 ملاحان 10 سرودي
11 اگر 12 باران 13 بکوهستان 14 نبارد
15 بسالي 16 دجله 17 گردد 18 خشک 19 رودي

20 عقل 21 و ادب 22 پیش گیر 23 ولهو و لعب 24 بگذار 25 که چون 26 نعمت 27 سپري شود 28 سختي بري 29 و پشیمان خوری 30 پسر 31 از لذت 32 ناي 33 و نوش 34 این 35 سخن 36 در گوش 37 نیاورد 38 و بر قول 39 من 40 اعتراض کرد 41 و گفت 42 راحت 43 عاجل را 44 بتشویش 45 محنت 46 آجل 47 منغص کردن 48 خلاف 49 راي 50 خردمندانست .

مثنوي

51 خداوندان 52 کام 53 و نیک بختي 54 چرا 55 سختي 56 برند 57 از بیم 58 سختي
59 برو 60 شادي کن 61 اي یار 62 دل افروز 63 غم فردا 64 نشاید 65 خوردن 66 امروز

67 فکیف مرا 68 که 69 در صدر 70 مروت 71 نشسته ام 72 و عقد فتوت 73 بسته 74 و ذکر 75 انعام 76 من 77 در افواه 78 عوام افتاده

1 When—2 your incomes—3 is not, exists not—4 expenditure—5 more slowly—6 do—7 because—8 they say—9 the sailors, mariners—10 a song—11 if—12 the rain—13 in the mountains—14 did not rain, fall—15 in one year—16 the Tigris—17 would become—18 a dry—19 river—20 wisdom,

knowledge—21 and politeness, manners—22 get in front, acquire—23 and sensuality, libidinous pleasures—24 leave off, relinquish—25 for when, because when—26 wealth—27 is spent, ended, completed—28 you will suffer distress, trouble, hardship—29 and endure shame—30 the son—31 from the taste, relish—32 of the flute, fife, pipe (*i. e.*, music)—33 and drink—34 this—35 speech—36 in ear—37 brought not, did not admit—38 and upon the saying, words—39 of me—40 objected, animadverted—41 and said—[42 ease, pleasure, tranquillity—43 transitory, agile, fleeting, passing]—44 by the dread—45 of the calamity, trouble, difficulty—46 of death—47 to disturb, interrupt—48 contrary—49 to the wisdom—50 of wise men is—51 the Lords, masters—52 of desire, the palate—53 and good fortune, fortunate—54 what, why—55 trouble, difficulty, distress—56 should endure, suffer, feel—57 from the dread—58 of hardship, trouble—59 go, depart—60 amuse yourself, be happy—61 O! friend—62 heart enlightening—[63 the grief of to-morrow—64 ought not, it befits not—65 to suffer, endure, feel—66 to-day]—67 why then should I—68 who—69 in the highest seats—70 of humanity, generosity urbanity, affability, manliness, fortitude—71 I sit, am seated—72 and the knot of liberality, generosity—73 have tied, fastened—74 and the mention, memory, commemoration, fame, recital, relation, praise—75 of my bounty, munificence, benefits, favours, gifts—76 in the mouths—77 of the common people, the vulgar, populace—78 has fallen, reached.

When you have no certain income, be frugal in your expences, because the sailors have a song, that if the rain does not fall in the mountains, the Tigris will become a dry bed of sand in the course of a year. Practise wisdom and virtue, and relinquish sensuality, for when your money is spent, you will suffer distress, and expose yourself to shame." The young man, seduced by music and wine, would not take my advice, but in opposition to my arguments said, "it is contrary to the wisdom of the sages to disturb *our present enjoyments** by the dread of futurity. Why should they, who possess fortune, suffer distress by anticipating sorrow: go and be merry, *O my heart-enchanting friend! we ought not to be uneasy to-day for what may happen to-morrow.*† How would it become me, who am placed in the uppermost seat of liberality, and have contracted an alliance with munificence, so that the fame of my bounty is a topic of general conversation.

* *Revised from No.* 42 *to No.* 43.—"Read Transitory pleasures."

† *Revised from No.* 63 *to No.* 66.—O my heart-enlivening friend, it befits not to endure to-day the anxieties of to-morrow, (*i. e.*, sufficient for the day is the evil thereof.)

3 M

مثنوي

1 هرکه 2 علم شد 3 بسخا 4 وکرم 5 بند 6 نشاید 7 که نهد 8 بر درم

9 نام نکوئي 10 چو برون 11 شد 12 بکوي 13 در نتواني 14 که به بندي 15 بروي

16 دیدم 17 که 18 نصیحت 19 نمي پذیرد 20 و دم 21 گرم من 22 در آهن 23 سرد او

24 اثر نميکند 25 ترک 26 مناصحت 27 کردم 28 و روي 29 از مصاحبت 30 او

31 بگردانیدم 32 و بکنج 33 سلامت 34 بنشستم 35 و قول 36 حکما 37 را کار بستم

38 که 39 گفته اند

قطعه

40 گرچه 41 داني 42 که نشنوند 43 بگو

44 هرچه 45 میداني 46 از نصیحت 47 و پند

48 زود 49 باشد 50 که 51 خیره سر 52 بیني

53 بدو پاي 54 اوفتاده 55 اندر 56 بند

57 دست 58 بردست 59 میزند 60 که 61 دریغ

62 نشنیدم 63 حدیث 64 دانشمند

1 Whoever—2 has become known, famous, eminent, renowned—3 by liberality munificence, generosity—4 and kindness, liberality, benignity, clemency, graciousness—5 closed (a fastening)—6 it befits not—7 that he

should place—8 on his direms, money—9 a good name—10 when outside—11 has become—12 in the street—13 the door you cannot, it is impossible the door—14 that you should shut—15 on the face (*i. e.*, of those asking for money)—16 I observed—17 that—18 advice, admonition—19 he did not accept—20 and breath—21 warm of me, my warm—22 on iron—23 cold of him, his cold—24 did not effect—25 abandonment, leaving off—26 of giving advice, advising—27 I did—28 and face—29 from the society, companionship—30 of him—31 I turned away, turned round, averted—32 and in the corner—33 of safety—34 I sat down—35 and the words, sayings—36 of the sages—37 I made use of—38 who, that—39 have said—40 although—41 you know, you are aware—42 that will not hear, listen to—43 speak, say—44 whatever—45 you know—46 of advice, admonition—47 and counsel, advice, admonition—48 quickly, soon—49 it may be—50 that—51 the silly person (from خيره dark, vain, stupified dazzled, and سر the head)—52 you will see—53 with two feet, both feet—54 fallen, caught—55 within—56 "the fastenings" (*i. e.*, the stocks)—57 hand—58 upon hand—59 strikes, smites—60 saying—61 alas!—62 I heard not, I listened not—63 to the sayings, traditional sayings, history—64 of the wise man.

When a man has acquired reputation by liberality and munificence, it does not become him to tie up his money bags. When your good name has been spread through the street, you cannot shut your door against it." I perceived that he did not approve of my admonition, and that my warm breath did not affect his cold iron; I ceased advising, and quitting his society, returned into the corner of safety, in conformity to the saying of the philosophers, (*Arabic*) "*Admonish and exhort as your duty requires, if they mind not, it does not concern you.* Although thou knowest that they will not listen, nevertheless speak whatever you know that is advisable. It will soon come to pass that you will see the silly fellow with his feet in the stocks, there smiting his hands and exclaiming, alas that I did not listen to the wise man's advice!"

پس از مدتي انچه انديشه كرده بودم از نكبت حالش بصورت
بديدم كه پاره پاره برهم ميدوخت و لقمه لقمه همي اندوخت
دلم از ضعف حالش بهم برامد مروت نديدم در چنين حالت
ريش درويش را بملامت خراشيدن و نمك پاشيدن با دل خود
گفتم

مثنوي

حريف سفله در پايان مستي نينديشد ز روز تنگدستي
درخت اندر بهاران برفشاند زمستان لاجرم بي برگ ماند

1 After—2 from a long time—3 that which—4 I had thought, predicted—5 from, by reason of—6 his dissolute state, unfortunate state (نكبت misfortune, calamity, adversity)—7 in appearnce, reality—8 I saw—9 viz.—10 piece on piece—11 he sewed together—12 and scrap on scrap—13 he collected—14 my heart—15 from the weak, miserable, distressed—16 state of him—17 was grieved—18 humanity, manliness—19 I considered not (*lit.* saw not)—20 during—21 such—22 a state, condition—23 the wound, sore—24 of the devotee—25 by reproach—26 to scratch—27 and salt—28 to sprinkle—29 within heart—30 my own—31 I said—32 the rival, adversary, friend, partner—33 low, mean, ignoble, contemptible—34 in the end, extreme—35 of intoxication—36 thinks not—37 of the day—38 of adversity, poverty—39 the tree—40 during—41 the spring—[42 scatters fruit]—43 in the winter—44 therefore, consequently—45 without leaves—46 remains.

After some time, that which I had predicted from his dissolute conduct, I saw verified, he was clothed in rags, and begging a morsel of victuals. I was distressed at his wretched condition, and did not think it consistent with humanity to scratch the durwaish's wound with reproach, or to sprinkle salt upon it, but I said in my heart, "profligate men when intoxicated with pleasure, reflect not on the day of poverty. The tree which in the summer *has a profusion of fruit,** is conseqnently without leaves in the winter."

* *Revised No.* 42.—Scatters fruit (*i. e.*, wastes its produce.)

TALE 6.

پادشاهي پسري باديبي داد و گفت اين فرزند تست تربيتش

چنان كن كه يكي از فرزندان خود سالي برو سعي كرد

و بجائي نرسيد و فرزندان اديب در فضل و بلاغت منتهي شدند

ملك دانشمند را مواخذه كرد و گفت وعده را خلاف كردي

و شرط وفا بجاي نياوردي گفت اي ملك تربيت يكسانست

و ليكن استعداد مختلف

قطعه

گرچه سيم وزر زسنگ آيد همي در همه سنگي نباشد زر و سيم

بر همه عالم همي تابد سهيل جاي انبان ميكند جائي اديم

1 A king—2 a son—3 to a preceptor—4 gave—5 and said—6 this son, child —7 your's is—8 his instruction, education—9 such, in such a way—10 do, act —11 that, as—12 to one of—13 children—14 of your own (*i. e.*, would do understood)—15 one year—16 upon him—17 took pains, endeavoured—18 and did not succeed (*lit.* arrived not at the place)—19 and the sons—20 of the preceptor, master—21 in excellence, gain, virtue, grace—22 and eloquence—23 learned, completed, finished, ended—24 became—25 the king—26 the wise man—27 reprimanded, did call to a severe account—28 and said—29 the

agreement stipulation—30 you did not perform, you acted contrary to—31 and the agreement, bargain, the stipulations—32 of fidelity—33 you did not perform, have not acted up to—34 he replied—35 O! king—36 the education, instruction—37 the same is (*i. e.*, was)—38 but—39 the capacity, talent—40 different, contrary—41 although—42 silver and gold—43 from a stone—44 proceed, come from—45 in all, in every—46 stone—47 there is not, may not be—48 gold and silver—49 upon the whole, upon all—50 the world—51 shines—52 the star Canopus—53 the place of scented leather—54 they make, manufacture—55 the place of scented leather (*i. e.*, Yemen.)

A king placed his son with a preceptor and said, "This is your son, educate him in the same manner as one of your own." The preceptor took pains with him for a year, but without success, whilst his own sons were completed in learning and accomplishments. The king reprimanded the preceptor, and said, "You have broken your promise, and not acted faithfully." He replied, "O king the education was the same, but the capacities are different. Although silver and gold are produced from a stone, yet these metals are not to be found in every stone, The Star Canopus shines all over the world but the scented leather comes only from Yemen."

N. B.—The Persians have an idea that the Yemen leather (exposed to the air when the Star Canopus is at the "zenith of its glory") becomes perfumed, and it is this description which goes by the name of انبان amban or اديم adim. The better translation would be "The scented leather localities are those places, where the perfumed leather is manufactured," this gives the full translation of جاي انبان ميكند جاي اديم

TALE 7.

يكي را شنيدم از پيران مربي كه مريديرا ميگفت چندانكه تعلق خاطر آدمي زاده بروزيست اگر بروزي ده بودي بمقام از ملائكه درگذشتي

قطعه

فراموشت نكرد ايزد دران حال
كه بودي نطفهٔ مدفون و مدهوش
روانت داد و عقل و طبع و ادراك
جمال و نطق و راي و فكرت و هوش
ده انگشتت مرتب كرد بر دست
دو بازويت مركب ساخت بر دوش
كنون پنداري اي ناچيز همت
كه خواهد كردنت روزي فراموش

1 One of—2 I have heard—3 of the old folks, aged—4 tutors, teachers, masters—5 who—6 to his scholars, pupils—7 was saying—8 to such a degree as, as much as—9 the dependence, concern, consideration—10 of the hearts, minds—11of mankind—12 upon the means of support is, (*i. e.*, making a living)—13 if—14 towards the giver of daily food (from روزي, subsistence, and ده the giver) God—15 were, had—16 in place, in dignity—17 from the angels—18 would surpass—19 you forgotten—20 did not—21 God—22 during that—23 time, state, condition—24 when—25 you were—26 seed ("sperma hominis") pure water—27 concealed, buried—28 and senseless—29 your life, soul—30 gave—31 and wisdom—32 and temperament—33 and genius, capacity, comprehension, understanding—34 beauty—35 and speech—36 and judgment—37 and reflection—38 and sensation—39 ten fingers to you, your ten fingers—40 arranged, prepared, disposed—41 on hands—42 your two arms—43 combined and made, fixed together—44 on your shoulders—45 now—46 do you fancy, imagine—47 O! worthless—48 (as regards) spirit, mind, magnanimity—49 that—50 that he will do to you—51 (as regards) your subsistence, daily food—52 forgetfulness, non-remembrance.

I have heard that a learned old man was saying to one of his scholars, "If a man would but fix his mind as much on God, as he does on worldly goods, he would surpass the angels. God did not forget you when you were as yet unformed in the womb, but bestowed on you a soul, with reason, temper, intellect, beauty, speech, judgment, reflection, and sensation; he furnished thy hands with ten fingers, and set two arms on thy shoulders. Dost thou think, O worthless wretch, that he will neglect to provide thee with daily bread."

TALE 8.

اعرابي را ديدم كه پسرخودرا ميگفت يعني ترا خواهند پرسيد
كه عملت چيست و نگويند كه پدرت كيست

قطعه

جامه كعبه‌را كه مي بوسند او نه از كرم پيله نامي شد
با عزيزي نشست روزي چند لاجرم همچو او گرامي شد

1 An Arab—2 I saw—3 who—4 to his own son—5 was saying—6 that is to say—7 to you—8 they will ask, are likely to ask—[9 viz.—10 your actions—11 what are, what have been—12 and will not say—13 that your father—14 who is (*i. e.*, who was]—15 the clothes, covering, cloth—16 of the kaaba—17 that—18 they kiss—19 it—20 not—21 from the silk worm (from كرم a small worm, and پيله the cocoon which the silk worm forms about itself) —22 famous, celebrated—23 became—24 with a dear one, one who is venerable—25 it sat, associated—26 a few days—27 therefore, consequently—28 such as, in like manner the same as—29 him—30 became venerable, revered, great dear, precious, excellent.

I saw an Arab who said to his son, " *O my child in the day of resurrection they will ask you, what have you done in the world; and not from whom are you descended?*"* That is, they will inquire *about your virtue, and not about your father*,† " The cloth that covers the Kaaba and which they kiss, is not famous from having been manufactured by the silkworm; it associated some days with one who is venerable, on which account it became venerable like himself."

* *Revised from No.* 9 *to No.* 14.—" Saying" what were your actions? and *not* who was your father?

† The same words as used by the speaker, for instance natives say " He said I will not go" instead of He said *he* could not go.

TALE 9.

1 2 3 4 5 6 7 8 9
در تصانیف حکما آورده‌اند که کژدم را ولادت معهود نیست

10 11 12 13 14 15 16 17
چنانکه سایر حیوانات را بلکه احشاي مادر را بخورند و شکمش

18 19 20 21 22 23 24 25 26 27
بدرند و راه صحرا گیرند و آن پوستها که در خانه کژدم بینند

28 29 30 31 32 33 34 35
اثر آنست این نکته را پیش بزرگي همي گفتم گفت دل من

36 37 38 39 40 41 42
بصدق این حدیث گواهي میدهد و جز چنین نشاید بود که در

43 44 45 46 47 48 49 50
حالت خردي با مادر و پدر چنین معامله کرده اند لاجرم

51 52 53 54
در بزرگي چنین مقبولند و محبوب

قطعه

55 56 57 58 59 60 61
پسري را پدر وصیت کرد کاي جوانمرد یاد گیر این پند

62 63 64 65 66 67 68 69
هرکه با اهل خود وفا نکند نشود دوست روي دولتمند

لطیفه

70 71 72 73 74 75 76 77
کژدم را گفتند چرا بزمستان بیرون نمي آئي گفت بتابستانم

78 79 80 81
چه حرمتست که بزمستان نیز بیایم

1 In, amongst—2 the literary compositions, productions—3 of the sages—4 it is related, stated—5 that—6 of the scorpion—7 birth—8 established, determined, appointed—9 is not—10 such as, in the same manner as—11 all—12 the animal creation, animals—13 but—14 the entrails, bowels—15 of the mother—16 they devour—17 and her belly, stomach—18 they tear,

lacerate—19 and the road—20 of the desert—21 they take, seize—22 and those—23 skins—24 that in—25 the abodes, houses, holes—26 of the scorpion —27 they see, are found, observed—28 a proof of this is—29 this—30 pithy saying, this sharp speech—31 before, in front of—32 and old person, a venerable person—33 I was relating—34 he said—35 my heart—36 upon the truth, veracity—37 of this history—38 gives witness, gives evidence—39 and except, besides—40 ought else—41 should not be, befits not to be, is not likely—42 because during—43 the state, condition—44 of infancy, littleness —45 towards the mother—46 and father—47 such—48 actions—49 they have committed, done—50 therefore, consequently—51 in old age—52 in such a way—53 they are accepted approved—54 and beloved—55 to a son, a boy, child—56 a father—57 gave advice, exhorted—58 saying O!—59 brave man—60 take, remember, recollect—61 this advice—62 whoever—63 upon people, towards people—64 his own (*i. e.*, own relatives)—65 does not practice fidelity, is ungrateful—66 will not become—67 a friend—68 to the face—69 of the rich, fortunate—70 to a scorpion—71 they said, observed—72 why—73 in the cold season, during the winter—74 outside, out of doors, abroad, away from residence—75 why do you not come—76 he said, replied —77 I in the summer, me during the warm weather—78 what—79 reputation is, honor is, character is, esteem is, reverence is—80 that in the winter—81 also I should come, (*i. e.*, make my appearance.)

In the writings of the sages, they have related, that scorpions are not produced according to the ordinary course of nature, as other animals, for that they devour the mother's entrails, and tear open her belly, and flee to the desert; and the skins which are found in the holes of scorpions give proof of this matter. I mentioned this extraordinary circumstance to a wise man, who said, my heart bears evidence to the truth of the observations; and it cannot be otherwise; for since in their infancy they behaved so towards their parents, therefore they are thus approved and beloved in riper age. A father exhorted his son saying, "Young man, store up this lesson in your memory, he who is not grateful to those who gave him birth, will never be favored by fortune." They asked a scorpion why he did not stir abroad in the winter; he replied, "what reputation have I in summer, that I should come again in winter."

TALE 10.

فقیرهٔ درویشي حامله بود مدت حملش بسر آمد درویش را
در همه عمر فرزند نیامده بود گفت اگر خداي عزوجل مرا
پسري دهد جز این خرقه که پوشیده ام هرچه ملک منست ایثار
درویشان کنم اتفاقا زنش پسري آورد شادماني کرد و سفره یاران
بموجب شرط بنهاد پس از چند سال که از سفر شام باز آمدم
بمحلهٔ آن درویش بر گذشتم و از کیفیت حالتش پرسیدم گفتند
بزندان شحنه درست گفتم سبب چیست گفتند پسرش خمر
خورده است و عربده کرده و خون یکي ریخته و از شهر گریخته
پدر را بعلت آن سلسله در ناي و بند گران بر پاي نهاده اند
گفتم این بلا را بدعا از خدا خواسته است

قطعه

زنان باردار اي مرد هشیار اگر وقت ولادت مار زایند
ازان بهتر بنزدیک خردمند که فرزندان ناهموار زایند

1 A female dervis, (*i. e.*, the wife)—2 of a devotee, dervis—3 was with child, pregnant—4 the time of her pregnancy—5 was ended—6 to the devotee —7 during his whole life-time—8 a son, child—9 had not come, (*i. e.*, been born)—10 he said—11 if—12 the God of glory and majesty—13 to me—14 should give a son, will grant a son—15 with the exception of this, except this—16 tattered garment—17 that I wear, am clothed with—18 whatever —19 property mine is, (*i. e.*, I possess)—20 the offering, gift, sacrifice—21

of devotees—22 I will do—23 by chance—24 his wife, woman—25 brought forth a son—26 he rejoiced, made glad—27 and the table, banquet—28 of friends, for friends—29 in conformity with, agreeable to—30 promise, agreement, stipulation—31 he placed, spread, prepared—32 after—33 of a few—34 years—35 that from a journey, trip—36 from Damascus—37 I returned—38 towards the quarter, abode, residence—39 of that devotee—40 I passed—41 and from the circumstances—42 of his condition—43 I enquired, asked—44 they (*i. e.*, folks) said—45 in the prison—46 of the head of the police, (*i. e.*, the town prison)—47 within is, is enclosed, shut up—48 I said—49 the reason, cause—50 what is?—51 they said—52 his son—53 wine, spirituous liquors—54 had drunk—55 and did dispute, quarrel—56 and the blood—57 of one (*i. e.*, some person)—58 spilt, shed—59 and from the city—60 fled, bolted, absconded—61 to his father—62 by reason of that, on that pretence or pretext—63 chains—64 on the neck, throat—65 and fastenings (*i. e.*, fetters)—66 heavy—67 on feet—68 they have placed, fixed—69 I said—70 this misfortune, calamity—71 by prayer—72 from God—73 has asked, desired*—[74 women]—75 pregnant (from بار a load, burden, fruit, and دار having, possessing)—76 O! man—77 wise—78 if—79 the time—80 of giving birth, labour—81 they should produce a snake—82 than that—83 better (is) —84 near, (*i. e.*, in the opinion)—85 of the wise—86 than—87 children, sons—88 wicked (from نا not, and, هموار even, level, smooth)—89 they should produce, give birth to, bring forth.

The wife of a Durwaish was with child, and the term of pregnancy completed. The durwaish, who never yet had a son, said; "if the Almighty will grant me a son, I will distribute in charity to the poor all that I possess, excepting the religious habit on my back." It happened that his wife was delivered of a son, at which he rejoiced, and made an entertainment for his friends, conformably to his vow. Some years after, when I returned from a journey to Damascus, I passed by the place where the durwaish had dwelt, and asked how he went on. They told me he was in the town gaol. I asked the reason. They replied, "his son got drunk, had a quarrel, and killed a man and fled out of the city; on which account they had put a chain about the father's neck, and heavy fetters on his feet." I said, "his own prayer brought down this misfortune from God. O men of understanding, it is better in the opinion of the wise, *that a woman** in labour should bring forth a serpent than wicked children."

* *Revised from No.* 74.—" Read that *Women.*"

TALE 11.

طفل بودم که بزرگي را پرسيدم از بلوغ گفت در كتب
مسطور است که سه نشان دارد يکي پانزده سالگي و دوم احتلام
سيوم بر آمدن موي زهار امّا درحقيقت يک نشان دارد آن
که در بند رضاي حق جل و علا بيش ازان باشد که در بند
حظ نفس خويش هرکه درو اين صفت موجود نيست محققان
بالغ نشمارندش

1 A child—2 I was—3 when—4 of or from a great man, holy personage —5 I asked—6 regarding manhood, puberty—7 he replied, said—8 in the books—9 it is written—10 that—11 three signs—12 has, possesses—13 one —14 fifteen—15 years (*i. e.*, of age)—16 and the second—17 pollutio nocturna, (from حلم he dreamt)—18 and the third—19 the coming up, (*i. e.*, appearance)—20 of the hairs—21 of the pubes—22 but—23 in reality, truth —24 one sign—25 has, possesses—26 that—27 viz.—28 in the object (*lit.* fastening) means—29 of the pleasure—30 of the glorious and majestic God —31 more—32 than that may be (*i. e.*, has)—33 than concerning—34 the means—35 of gratifying the passions (from حظ pleasure, taste and نفس sensuality)—36 his own—37 whoever—38 in him—39 this quality, disposition—40 is not manifest, apparent, existent—41 the pious, the religious—42 a youth, one arrived at puberty—43 they do not count him—they do not consider him.

When I was a boy, I was conversing with a holy man about manhood, who replied that the greatest proof of being arrived at a state of maturity was one's being more intent on the means of pleasing the Almighty, than how to gratify the passions; and he added that whosoever possesses not this disposition, the profoundly learned do not consider him in a state of puberty.

قطعه

بصورت آدمي شد قطرهٔ آب
که چل روزش قرار اندر رحم ماند
وگر چل سالهرا عقل وادب نيست
بتحقيقش نشايد آدمي خواند

قطعه

جوانمردي و لطفست آدميت
همين نقش هيولاني مپندار
هنر بايد که صورت ميتوان ساخت
بايوانها در از شنگرف و زنگار
چو انسانرا نباشد فضل و احسان
چه فرق از آدمي با نقش ديوار
بدست آوردن دنيا هنر نيست
يکي را گر تواني دل بدست آر

1 In the shape, form—2 of a mortal, a man—3 becomes (*lit.* became)—4 a drop of water—5 that, which—6 it for forty days—7 rest, ease, quiet—8 within—9 the womb—10 remained—11 and if—12 a forty years, (*i. e.*, a person of forty years of age)—13 wisdom—14 and manners—15 has not (*lit.* is not)—16 him with truth—17 ought not, it is not proper—18 to call a man—19 bravery, manliness, generosity, magnanimity, gallantry—20 and kindness is—21 humanity—22 even this, this very, merely this—23 painting, portrait, mark, impression—24 material, outward, outline—25 fancy not, think not—26 virtue is requisite—27 because a form, shape—28 it is possible to make, one can make—29 on balconies, on halls,—30 door (*i. e.*, on hall doors) —31 with vermilion—32 and verdigrease—33 when to man—34 may not be, there exists not—35 virtue—36 and favor, kindness, benevolence—37 what difference—38 from the man—29 with the picture, form—40 of the wall (*i. e.*, the painting on the wall)—41 into the hand—42 to bring—43 the world—44 is not wisdom, is not virtue—[45 to one(*i. e.*, mortal)—46 if you are able, if it is possible for you—47 a heart—48 get in hand, gain over.]

A drop of water, after remaining forty days in the womb, obtained the human form; but if a person forty years of age hath not understanding and good manners, of a truth he ought not to be called a man. Manhood is composed of liberality and benevolence; do not imagine that it consists merely in the material form: virtue also is requisite; for a human figure may be painted on the gate of the palace, with vermilion and verdigrease. When a man hath not virtue and benevolence, what is the difference between him, and the figure on the wall? It is not wisdom to acquire worldly wealth,* *but to gain one single heart.*

* *Revised from No. 45 to No. 48.*—" Gain the heart of *one* (*i. e.*, person) if it be *possible* (or if *you* have the power.)

TALE 12.

سالي نزاع درميان پيادگان حجاج افتاد و داعي هم دران
سفر پياده بود انصاف درسر و روي يكديگر افتاديم و داد فسق
و جدال بداديم كجاوه نشيني را شنيدم كه با عديل خود ميگفت
يا للعجب پيادهٔ عاج چون عرصهٔ شطرنج بسر مي برد فرزين
مي شود يعني به ازان مي شود كه بود و پيادگان حجاج باديه را
بسر بردند و بتر شدند

قطعه

از من بگوي حاجي مردم گزاي را
كو پوستين خلق بآزار ميدرد
حاجي تو نيستي شترست ازبراي آنكه
بيچاره خار ميخورد و بار ميبرد

1 One year—2 a quarrel, contention, dispute—3 amongst—4 the foot-travellers, pilgrims—5 of Hujaz—6 fell, happened—[7 and the plaintiff, claimant (*i. e.*, the author)—8 also—9 in that—10 journey—11 was a foot-traveller]—12 justice—13 concerning the head and face—14 of one another—15 we fell upon (*i. e.*,' we mutually recriminated)—16 and justice, revenge, complaint—17 of obscenity, imprudence—18 and contest, altercation—19 we gave—20 one sitting on a litter (*i. e.*, a camel seat)—21 I heard—22 who—23 with companion, عديل alike (equal load *i. e.*, one who has an equal share of the كجاوه or camel saddle *i. e.*, a companion)—24 his own—25 was saying—26 how wonderful—27 the foot travellers (*i. e.*, the pawns)—28 of ivory—29 when—30 the expanse, space, interval—31 of the chess-board—32 arrive at, have crossed over—33 viziers (*i. e.*, Queens)—34 become—35 that is to say—36 better than that—37 become—38 than they were—39 and the foot travellers—40 of Hujaz—41 the desert—42 have crossed, come to the end of—43 and have become worse—44 from me—45 say you—46 to the Hajee (*i. e.*, pilgrim)—47 man biter (from مردم men and گزيدن to bite)—48 who (*i. e.*, he who)—49 the coats, skins—50 of the creation, mortals—51 in the injury, affliction, vexation—52 tears—53 a pilgrim—54 you are not—55 the camel is—56 for that reason—57 the poor creature—58 thorns—59 eats—60 and a load—61 carries.

On a certain year, there happened a quarrel amongst the pilgrims who were going on foot to Mecca, *and I was also of that number.** They recriminated on one another, but at length we adjusted their differences. I heard one, sitting in a litter, say to his companion, "how wonderful that the ivory pawns in the game of Chess on crossing the whole board become Viziers (or Queens) increasing their quality; but that the foot pilgrims to Mecca, after passing the whole desert, are worse than at first. Say from me to the Hajee who injures and lacerates the skin of his fellow creature, thou art not so true a pilgrim as the poor camel, who feeds on thistles, and carries a load.

* *Revised from No.* 7 *to No.* 11.—And the author was also a foot traveller on that journey.

TALE 13.

هندوئي[1] نفط اندازي[2] همي آموخت[3] حكيمي[4] گفتش[5] تراكه[6] خانه[7]

نينيست[8] بازي[9] نه اينست[10]

بيت

تا نداني[11] كه[12] سخن[13] عين[14] صوابست[15] مگوي[16]

وانچه[17] داني[18] كه[19] نه نيكوش[20] جوابست[21] مگوي[22]

1 An Indian—2 fireworks (from نفط naphtha, and انداختن to throw) —3 did learn or taught—4 a wise man—5 said to him—6 to you whose—7 house—8 is of reeds—9 play, sport—10 not this is—11 as long as you know not—12 that—13 the speech, saying, discourse —14 truly, strictly, perfectly—15 proper is—16 speak you not—17 and that which—18 you know—19 that—20 not good (its)—21 answer is—22 speak not, say not.

An Indian was teaching others how to make fireworks, when a wise man said to him "this is not a fit play for you who inhabit a house made of reeds." Until you are persuaded that the discourse is strictly proper, speak not; and whatever you know will not obtain a favourable answer, ask not.

TALE 14.

مردکي را درد چشم خاست پيش بيطاري رفت که مرا دواکن
بيطار از انچه در چشم چهارپايان کردي در ديدهٔ او کشيد کور
شد خصومت پيش داور بردند گفت برو هيچ تاوان نيست
اگر اين خر نبودي پيش بيطار نرفتي مقصود ازين سخن
آنست که هرکه نا آزموده را کار بزرگ فرمايد با آن که
ندامت برد بنزديک خردمندان بخفت راي منسوب گردد

قطعه

ندهد هوشمند روشن راي بفرومايه کارهاي خطير
بورياباف اگرچه بافندست نبرندش بکارگاه حرير

1 To a little man—2 a pain—3 of the eyes—4 arose—5 before, in front of—6 a farrier, a horse doctor—7 he went—8 saying—9 to me—10 give medicine, apply a remedy (دوا medicine)—11 the farrier—12 from that which—13 on the eyes—14 of brutes, four footed animal—15 applied (*lit.* did)—16 upon—17 his eyes—18 applied (*lit.* drew across)—19 blind—20 he became—21 enmity, quarrelling, contention, strife—22 before—23 a judge, a sovereign—24 they (*i. e.*, his friends) carried—25 he said—26 upon him—27 nothing an,

hing—28 retaliation, recompense, fine, mulct—29 is not—30 if—31 this (*i. e.*, person)—32 had not been an ass—33 before, in front of—34 a farrier—35 would not have gone (*i. e.*, for advice)—36 the intention, design, purpose—37 of this—38 speech, saying, (*i. e.*, story)—39 that is—40 viz.—41 whoever—42 to one unacquainted, a novice, to an inexperienced person (from نا not and آزمودن to try, prove)—43 a work, duty—44 great, important, weighty—45 orders, employs, commits to the care of—46 with that, notwithstanding—47 that—48 regret endures, contrition suffers, repentance undergoes—49 near (*i. e.*, in the opinion)—50 of the wise—51 with light, weak—52 understanding, judgment—53 will become imputed, accused of, considered, blamed of, wrongly called—54 gives not—55 a wise man—56 of brilliant understanding, enlightened mind—57 to a low person (from فرو down, below, and مایه means, stock, capital)—[58 works, duties—59 important, great, honourable]—60 a mat maker (from بوریا a mat and بافتن to weave)—61 although—62 a weaver is (*i. e.*, one who makes a kind of web or texture of reeds when making a mat)—63 they carry him not, they don't employ—64 in the manufactory—65 of silk.

A little man, being struck with a pain in his eyes, went to a farrier, desiring him to apply a remedy. The farrier, applying to his eyes what he was used to administer to quadrupeds, the man became blind; upon which he complained to the magistrate. The magistrate said get away, there is no plea for the damages, for if this fellow had not been an ass, he would not have applied to the farrier. The application of this story is, that whosoever employs an inexperienced person on a weighty matter, besides suffering repentance, will, in the opinion of the wise, be considered of a weak understanding. The wise man, of enlightened mind, entrusts not *an important** business to one of mean abilities. The mat maker, although a weaver, yet is not employed in the silk manufactory.

* *Revised from No.* 58 *to No.* 59.—Read "important *duties*."

TALE 15.

یکي از بزرگان پسري شایسته داشت وفات یافت پرسیدندش
که بر صندوق تربتش چه نویسم گفت آیات کتاب مجید را
عزت و شرف بیش ازانست که برچنین جاءها نویسند که
بروزگار سوده گردد و خلایق برو بگذرند و سگان برو شاشند
اگر بضرورت چیزي مینویسید این دو بیت کفایت میکند

قطعه

وه که هرگه که سبزه در بستان
بدمیدي چه خوش شدي دل من
بگذر اي دوست تا بوقت بهار
سبزه بیني دمیده از گل من

1 One of—2 the great personages—3 a son—4 worthy, honourable, proper, well-bred, polite—5 possessed—6 who died (from وفات death, decease, and یافتن to get, receive)—7 they asked him—8 saying—9 on the box, coffin, case, (*i. e.*, the slab)—10 of his tomb, sepulchre—11 what shall we write, inscribe—12 he replied—13 the verses—14 of the book—15 glorious, noble, honourable (*i. e.*, the Koran)—16 dignity, glory, grandeur, respect, honour—17 and nobility, eminence, rank, excellency—18 more, further, —19 than that is—20 viz. that—[21 on such—22 places, spots, localities —23 should write, should be written—24 so that, because (*i. e.*, where)—25 by time, age, fortune—26 will become obliterated, (from سودن to rub) will be rubbed out—27 and mortals, the creation folks, the public—28 on it will pass over, will trample—29 and dogs—30 on it—31 will make water, pass their urine]—32 if by necessity, if indispensably, without fail—33 something—34 you would write—35 these—36 two verses—37 appear sufficient, will be enough—38 alas—39 when—40 since, whenever—41 when verdure —42 in the garden—43 sprung up, grew up, sprouted—44 how happy—45 became (*i. e.*, was)—46 my heart—47 leave off, wait—48 O! friend—49 until the time—50 of spring—51 you will observe verdure, greenness, grass —52 grow up, spring up—53 from my clay, earth (*i. e.*, over my grave.)

A certain great man, having lost a worthy son, they asked what inscription should be put upon his grave stone. The father replied, "verses of the Koran are too sacred and holy to be written *on such a place as this, exposed to be effaced by the trampling of men's feet, and to be defiled by dogs.** If there is a necessity of writing some thing, the following lines will be sufficient. O the season when verdure bedecked the garden, then how blithe was my heart. Wait my friend, until the return of spring, when you will behold grass growing out of my clay.

* *Revised from No.* 21 *to No.* 31.—On such *places*; where it (*i. e.*, the slab on which the inscription is written) will become obliterated by *time*, the common people will walk over it, and dogs will defile it."—

TALE 16.

[1] پارسائي بر يكي از خداوندان نعمت گذر كرد ديد كه بنده را
دست و پاي استوار بسته عقوبت همي كرد گفت اي پسر
همچو تو مخلوقي را خداي عز و جل اسير حكم تو گردانيده است
و ترا بروي فضيلت نهاده شكر نعمت حق تعالى بجاي آر
و چندين جفا بروي روا مدار نبايد كه فردا در قيامت اين
بنده از تو به باشد و شرمساري بري

مثنوي

بر بنده مگير خشم بسيار جورش مكن و دلش ميازار
او را تو بده درم خريدي آخر نه بقدرت آفريدي
اين حكم و غرور و خشم تا چند هست از تو بزرگتر خداوند
اي خواجه ارسلان و آغوش فرمان ده خود مكن فراموش

در خبرست از پيغمبر عليه السلام كه بزرگتر حسرتي در روز
قيامت آن باشد كه بندهٔ صالح را ببهشت برند و خداوند
فاسق را بدوزخ

قطعه

بر غلامي كه طوع خدمت تست
خشم بي حد مران و طيره مگير
كه فضيحت بود بروز شمار
بنده آزاد و خواجه در زنجير

1 A holy man, an abstemious person—2 on one, by one—3 of—4 the masters—5 of favours, benefits (*i. e.*, a rich man)—6 passed—7 he saw—8 that—9 a slave's—10 hands—11 and feet—12 tight, strongly—13 tied, fastened—14 punishment—15 was administering, giving—16 he said—17 O! son—18 like as—19 yourself—20 a mortal, human creature—21 God—22 of grandeur and majesty—23 a prisoner—24 of the command (*i. e.*, under the orders)—25 of you—26 has turned (*i. e.*, converted)—27 and to you—28 upon him—29 excellence, superiority—30 has placed, deposited (*i. e.*, has given)—31 thanks

—32 of favours (*i. e.*, benefits *received*)—33 towards the high God—34 perform—35 and to such a degree, so much—36 violence, tyranny—37 upon him—38 allow not, permit not—39 it may not be, it should not be, it is not fit or proper—40 that tomorrow—41 at the resurrection—42 this—43 slave —44 from yourself, than you—45 better—46 may be—47 and shame—48 you should endure—49 on the slave—50 draw not, exercise not—51 anger —52 excessive, much—53 his oppression—54 do not, exercise not—55 and his heart—56 do not vex, distress—57 to him—58 you—59 with ten direms—60 purchased—61 at last, for all that, after all—62 not—63 by your power —64 did you create—65 this—66 command (*i. e.*, commanding tone) order —67 and pride, insolence—68 and anger, rage—69 to what a degree—70 is—71 from you, than you—72 a greater, a higher—73 Lord, master (*is* understood—(74 O! master—75 of Arselan, and Aghoash—76 the giver of commands, Lord—77 your own—78 do not—79 forget—80 in the traditions it is (*i. e.*, *it is stated*)—81 of the prophet, messengers—82 on whom be peace—83 that the greatest—84 regret, remorse, mortification—85 in the day—86 of judgment—87 that may be, that probabaly will be —88 when the slave—89 pious, good, meek—90 to Heaven—91 they convey, carry—92 and the master—93 bad, wicked—94 into Hell—95 upon the slave—96 who subservient, obedient—97 to command—98 of you is—99 anger—100 beyond bounds, boundless—101 exercises not—102 and levity—103 seize not, (*i. e.*, be not capricious, or inconstant)—104 because—105 disgraceful—106 will be, may be—107 on the day of reckoning (from روز a day شمردن to count, number)—108 the slave—109 free, set at liberty—110 and the master—111 in chains.

A holy man, passing by a rich man, who having bound a slave hand and feet, was punishing him; said, "O my son, God has made subject to thee a human creature like thyself, and has given thee the superiority over him, for which return thanks to God, and do not suffer such violence to be committed. It will not be proper that to-morrow, in the resurrection, this slave should be better than thyself, and that thou shouldest suffer shame." Be not angry beyond measure with your slave, oppress him not, neither distress his feelings. Thou hast bought him for ten direms, but after all thou didst not create him. To what length wilt thou carry this pride, insolence and rage? thou hast a master greater than thyself. O thou who hast for thy slaves Arselan and Aghoash, forget not thy superior lord. There is a tradition of the prophet having said, "that the greatest mortification at the day of judgment will be when the pious slave is carried to paradise, and the wicked master condemned to hell." Upon the slave whose services you can command, exercise not boundless severity, nor capriciousness; for it will be disgraceful, in the day of reckoning, to see the slave at liberty and the master in chains.

TALE 17.

سالي از بلخ با شاميان سفر بود راه از حراميان پر خطر جواني

بدرقه همراه ماشد سپرباز و چرخ انداز و سلحشور و بيش زور

كه ده مرد توانا كمان اورا زه نكردندي و زور اوران روي زمين

پشت اورا بزمين نياوردندي اما متنعم بود و سايه پرورده

نه جهان ديده و نه سفر كرده رعد كوس دلاوران بگوش او

نرسيده و برق شمشير سواران نديده

بيت

نيفتاده در دست دشمن اسير

بگردش نباريده باران تير

اتفاقا من و اين جوان در پي هم دوان هران ديوار قديم

1 One year—2 from Balk—3 with people of Damascus—4 a journey happened, I had a journey—5 the road—6 on account of robbers, assassins, rascals, cheats—7 full of danger (*i. e.*, was)—[8 a young man—9 a guide, convoy, guard on the road—10 a fellow traveller, (*i. e.*, in company)—11 of us was, of me was]—12 a handler of the shield (from سپر a shield and باختن to play, sport, wield)—13 and a quoit-hurler (from چرخ a wheel, an orb, and انداختن to hurl, throw, (N. B.—In the Punjab this weapon was used by the Seiks in action during the two late compaigns in that country, it was made of very thin

metal and the outer edge made as sharp as a sword)—14 and a champion, a gladiator, (from سلاح weapon and شور exercise) one expert at arms—15 and of great strength— 16 so much so viz. because—17 ten men—18 strong, powerful—[19 his bow—20 could not string زه a bow-string]—[21 and the strong men]—22 on the face of the earth—23 the back—24 of him—25 to the ground—26 had not brought, bent—27 but—[28 he was pampered, high fed, accustomed to luxury (delicately or effeminately brought up) fed on dainties] —29 and nursed in the shade—30 and—31 not a traveller or one who had seen the world—32 and not—33 one who had travelled—34 the thunder—35 of the drum—36 of brave men, warriors—37 in his ears—38 had not reached—39 and the lightning—40 of the swords—41 of horsemen—42 had not seen—43 had not fallen—44 into the hand—45 of the enemy—46 a prisoner—47 about him, around him—48 had not rained—49 an inundation, showers, rain—50 of arrows, —51 by chance—52 I and this, myself and this—53 young man—54 in pursuit, intent on following—55 together running,—56 every—57 wall—58 old, ancient.

On a certain year, I was travelling from Balk, with some people of Damascus, and the road was infested with robbers. *There was a young man of our party,** an expert handler of the shield, a mighty archer, a brandisher of all weapons, so strong that ten men could *not draw his bowstring;*† *and the most powerful wrestler*‡ on the face of the earth, had never brought his back to the ground: *but he was rich,*§ and had been nursed in the shade, was inexperienced in the world and no traveller. The thundering sound of the martial drum had never reached his ear, neither had his eyes seen the lightning of the horsemen's swords. He had never been made prisoner by the enemy nor had the arrows fallen in showers around him. It happened that I and this young man were running together, every wall

* *Revised from No.* 8 *to No.* 11.—A young man *(a guide* or *guard)* was in company with us.

† *Revised from No.* 19 *to No.* 20.—Not *string* his bow (i. e., bend the bow so as to fasten the string.)

‡ *Revised No.* 21.—And (any) of the *warriors* (or strong men.)

§ *Revised No.* 28.—But he had been effeminately brought up.

که پیش آمدی بقوت بازو بیفگندی و هر درخت عظیم که
دیدی بزور سرپنجه بر کندی و تفاخر کنان گفتی

بیت

پیل کو تا کتف و بازوی گردان بیند
شیر کو تا کف و سرپنجهٔ مردان بیند

ما درین حالت بودیم که دو هندو از پس سنگ سر برآوردند
و قصد قتل ما کردند در دست یکی چوبی و در بغل دیگری
کلوخ کوبی جوانرا گفتم چه پائی

بیت

بیار انچه داری ز مردی و زور
که دشمن بپائی خود آمد بگور

تیر و کمان را دیدم از دست جوان افتاده و لرزه بر استخوان

بیت

نه هر که موی شگافد بتیر جوشن خای
بروز حملهٔ جنگ آوران بدارد پای

1 That—2 in front—3 came—[4 with the power—5 of his arm—6 threw down]—7 and every tree—8 great, noble, large—9 that—10 he observed—[11 with the strength—12 of his grasp]—13 he drew up, pulled up, tore up—14 and boasting—15 doing—16 he said—17 the elephant—18 where is?—[19 so that the shoulders—20 and the arm—21 of warriors]—22 may behold—23 where is the lion—24 so that the palm—25 and the grasp, claw—26 of brave men—27 may see—28 we in this—29 state—30 were we—31 when two—32 Indians, Hindoos—33 from the rear, from behind—34 stone—35 raised their heads—36 and intention, design—37 of killing us—38 they did—39 in the hand—40 of one—41 a stick—42 and in the bosom—43 of the other—[44 a rummer, a

wooden instrument for beating down earth (from کلوخ a clod of earth کوفتن to beat, thump, strike]—45 to the young man—46 I said—47 why wait you?—48 bring—49 that which—50 you possess—51 of bravery, valour—52 and strength—53 because the enemy—54 with foot—55 his own (*i. e.*, of his own accord)—56 has come—57 to the grave]—58 the arrow—59 and the bow—60 I saw—61 from the hand—62 of the young man—63 fallen—64 and trembling—65 on his bones, joints, limbs—66 not every one who—67 a hair—68 can cut, split, rend in two—69 with the arrow—70 mail piercer (from جوشن armour, and خایدن to gnaw, eat through, champ)—71 in the day of attack (*i. e.*, battle)—[72 of warriors]—73 will hold, place, keep—74 his foot, (*i. e.*, will be steady.)

that came in his way *he pulled down** and every large tree that he saw, *by the force of his arm,*† he tore up by the roots. He was boasting saying, "where is the elephant that you may behold *the shoulders of the hero?*‡ where is the lion that you may see the fingers and palm of the brave man?" We were in this situation, when two Indians lifted up their heads from behind a rock, with intention to kill us; one had a stick in his hand, and the other *a sling*§ under his arm. I said to the young man, "why do you stop? Show your strength and valour, *for here is the enemy within a foot of his grave.*"‖ I saw the bow and arrows drop from the hand of the young man, and a trembling seized all his joints. Not every one who can split a hair with an arrow that will pierce a coat of mail, is able to stand against *the warrior*¶ in the day of battle.

* *Revised from No.* 4 *to No.* 6.—He threw down with the strength of *his* arm.

† *Revised from No.* 11 *to No.* 12.—By the power of his grasp or clutch.

‡ *Revised from No.* 19 *to No.* 21.—The shoulders and arms of warriors.

§ *Revised No.* 44.—A clod rammer.

‖ *Revised from No.* 53 *to No.* 57.—Because the enemy has of his own accord come to his grave (*i. e.*, seeks his *own* destruction.)

¶ *Revised No.* 72.—Warriors.

چاره جز آن ندیدیم که رخت و سلاح و جامه رها کردیم
و جان بسلامت بدر بردیم

قطعه

بکارهاي گران مرد کاردیده فرست
که شیر شرزه در آرد بزیر خم کمند
جوان اگرچه قوي بال و پیلتن باشد
بجنگ دشمنش از هول بگسلد پیوند
نبرد پیش مصاف آزموده معلومست
چنانکه مسئلهٔ شرع پیش دانشمند

1 remedy—2 besides that, with the exception of that—3 we know not *(lit.* saw not)—4 that goods, property, apparel, chattels, apparatus—5 and arms, weapons—6 and clothes—7 surrendered, gave up (رها released, delivered)—8 and life—9 with safety—10 carried away, escaped—[11 in works, duties]—12 heavy, noble, important—13 a man—14 experienced (from کار work and دیدن to see)—15 is the best—16 who—17 the devouring lion—18 brings, draws—19 under, betwixt—20 the coil, ply, curl, curve, bend, crook—21 of the snare, noose—22 a young man—23 although—24 strong—25 of arm *(lit.* a wing, a pinion)—26 and an elephant form, a body like an elephant—27 may possess *(lit.* may be)—28 in the battle—29 of his enemy—30 from fear—31 will slip, tremble—32 his joints—33 war, battle—34 before, in front of—35 one accustomed to war, a warrior (from مصاف a field of battle, the ranks of an army, battle, and آزمودن to try, prove,)—36 is known, understood—37 such as, in the same way as—38 a question, proportion, problem—39 of the law—40 before, in front of—41 a wise man, learned person.

We saw no other remedy for ourselves, but to leave our accoutrements, surrender our arms and escape with our lives. On *an affair** of importance employ a man of experience, who will bring the devouring lion into his trammels. A young man, though he has strength of arm, and is powerful as an elephant, will feel his joints quaking with fear, in the day battle. A man of experience is as well qualified to act in war, as the learned man is to expound a case of law.

* *Revised No.* 11.--Read "In *works.*"

TALE 18.

توانگرزاده را دیدم بر سر گور پدرش نشسته و با درویش بچه
مناظره در پیوسته که صندوق تربت پدرم سنگین است و کتابه
رنگین و فرش رخام انداخته و خشت پیروزه درو ساخته بگور
پدرت چه ماند خشتی دو فراهم آورده و مشتی دو خاک بران
پاشیده درویش پسر این بشنید و گفت خاموش که تا پدرت
زیر این سنگ گران بر خود بجنبیده باشد پدرم به بهشت
رسیده باشد در خبر است

بیت

خر که کمتر نهند بروی بار بره آسوده تر کند رفتار

قطعه

مرد درویش که بار ستم فاقه کشید
بدر مرگ همانا که سبکبار آید
وانکه در نعمت و در راحت و آسایش زیست
مردنش زین همه شک نیست که دشوار آید
بهمه حال اسیری که ز بندی برهد
بهترش دان ز امیری که گرفتار آید

1 The son of a rich person—2 I saw—3 at the head—4 of the tomb, grave —5 of his father—6 sitting—7 and with the son of a devotee—8 dispute—9 joined in—10 saying—11 the box, slab—12 of the tomb—13 of my father—14 is of stone—15 and the inscription—16 painted, bright, showy, flowery, coloured,

gaudy—17 and the carpet, pavement—18 marble—19 thrown (*i. e.*, placed)—20 and the bricks—21 of turquois—22 upon it—23 inlaid, made, prepared—24 upon the grave—25 of your father—26 what remains—27 a brick—28 two—29 brought together—[30 and two handfuls]—31 of earth—32 on them—33 sprinkled—34 the son of the devotee—35 heard this—36 and said—37 silence!—38 because till—39 your father—40 from under this—41 heavy stone—42 of himself—43 my move—44 my father—45 to heaven—46 may have arrived, reached—47 in the traditions, there is a saying—48 the ass —49 who, that—50 less they place—51 upon him—52 a load—53 upon the way, road—54 more easily, with greater comfort—55 does—56 walk, pace, makes progress—57 the man devotee, the manly devotee—58 who—[59 the cruel load, the oppressive, or vexatious load]—60 of poverty—61 draws, bears up with, endures—62 at the gate of death—63 like, resembling, immediately (*i. e.*, it is probable)—64 that—65 light loaded—66 will come—67 and he who —68 in wealth, ease, affluence—69 and in ease, repose, comfort—70 and ease —71 lived—72 his death—73 from all this (*i. e.*, for these very reasons)—74 a doubt—75 there is not—76 that difficult—77 will come—78 in every—79 respect, state, circumstance—80 a prisoner—81 who from imprisonment—82 is released—83 him better—84 consider, know, suppose—85 than a nobleman —86 who—87 becomes a prisoner, is taken captive.

I saw the son of a rich man, sitting by his father's tomb, and disputing with the son of a durwaish, saying "My father's monument is of stone, the inscription is in gold, and the pavement is made of marble tesselated with turqois coloured bricks. What is your father's grave but a couple of bricks laid together; and sprinkled *with a handful** of earth?" The son of the durwaish on hearing this said "hold your tongue, for before your father can move himself from under this heavy stone, mine will have arrived at paradise." There is a saying of the prophet, (*Arabic*) "*that to the poor, death is a state of rest.*" The ass who carries the lightest burden travels easiest. In like manner the durwaish who bears *the burthen*† of poverty will enter the gate of death lightly loaded; whilst he who lives in affluence, with ease and comfort, will doubtless, on that very account, find death terrible. And, in every view, the captive who is released from confinement, is happier than the nobleman who is taken prisoner.

* *Revised No.* 30.—Read "With a *couple* of handfuls."

† *Revised No.* 59.—Read "The *oppressive* burden."

TALE 19.

بزرگي را پرسيدم از معني اين حديث كه گفت بحكم آنكه
هران دشمن كه باوي احسان كني دوست گردد مگر نفس كه
چندان كه مدارا پيش كني مخالفت زيادت كند

قطعه

فرشته خوي شود آدمي بكم خوردن
وگر خوري چوبهايم بيوفتي چو جماد
مراد هركه برآري مطيع امر تو شد
خلاف نفس كه گردن كشد چو يافت مراد

1 Of a great personage, a venerable person—2 I asked—3 of the meaning—4 of this—5 saying, tradition—6 viz.—7 he replied—8 by reason of that—9 every—10 enemy—11 that—12 to him, towards him—13 you grant a favor, shew kindness to—14 your friend—15 becomes—16 but, except—17 lust—18 who—19 so much as—20 civility, kindness—21 before—22 you do, exercise—23 opposition, enmity—24 the more—25 does—26 of an angel—27 temperament—28 becomes—29 a man, a mortal—30 by little eating, by abstinence—31 and if—32 you eat—33 like a brute—34 you will fall—35 like—36 an inanimate thing, a stone, a fossil—37 the desire, intention, wish—38 of whoever—39 you accomplish, perform—40 obedient of the order of—41 you will become—42 contrary—43 is lust—44 who neck—45 draws (*i. e.*, becomes rebellious)—46 when he gets, receives—47 his desire, wish, inclination.

They enquired of a religious man the meaning of this tradition, "*(Arabic) You have not any enemy so powerful as the passion of lust, which is within you.*" He replied, "because that any enemy to whom you shew kindness becomes your friend, excepting lust, the indulgence of which increases its enmity." By abstinence a man may obtain the disposition of an angel, but if you eat like a beast, you will be degraded to an inanimate fossil. Those whom you gratify, become obedient to your command; but lust on the contrary, when indulged, is rebellious.

TALE 20.

يكي در صورت درويشان نه بر سيرت ايشان در محفلي ديدم
نشسته و شنعتي در پيوسته و دفتر شكايت باز كرده و ذم
توانگران آغاز سخن بدينجا رسانيده كه درويشان را دست
قدرت بسته است و توانگران را پاي ارادت شكسته

بيت

كريمان را بدست اندر درم نيست
درم داران عالم را كرم نيست

1 One—[2 in the form, shape, appearance—3 of devotees, durwaishes—4 not—5 on the morals, way of life, manners, conduct—6 of them]—7 in an assembly—8 I saw—9 sitting—10 and in baseness, brutality—11 engaged in, joined to—12 and the book—13 of compliant—14 had opened, (threw back the pages)—15 and the blame, reproach—16 of the rich—17 commenced (*lit.* commencement)—18 the speech—19 to this place—20 had reached—21 saying, viz.—22 to the poor—23 the hand—24 of power—25 is closed, shut—26 and to the rich—27 the foot—28 of wish, inclination, desire—29 is broken—30 to the liberal—31 in hand—32 within—33 direms—34 are not—35 the direm possessors, the rich—36 of the world—37 liberality—38 have not.

I saw, sitting in a company, a certain person *who wore the habit of a durwaish, but without possessing the disposition of one*,* and being inclined to be querulous, he had opened the book of complaint, and began censuring the rich. The discourse was turning on this point, that durwaishes have not the means, and the rich not the inclination to be charitable. Those possessed of liberal minds have no command of money, and the wealthy worldlings have no munificence.

* *Revised from No. 2 to No. 6.*—In *appearance* a devotee without the *morals* of one.

مرا که پروردهٔ نعمت بزرگانم . این سخن نا پسند آمد گفتم
اي يار توانگران دخل مسکينانند و ذخيره گوشه نشينان و مقصد
زائران و کهف مسافران و متحمل بار گران ، از بهر راحت ديگران
دست تناول بطعام انگه برند که متعلقان و زيردستان بخورند
و فضلهٔ مکارم ايشان با رامل و پيران و اقارب و جيران رسيده

نظم

توانگران را وقفست و نذر و مهماني
زکوة و فطره و اعتاق و هدي و قرباني
تو کي بدولت ايشان رسي که نتواني
جز اين دو رکعت وآن هم بصد پريشاني

۴ اگر قدرت جو دست و اگر قوّت سجود توانگران را به
ميسر ميشود که مال مزکي دارند و جامهٔ پاک و عرض مصون
و دل فارغ و قوّت طاعت در لقمه لطيفست و صحت عبادت
در کسوهٔ نظيف بيداست که از معده خالي چه قوّت آيد
و از دست تهي چه مروت و از پاي بسته چه سير آيد و از شکم
گرسنه چه خير .

1 To me who—2 the nourished—3 of the favors, by the bounty—4 of the great I am—5 this speech—6 disagreeable—7 came—8 I said—9 O!—10 friend—11 the rich—12 the income, produce—13 of the poor are—14 and the storehouse—15 of recluses—16 and the hope, desire—17 of pilgrims—18 and the cave, asylum—19 of travellers—20 and the bearers—[21 of heavy loads]—22 for the sake of—23 the ease, pleasure, tranquillity—24 of others—25 the hand—26 of eating—27 in food, towards the food—28 at that time they take, (*i. e.*, stretch not or extend)—29 when—30 their dependants, hangers on—31 and inferiors (from زير under and دست the hand)—32 eat—33 and the remainder—34 of the bounty, kind acts—35 of them—36 to widows—37 and aged folks—38 and relations, connections—39 and neighbours

—40 has reached (*i. e.*, goes to)—41 to the rich—42 is the duty of leaving legacies for pious purposes, giving endowments for public charity—43 and gifts—44 and the rites of hospitality, feasting people—45 alms, property given in charity—46 and alms, (also creation, form)—47 and the manumission of slaves—48 and gifts—49 and sacrifices—50 you how?—51 to the dignity, power—52 of them—53 can reach, arrive at—54 who—55 are not able—56 except these—57 two genuflexious (*i. e.*, to perform)—58 and those—59 also —60 with an hundred—61 difficulties—[62 if—63 the power—64 of liberality is (*i. e.*, if there exists)—65 and if—66 the virtue, power, faculty, strength—67 of adoration, bowing the forehead—68 to the wealthy, the rich—69 better —70 obtainable—71 becomes]—72 because—73 the property, goods—74 of alms, 2½ percent yearly—75 they possess—76 and clothes, apparel—77 pure, clean—78 and a reputation, fame, soul, the body—79 guarded, laid up, immaculate, spotless—80 and a heart—81 at leisure disengaged, contented, free—82 and the power, virtue—83 of obedience—84 in morsels—85 good are, delicate are—86 and the truth, health, entire—87 of worship, prayer, adoration—88 in, amongst—89 clothes, apparel—90 clean, pure—91 is manifest, apparent, plain, evident, certain, obvious—92 because—93 from a stomach —94 empty (*i. e.*, hungry)—95 what strength, power—96 can come from, proceed out of—97 and from a hand—98 empty—99 what—100 bounty manliness—101 and from a foot—102 tied, bound—103 what walking—104 can come—105 and from a belly—106 hungry—107 what—108 munificence, liberality.

To me, who owe my support to the bounty of the great, this language was not at all greateful. I said, " O my friend, the rich are the revenue of the poor, a store house for the recluse, the pilgrim's hope, and the asylum of travellers. They are the bearers *of burthens** for the relief of others. Themselves eat along with their dependents and inferiors, and the remainder of their bounty is applied to the relief of widows, aged people, relations and neighbours. The rich are charged with pious dedications, the performance of vows, the rites of hospitality, alms, offerings, the manumission of slaves, gifts, and sacrifices. By what means can you attain to their power, who can perform only your genuflexions, and even those, with an hundred difficulties? *The rich perform both moral and religious duties, in the most perfect manner*,† because they possess wealth, out of which they bestow alms; their garments are clean, and their reputation spotless, with minds void of care. For the power of obedience is found in good meals, the truth of worship in a clean garment. For what strength can there be with an empty stomach? what bounty from an empty hand?

* *Revised from No.* 21.—Read " of *heavy* burdens."

† *Revised from No.* 62 *to No.* 71.—If there *exists* the *power* of munificience and if there is the *virtue* of adoration the wealthy have the *best* means of attainment because &c. &c.

قطعه

شب پراگنده خسپد آنکه پدید نبود وجه بامدادانش
مور گرد آورد بتابستان تا فراغت بود زمستانش

فراغت با فاقه نه پیوندد و جمعیّت در تنگدستي صورت نه
بندد يكي تحريمه عشا بسته و ديگري منتظر عشا نشسته هرگز
اين بدان كي ماند

بيت

خداوند روزي بحق مشتغل پراگنده روزي پراگنده دل .

پس عبادت اينان بمحل قبول نزديكترست كه جمعند
و حاضر نه پريشان و پراگنده خاطر كه اسباب معيشت ساخته
و باوراد عبادت پرداخته عرب گويد گفت نشنيده .

1 At night—2 distressed, distracted, scattered dispersed—3 sleeps—4 he who—5 does not see, observe—6 the money (also mode, manner, cause, reason) *i. e.*, the articles of food—7 of his morning (*i. e.*, for the next day)—8 the ant—9 collects—10 during the summer—11 so that—12 ease, tranquillity, rest—13 may be (*i. e.*, may have)—14 to him in the winter—[15 contentment, leisure, repose, freedom from care, disengagement—16 and—17 in the poverty—18 does not join, adhere to, assimilate, remain fixed with]—19 and peace of mind—20 in poverty, want, inability (from تنگ narrow, scanty and دست a hand)—21 shape, form, appearance, face, state, condition, case—22 not—23 shuts (*i. e.*, does not assume)—24 one—25 the commencement of the prayer—26 of

the first watch of the night (also supper)—27 has settled upon (from بستن to shut, close) determined upon—28 and the other—29 expecting, tarrying for, expectant—30 of supper—31 sitting—32 ever—33 this one—34 with that one—35 how can be compared, can remain or exist—36 the master—37 of wealth, fortune (*i. e.*, the rich man)—38 towards God—39 is employed—40 distressed—41 of means (*i. e.*, wealth)—42 distressed—43 of mind, heart—44 therefore—45 the worship, devotion—46 of them—47 in the place, house, mansion, abode—48 of approbation, consent, favourable reception—49 is nearer—50 because they are collected (*i. e.*, in mind)—51 and present, ready at hand—52 and not distracted—53 and distressed—54 of heart—55 because—56 the means —57 of subsistence, livelihood—58 are prepared, arranged—59 and with daily rehearsals, devotion, commemorations—60 of devotion—61 performed, completed, finished—62 the Arabs say—63 he said—64 have you not heard.

how can the fettered feet walk? and from the hungry belly what munificence can be expected? He sleeps uneasily at night who knows not how to provide for to-morrow. The ants store up in summer, that in winter they may enjoy rest. *Leisure and poverty are not found together*, and satisfaction dwelleth not with distress. One is standing up to evening prayers, whilst the other is sitting down wishing for his supper. How can these two be compared together? He who possesses wealth is busied in devotion, whilst he who is distressed in his circumstances has a disordered heart. Therefore the worship of the rich is more acceptable, their minds being collected and not distracted, for as they are possessed of the means of subsistence, they can turn their whole thoughts to devotion. The Arabians say, (*Arabic*) *God defend me from distressful poverty and from the neighbourhood of him whom I dislike. And there is a tradition from the prophet, that poverty has a black countenance in both worlds.*" My antagonist asked, "have you not heard."

* *Revised from No.* 15 *to No.* 18.—Leisure does not assimilate with poverty.

1 که 2 پیغمبر علیه السلام 3 گفت 4 الفقر فخري 5 گفتم 6 خاموش 7 که

8 اشارت 9 خواجهٔ عالم 10 بفقر 11 طائفه ایست 12 که 13 مردان 14 میدان 15 رضا اند

16 وتسلیم 17 تیر 18 قضا 19 نه ایشان 20 که خرقه 21 ابرار 22 پوشند 23 ولقمه 24 ادرار 25 فروشند

رباعي

26 اي طبل 27 بلند 28 بانگ 29 در باطن 30 هیچ

31 بي توشه 32 چه 33 تدبیر کني 34 وقت 35 پسیچ

36 روي 37 طمع 38 از خلق 39 به پیچ 40 ار مردي

41 تسبیح 42 هزار دانه 43 بر دست 44 مپیچ

45 درویش 46 بي معرفت 47 نیارامد 48 تا فقرش 49 بکفر 50 انجامد 51 که 52 نشاید

53 جز 54 بوجود 55 نعمت 56 برهنه را 57 پوشیدن 58 یا در 59 استخلاص 60 گرفتاري

61 کوشیدن 62 ابناي جنس 63 مارا 64 بمرتبه 65 ایشان 66 که رساند 67 وید علیا

68 بید سفلي 69 چه ماند 70 نه بیني 71 که 72 حق جل وعلا 73 در 74 محکم 75 تنزیل

76 از 77 نعیم 78 اهل بهشت 79 خبر میدهد 80 که 81 تا بداني 82 که 83 مشغول 84 کفاف

85 از دولت 86 عفاف 87 محرومست 88 وملک 89 فراغت 90 زیر نگین 91 رزق

92 معلوم

1 That—2 the prophet on whom be peace—3 said—4 poverty is my glory—5 I said—6 silence—7 because—8 the meaning (*lit.* signal, sign nod—9 of the prince of the world, Lord of the world—10 to the poverty—11 of that set are—12 who—13 men—14 of the plain—15 of acquiescence are (*i. e.*, obedient to the will of destiny) are resigned to their fate—16 and resigned—17 to the arrow—18 of fate—19 not those—20 who the rugged clothes—21 of pious men, just, holy men—22 they wear—23 and the morsels, scraps—24 of beggary (*i. e.*, food received as charity)—25 they sell—26 O! drum

—27 of high—28 noise, cry, sound—29 in the inside—30 nothing—31 without provisions, food—32 what—33 arrangement will you make? (تدبير deliberation, arrangement, expedient and کردن to do)—34 in the time—35 of enterprise, preparation for action—36 the face—37 of avarice—38 from the creation, mankind—39 turn, draw off—40 if you are a man—41 the rosary —42 of a thousand beads—43 in the hand—44 twist not, turn not—45 a devotee—46 without divine grace, knowledge—47 will not rest—48 until his poverty—49 into blasphemy, infidelity—50 ends in—51 because, viz. —52 it is not likely, it is impossible—53 except—54 with the presence, existence—55 of wealth—56 to the naked—57 to clothe—58 or concerning —59 the liberation—60 of a prisoner—61 to endeavour, use the means, make an effort—62 equals, of the same rank or quality—63 like as, such as us—64 to the rank, quality, dignity—65 of them—66 how can reach, or arrive at— 67 and of the hand that gives (ید the hand and علیا high) the high hand 68—with the hand that receives (ید the hand and سفلی mean, low, ignoble)— —69 what comparison (*lit.* what remains?)—70 see you not, do you not observe —71 that—72 the glorious and majestic God—73 in—74 the laws rules—75 of the revelation (*i. e.*, the Koran)—76 concerning, regarding—77 the pleasures, delights—78 of the dwellers of heaven, of the people of paradise—79 gives intimation, describes—80 saying—81 so that you may know—82 that—83 those intent (or whose minds think of)—84 on the means of subsistence—85 from the value, wealth—86 of virtue, chastity—87 are excluded, exempted—88 and the kingdom—89 of tranquillity—90 under the signet ring (*i. e.*, subservient to, depends on)—91 of a subsistence—92 known, used, established, sure.

That the prophet said, poverty is my glory?" I replied, "be silent, for the prophet alludes to them who suffer in poverty of spirit, with submission to the arrows of destiny; and not those who in a religious garb sell the scraps which have been given them in charity. O loud sounding empty drum, how will you manage on the march without provisions? If thou art a man, free thyself from worldly avarice, instead of turning in your hand a string of a thousand beads.| A durwaish without vital religion, will not rest until his poverty ends in blasphemy. (*Arabic*) *He who is in poverty, is in danger of blasphemy.* Without the command of riches, you cannot clothe the naked, nor use means for liberating captives: How can such as ourselves attain to their dignity, and what comparison is there, between the hand that bestows, and that which receives? Do you not perceive that the Almighty revealed to us in the Koran, the enjoyments of the dwellers in paradise? (*Arabic*) *For them are appointed fruits in gardens of delight,* in order that you may know that he who is intent on gaining a subsistence, is excluded from this portion of bliss and that tranquillity of mind requires a fixed income.

بیت

تشنگان را نماید اندر خواب همه عالم بچشم چشمهٔ آب

هرکجا سختی کشیده و تلخی چشیده را بینی خودرا بشره
در کارهای مخوف اندازد و از توابع آن نپرهیزد و از عقوبت
آخرت نه هراسد و حلال از حرام نشناسد

قطعه

سگی را گر کلوخی بر سر آید زشادی برجهد کین استخوانست
وگر نعشی دوکس بردوش گیرند لئیم الطبع پندارد که خوانست

امّا صاحب دنیا بعین عنایت ملحوظست و بحلال از حرام
محفوظ من همانا که تقریر این سخن نکردم و برهان بیان
نیاوردم انصاف از تو توقع دارم هرگز دیدی که دست دعائی
برکتف بسته یا بی نوایی در زندان نشسته یا پردهٔ معصومی دریده
یا کفی از معصم بریده الّا بعلت درویشی شیر مردان را بحکم
ضرورت در نقبها گرفته اند و کعبها سفته و محتملست که
درویش را

1 To the thirsty ones—2 appears—3 in, within, during—4 sleep—5 all—6 the world—7 in their eyes—8 a fountain, spring—9 of water—10 every place—11 one who has suffered distress (from سختی hardness, hardship, distress and کشیدن to draw, endure)—12 and one who has known bitterness, misery (from تلخی bitterness, acrimony, and چشیدن to taste)—13 you see, observe—14 to his own—15 countenance (*i. e.*, himself)—16 in works, actions—17 fearful, dangerous—18 hurls, throws—19 and from the followers, dependents (*i. e.*, the consequences, results)—20 of them—21 does not guard against, take care of, abstain from—22 and from the punishments—23 of the end, (*i. e.*, of futurity)—24 does not dread—25 and—26 the lawful—27 from the forbidden, unlawful—28 does know, distinguish, discriminate—29 to the dog—30 if—31 a clod of earth—32 should come to his head (*i. e.*, should be hurled at his head)—33 from joy,

gladness—34 jumps, frisks—35 saying (*i. e.*, thinking) this—36 is a bone—37 and if—38 a corpse, a dead body—39 two persons—40 on shoulders—41 should take away, seize, carry—42 one of a sordid disposition (from لئيم miserly and طبع temperament)—43 will think, supposes—44 that—45 it a tray is—[46 but—47 the rich man (صاحب lord, master, and دنيا the world)—48 with the eye (or the most perfect)—49 of kindness, favor, assistance, anxiety—50 is looked at kindly]—51 and with the lawful—52 from the forbidden—53 is guard-ed preserved—54 I—55 as before, thus, in the above manner—56 that—57 the exposition, detail, confirmation, narration—58 of this speech, subject—59 I have not done—60 and demonstration proof—61 of explanation, relation—62 I have not brought—63 justice—64 from you—65 hope, trust—66 I possess, have—[67 ever (*i. e.*, *this* understood)—68 did you see—69 viz. the hand—70 of prayer (*i. e.*, the devotees hand)—71 on the shoulder—72 tied, fastened to—73 or one without means, (*i. e.*, poor person)—74 in prison—75 sitting]—76 or the veil, curtain—77 of innocence—78 torn, rent—79 or the palm of the hand —80 from the wrist—81 cut off—82 except—83 by reason of (cause)—84 poverty—85 men like lions—[86 by reason—87 of necessity, of want—88 in cutting mines نقب a mine made by robbers)—89 are caught]—90 and their heels—91 pierced—92 it is possible, probable—93 that—94 to the devotee, to the religious mendicant.

To those who are thirsty, the whole world appears in their dreams a spring of a water. You will every where see a person who is in distress commit, atrocious actions without any hesitation; not being deterred by the dread of future punishment, he discriminates not between lawful and unlawful. If a dog is struck on the head with a clod of earth, he jumps up with joy, thinking it to be a bone; and if two persons should carry a corpse on their shoulders a mean wretch might suppose it a tray of victuals: *but the rich man, whom God hath regarded with the eye of favour*, by the performance of what is lawful is preserved from the commission of what is illegal. Thus, although I have not fully discussed the subject, nor adduced any substantial proofs in support of my arguments, I rely on your justice for a decision. *Did you ever see a mendicant with his arms tied to his back, or in prison;* or the veil of innocence rent, or the hand amputated (for theft) without its having been occasioned by poverty? Men intrepid as lions, *are driven by want to undermine men's houses*, and are in consequence bound by the heels. And it is possible

* *Revised from No.* 46 *to No.* 50.—But the rich man is looked upon with the eye of favor (*i. e.*, of the Almighty.

† *Revised from No,* 67 *to No.* 75.—Did you ever see the Devotee's hands tied to his shoulders or a poor person sitting in prison ?

Revised from No. 86 *to No.* 89.—From poverty are caught undermining (*i. e.*, ment houses to steal.

نفس امارهٔ مطالبت کند چون قوت احسانش نباشد بعصیان
مبتلا گردد که بطن و فرج توامانند یعني دو فرزند یک شکمند
مادام که این برجاست آن بر پاست شنیدم که درویشي را
با حدث خبثي بگرفتند با آن که شرمساري بود بیم سنگساري
بود گفت اي مسلمانان زر ندارم که زن کنم و قوّت ندارم که
صبر کنم چه کنم و از جملهٔ مواجب سکون و جمعیت درون که
خداوندان نعمت راست یکي آن آنست که هر شب صنمي
در بر گیرند و هر روز جواني از سر که صبح تابانرا دست از
صباحت او بر دلست و سرو خرامان را پاي خجالت در گل

بیت

بخون عزیزان فرو برده چنگ سر انگشتها کرده عناب رنگ
محالست که با وجود حسن طلعت او گرد مناهي گردند
و یا قصد تباهي کنند

بیت

دلي که حور بهشتي ربود و یغما کرد
کي التفات کند بر بتان یغمائي

1 The desire, sensuality—2 imperious, headstrong, obstinate—3 may demand, insist on—4 when—5 the power—6 of conferring on it a favor, meeting its demands, meeting its wishes—7 is not, may not be—8 in crimes—9 becomes involved, captivated—10 because—11 the belly, paunch—12 and the "pudendum tum maris tum feminal"—13 are twins—14 that is to say—15 trod children—16 in one—17 belly are—18 always—19 when this (one)—20 on

its place is—21 that (one) is raised, on foot, established—22 I have heard —23 that—24 a devotee—25 in the production invention, innovation—26 of depravity, vice, wickedness—27 they caught, seized—28 notwithstanding —29 that—30 he was ashamed—31 the fear, dread—32 of being stoned —33 he possessed or had—34 he said—35 O! Mussalmen—36 I possess not gold—37 so that—38 I might get a wife (or woman)—39 and power I had not—40 that—41 I should be patient—42 what can I do?—43 and from —44 the number—45 of the causes, reasons—46 of tranquillity—47 and the peace, tranquillity—48 of the inside (*i. e.*, the heart, mind)—49 that—50 to the lords, masters—51 of wealth is—52 one—53 that is—54 because—55 every night—56 a mistress, damsel—57 in embrace, bosom—58 they seize, hold, clasp—59 and every day—60 a young person—61 from the head (*i. e.*, youthful virgins)—62 whom till day light (*i. e.*, morning sun shine)—63 hands—64 from—65 the beauty, gracefulness—66 of them—67 on the heart is—68 and to the cypress—69 stately strutting--70 the foot—71 of shame, bashfulness—72 in the mud, earth—73 with the blood—74 of darling ones —75 have taken down (*i. e.*, imbued)—76 the grasp, (*i. e.*, the hand)—77 the tips of the fingers—78 have made—79 the color of the jujube (*i. e.*, red) —80 it is impossible, very difficult—81 that—82 with the existence, presence—83 of the handsome—84 face countenances—85 of them—86 about things forbidden—87 they should follow after go about or around—88 or the intention—89 of wickedness, depravity—90 should possess (*lit.* should do)—91 a heart—92 who—93 a nymph of paradise—94 has carried off—95 and got as plunder, spoil made captive—96 what—97 kindness, inclination—98 will have feel—99 upon or towards the beauties, idols—100 of Yughma.

That the durwaish at the instigation of lust, not having power to restrain it, may commit sin. He who has in his possession a nymph of paradise, what inclination can he entertain for the damsels of Yughma. (*Arabic.*) He who hath in his hands such dates as he loveth, never thinketh of flinging stones at clusters on the tree.

اغلب تهیدستان دامن عصمت بمعصیت آلایند و گرسنگان نان ربایند ،

بیت

چون سگ درنده گوشت یافت
نپرسد کین شتر صالحست یا خر دجال

بسیار مستوران بعلت درویشي در عین فساد افتاده اند و عرض گرامي بباد زشت نامي داده اند

بیت

با گرسنگي قوت پرهیز نماند افلاس عنان از کف تقوی بستاند

حالي که من این سخن بگفتم عنان طاقت درویش از دست تحمل برفت و تیغ زبان برکشید و اسپ فصاحت در میدان وقاحت جهانید و بر من دوانید و گفت چندان مبالغه در وصف ایشان کردي و سخنهاي پریشان گفتي که وهم تصور کند که زهر فاقه را تریاقند و یا کلید خزانهٔ ارزاق ، مشتي اند متکبر و مغرور و معجب و نفور و مشتغل مال و نعمت مفتتن جاه و ثروت سخن نگویند الا بفساهت !

1 Generally frequently—2 from folks—3 the skirt—4 of chastity, continence, honor—5 with defection sin—6 they pollute—7 and hungry people—8 bread—9 they steal—10 when—11 the dog—12 ravenous—13 to him meat—14 has received (*i.e.*, gets)—15 he asks not—16 that this—17 the camel—18 of Saleh is—19 or the ass—20 of Dujal—21 many—22 chaste ones (veiled concealed covered)

—23 by reason—24 of poverty—25 in the very essence, the thing itself—26 of depravity, wickedness, iniquity—27 have fallen—28 and a reputation—29 good, excellent, revered, precious—30 to the words—31 of bad repute, disrepute—32 have given—33 with hunger—34 the power—35 of abstaining—36 remains not —37 poverty—38 the reins—39 from the hand—40 of piety—41 snatches —42 at the time, state—43 that I—44 this speech—45 uttered—[46 the reins —47 of power—48 of the devotee—49 from the hand—50 of patience, endurance—51 went, fell from—52 and the sword—53 of his tongue—54 he drew forth—55 and the horse—56 of eloquence—57 into the plain—58 of audacity, impudence, arrogance—59 urged at full speed, galloped impelled—60 and upon me—61 rushed, ran urged]—62 and said—63 as much—64 bombast, exaggeration, hyperbole—65 in the praise—66 of them—67 you have done or used—68 and words—69 absurd—70 you have spoken—71 that—72 the imagination—73 would suppose—74 that of the poison—75 of poverty—76 they are the antidote—77 or the keys—78 of the storehouses—79 of subsistences, allowances, daily articles of food—80 they are a handful—81 of proud —82 arrogant—83 and self-conceited, vain—84 and horrid abominable (*i. e.*, people)—85 and employed—86 after property, goods—87 and wealth—88 intoxicated—89 with rank—90 and opulence—91 a word—92 they speak not —93 except with insolence, stupidity folly, buffoonery.

In general, those in indigent circumstances, want chastity; as those who are starving steal bread. When a ravenous cur gets meat, he enquires not whether the flesh is of Saleh's camel or of the ass of Dujal. Many men, naturally well disposed, have been led by poverty into wickedness, and have given their good name to the wind of disrepute. Amidst the cravings of hunger, the power of abstaining ceases, poverty snatcheth the reins out of the hand of piety. At the moment that I uttered these words, *the durwaishe's patience being exhausted, he attached me with all the vehemence of loquacity** and said, "You have exaggerated their praise to such a degree, and have talked so extravagantly on the subject, that one would suppose them to be the antidote against the venom of poverty, and the key of the stores of providence. But they are a set of proud, arrogant, self-conceited, abominable fellows, insatiable after money, and possessions, intoxicated with rank and and opulence, who speak not without insolence."

* *Revised from No.* 46 *to No.* 61.—The "reins of power" fell from the devotee's "hands of endurance," he drew "the sword of his tongue," and urged forward "the horse of loquence" on the "plain of impudence" and rushed upon me.

1 و نظر نکنند 2 الا بکراهت 3 علمارا 4 بگدائي 5 منسوب کنند 6 و فقرا را
7 به 8 بي سر و پائي 9 معيوب گردانند 10 بغرور 11 مالي. 12 که 13 دارند 14 و عزت
15 جاهي 16 که 17 پندارند 18 برتر 19 از همه 20 نشينند 21 و خود را 22 بهتر
23 از همه 24 بينند نه آن 25 در سر 26 دارند 27 که بکسي 28 سر بر دارند 29 بيخبر
30 از قول 31 حکما 32 که گفته اند 33 هرکه 34 بطاعت 35 از ديگران 36 کمست 37 و بنعمت
38 بيش 39 بصورت 40 توانگرست 41 و بمعني 42 درويش

بيت

43 گر 44 بي هنر 45 بمال 46 کند 47 کبر 48 بر حکيم
49 کونِ خرش 50 شمار 51 اگر 52 گاو عنبرست

53 گفتم 54 مذمت 55 ايشان 56 روا مدار 57 که خداوندان 58 کرمند 59 گفت
60 خطا گفتي 61 که 62 بندهٔ درمند 63 چه فايده 64 که ابرِ 65 آذرند 66 و بر کسي
67 نميبارند 68 و چشمهٔ 69 آفتابند 70 و بر کسي 71 نمي تابند 72 و بر مرکب
73 استطاعت 74 سوارند 75 و نمي رانند 76 قدمي 77 بهر خدا 78 نه نهند 79 و درمي
80 بي من 81 و اذي 82 ندهند 83 و مالي 84 بمشقت 85 فراهم آورند 86 و بخست
87 نگه دارند 88 و بحسرت 89 بگذارند 90 و حکما گفته اند 91 سيم 92 بخيل 93 وقتي
94 از خاک 95 برآيد 96 که وي 97 بخاک 98 در آيد

1 And they look not—2 but with contempt—3 the wise—4 with beggary—5 they impute, ascribe to (*i. e.*, they accuse of)—6 and the religious mendicants—7 and—8 as wretched people (*lit.* without head or feet)—9 they reprehend, blame, attach disgrace—10 with the pride—11 of the property—12 that—13 they possess—14 and the dignity—15 and rank—16 that—17 they fancy, imagine (*i. e.*, they possess)—18 greater, higher—19 than all—20 they sit—21 and themselves—22 better—23 than all—24 they look upon, consider not that—25 in head—26 they possess—27 that with any one—28 head

should raise up (*i. e.*, to look kindly upon)—29 unmindful, forgetful—30 of the sayings—31 of the sages—32 who have said—33 whoever—34 in obedience—35 from others—36 is less, (*i. e.*, inferior)—37 and in wealth—38 more (*i. e.*, inferior)—39 in appearance—40 is rich—41 and in reality—42 is a beggar, poor—43 if—44 one without skill—45 by reason of property, wealth—46 should exercise, practice—47 pride—48 upon a wise man—49 him the podex of an ass—50 consider, count—51 although—52 he be an ambergris ox —53 I said—54 reproach—55 of them—56 permit not—57 because the lords —58 of generosity they are—59 he said—60 you make a mistake, you speak erroneously—61 because—62 they are the slaves of money—63 what advantage—64 that the clouds—65 of the ninth month they are—66 and upon any one—67 do not rain, shower down—68 and the fountains—69 of the sun they are—70 and upon any one—71 they do not shine—72 and upon the steed, horse—73 of power, ability—74 they are mounted—75 and do not urge onwards, impel—76 a single step—77 for the sake of God—78 they place not —79 and a single direm—80 without obligation—81 and trouble, loss, vexation—82 they give not—83 and goods, wealth—84 with difficulty—85 they collect together—86 and with avarice, parsimony, stinginess, meanness —87 they watch over, guard—88 and with regret—89 they part with, they leave—90 and the sages—91 have said—92 the silver—93 of the miser—94 that time—95 from the earth, ground—96 comes out—97 viz. when he—98 to the earth, ground (*i. e.*, tomb, grave)—99 he comes, goes into.

"Nor behold any one but with contempt; the learned they call beggars, and the indigent they treat with obloquy. Proud of their riches, and vain of that dignity of which they think themselves possessed, and vaunting in their superiority, they treat all others as their inferiors; they never think it their duty to look kindly on any one: ignorant of what the sages have said, that whosoever is inferior to others in piety, although he may exceed them in wealth, though in appearance a rich, is in reality a poor man. If an empty fellow, on account of his wealth, behaves proudly towards a wise man, reckon such a one an ass, although he be an Ambergris ox." I said, "speak not disdainfully of them, as they are the masters of generosity." He replied, "you speak erroneously, for they are slaves to their money. Of what use are they, if they are the clouds of August, and do not shower down benefits; or of what advantage, if they are the fountain of light, and do not shine on any one; and are mounted on the steed of power without performing any course? They stir not a step in the service of God, and part not with a direm without distressing you with the obligation. They labour in amassing wealth, preserve it with avarice, and part with it with regret, verifying the saying of the sages. That the miser's money comes out of the earth, at the time, that he goes into it."

بیت

1 برنج 2 و سعي 3 کسي 4 نعمتي 5 بچنگ آرد
6 دگر کس 7 آید 8 و بي رنج 9 و سعي 10 بر دارد

11 گفتم 12 بر بخل 13 خداوندان 14 نعمت 15 وقوف نیافته 16 الا بعلت 17 گدائي 18 ورنه 19 هرکه 20 طمع 21 یکسو 22 نهد 23 کریم 24 و بخیلش 25 یکسان 26 نماید 27 محک 28 داند 29 که 30 زر چیست 31 و گدا داند 32 که 33 ممسک 34 کیست 35 گفتا 36 بتجربه 37 آن 38 میگویم 39 که متعلقان 40 بر در 41 بردارند 42 و غلیظان 43 شداد را 44 بر 45 گمارند 46 تا بار عزیزان 47 ندهند 48 و دست 49 بر سینه 50 صاحب تمیزان 51 نهند 52 و گویند 53 که کس 54 در سراي 55 نیست 56 و بحقیقت 57 راست 58 گفته باشند

بیت ۱۱

59 آن را 60 که 61 عقل 62 و همت 63 و تدبیر 64 و راي 65 نیست
66 خوش 67 گفت 68 پرده دار 69 که کس 70 در سراي 71 نیست

72 گفتم 73 بعذر آن 74 که از دست 75 متوقعان 76 بجان آمده اند 77 و از رقعه 78 گدایان 79 بفغان 80 و محال 81 عقلست 82 که اگر 83 ریگ 84 بیابان 85 در شود 86 چشم 87 گدایان 88 پر نشود

1 With trouble—2 and exertion, endeavour—3 one person—4 a wealth, fortune—5 gets in hand, comes to hand—6 another person—7 comes—8 and without trouble—9 and exertion—10 takes it up—11 I said—12 on the parsimony—13 of the lords—14 of favors (i. e., wealthy folks)—15 you are not acquainted, have received no information—16 except by reason—17 of beggary—18 for if not—19 whoever—20 avarice—21 on one side, aside—22

places—23 the bountiful one—24 and to him the miser—25 the same, alike —26 appear—27 the touchstone—28 knows—29 that—30 what is gold—31 and the beggar knows—32 that—33 the miser—34 who is—35 he replied—36 from the experience, trial—37 of them—38 I speak—39 because dependents, hangers on—40 at the door—41 they place—42 and dirty people, gross, coarse creatures—43 and violent persons—44 and—45 they appoint, station, send round—46 so that admittance of dear ones—47 they grant not—48 and hands —49 on the breasts—50 of men of judgment, distinction, discretion—51 they place—52 and they say—53 that any one—54 in the house—55 is not—56 and truly, in truth, verily—57 the truth—58 they may have spoken—59 that one—60 who—61 wisdom—62 and liberality, spirit—63 and prudence—64 and understanding—65 has not—66 well—67 has said, remarked—68 the servant (*i. e.*, the one who holds back the screen to admit people)—69 that any person—70 in the house—71 is not—72 I said—73 by excuse of that (*i. e.*, for this reason)—74 because at the hands—75 of importunate persons—76 they are pestered to death—77 and from the letters—78 of beggars—79 complaining, lamenting—80 and contrary—81 to reason is—82 that if—83 the sand—84 of the desert—85 should become pearls—86 the eyes—87 of beggars—88 would not be satisfied (*lit.* filled.)

"One person by his exertions gets money, which another comes and takes away without pains or trouble." I replied, "you know nothing of the parsimony of the wealthy, excepting by means of beggary; for otherwise, whosoever lays aside avarice sees no difference between the bountiful man, and the miser. The touchstone proves what is gold, and the beggar him who is stingy." He said, "I speak of them from experience, for they keep a guard at their gate, and station rude violent men to deny admittance to their dearest friends, and these seizing the collars of men of distinction, declare, that nobody is at home; and verily they say truly. He who hath neither wisdom, liberality, prudence, nor judgment, of him the porter says rightly that no one is in the house." I replied, "in this they are excusable, because they are teased out of their lives with importunate solicitations, and tormented with beggarly petitions, and it is a contradiction to reason to suppose, that if the sands of the desert were converted into pearls, they would satisfy the eye of the beggars."

بیت

دیدهٔ اهل طمع بنعمت دنیا پر نشود همچنان که چاه بشبنم

حاتم طائي که بیابان نشین بود اگر در شهر بودي از جوش

گدایان بیچاره گشتي و جامه بر تن او پاره گفتا که من بر حال

ایشان رحمت میبرم گفتم نه که بر مال ایشان حسرت میخوري

ما درین گفتار و هر دو بهم گرفتار بیذقي که براندي بدفع آن

بکوشیدمي و هر شاهي که بخواندي بفرزین بپوشیدمي تا نقد

کیسه همت همه درباخت و تیر جعبه حجت همه بینداخت

قطعه

هان تا سپر نیفگني از حملهٔ فصیح

کو را جز آن مبالغهٔ مستعار نیست

دین ورز و معرفت که سخندان سجع گوي

بر در سلاح دارد و کس در حصار نیست

عاقبة الامر دلیلش نماند ذلیلش کردم دست تعدّي دراز کرد

و بیهوده گفتن آغاز و سنت جاهلانست که چون بدلیل

1 The eye—2 of the man—3 of avarice—4 with the wealth—5 of the world—6 will not become filled, cannot be filled—7 in the same manner—8 that a well—9 with dew—10 Hatim Tai—11 who—12 a recluse, a sitter in the desert—13 was—14 if—15 in—16 a city—17 were to be (*i. e.*, were to dwell)—18 from the ebullitions, passions, (*i. e.* importunities)—19 of beggars

—20 helpless—21 would have become—22 and the clothes—23 on his body —24 in pieces—25 he said—26 that I—27 on the state, condition—28 of them—29 I pity, suffer mercy, feel kind—30 I said—31 not (so) because—32 on the wealth, riches—33 of them—34 you feel envious—35 we in this—36 speech—37 and each two (*i. e.* each of us)—38 together involved—39 a pawn —40 that he advanced—41 for the repelling of it—42 I endeavoured,—43 and every king—44 that he summoned (*i. e.* put in check)—[45 with a vizier (a queen)—46 I covered, protected, guarded, relieved—47 until—[48 the ready money, cash—49 of the purse—50 of spirit, resolution—51 all, the whole]—52 he played away, exhausted—53 and the arrows—54 of the quiver —55 of disputation—56 all he threw away, spent, discharged—57 have a care—58 that the shield—59 you throw not down—60 from the attack—61 of the eloquent one—62 that to whom—63 except that—64 bombast, exaggeration, hyperbole—65 borrowed—66 has not—67 practice religion—68 and the divine favor—69 because the intelligent one, the skilled in language—70 who measures his words (from سجع rhyme, metre, cadence)—71 at the gate, door—72 arms—73 possesses, exhibits—74 and any one—75 in the castle—76 is not—77 at length—78 his proofs—79 remained not—80 I put him to shame—81 the hand—82 of violence, tyranny—83 long he did (*i. e.* extended)—84 and absurdly, foolishly—85 to speak,—86 he commenced—87 and the way, mode, rule—88 of the ignorant is—89 who when—90 in argument, proof.

"The eye of an avaricious man cannot be satisfied with wealth, any more than a well can be filled by dew. Hatim Tai was an inhabitant of the desert; had he dwelt in a city, he would have been overwhelmed by the importunities of beggars, who would have torn the clothes off his back." He said, "I pity their condition." I replied "not so, for you envy them their riches." We were talking thus, opposing force to force; when he advanced a pawn I endeavoured to repel it, and whenever he put my king in check I relieved it by the vizier (or queen,) until he had exhausted *all the coin in his purse*,* and had spent all the arrows of the quiver of disputation. Take care not to throw down the shield when combating with an orator, who hath nothing but borrowed tumid eloquence. Practise thou religion and serve God, for the verbose orator who measures his periods, exhibits arms before the gate, but there is nobody within side of the castle. At length, when having no arguments left, I had put him to shame, he became outrageous and spoke incoherently. It is the way with the ignorant, when confounded by the adversary's arguments,

* *Revised from No.* 48 *to No.* 51.—All the cash from the "purse of resolution."

از خصم فرومانند سلسله خصومت بجنبانند چون آذر

بت تراش که بحجت با پسر بر نیامد بجنگ برخاست که

دشنامم داد سقطش گفتم گریبانم درید زنخدانش گرفتم

قطعه

او در من و من درو فتاده خلق از پي ما دوان و خنده

انگشت تعجب جهاني از گفت و شنيد ما بدندان

القصه مرافعه اين سخن پيش قاضي برديم و بحكومت عدل

راضي شديم تا حاكم مسلمانان مصلحتي بجويد و درميان توانگران

و درويشان فرقي بگويد قاضي چون هيئات ما بديد و منطق

ما بشنيد سر بجيب تفكر فرو برد و بعد از تعمل بسيار سر

بر آورد و گفت اي آن كه توانگران را ثنا گفتي و بر درويشان جفا

روا داشتي بدان كه هرجا كه گلست خارست و با خمر خمارست

و بر سر گنج مار و انجا كه درشهوارست نهنگ مردم خوارست

لذت عيش دنيا را لدغه اجل درپسست و نعيم بهشت را

ديو مكاره در پيش

1 From their adversary, enemy—2 became helpless, (*i. e.*, are beaten)—3 the chains—4 of enmity, strife, contention, quarreling—5 they move, shake—6 like as—7 Azar—8 the idol cutter, (from بت an idol and تراشيدن to cut, pare)—9 who—10 in argument, proof—11 with his son—12 failed—13 in battle (*i. e.*, quarreling)—14 arose—15 saying viz.—16 abuse—17 he gave—18 to him harshly—19 I spoke (*i. e.*, retorted)—20 my collar—21 he tore—22 his chin (*i. e*, beard)—23 I seized—24 he—25 upon me—26 and I—27 upon him—28 fallen—29 the folks—30 in rear of us, after us—31 running—32 and laughing—33 the fingers—34 of astonishment—35 of the world,

creation—36 from the conversation—37 of us—38 in teeth (*i. e.*, biting their fingers in wonder)—39 in short—40 the settling, deciding—41 of this subject —42 before—43 the judge—44 we carried—45 and by the authority, dominion, sway—46 of justice—47 we agreed upon—48 so that a judge—49 of Mahommedans, of Mussalmen—50 what is right, fit, proper—51 should seek, find out—52 and betwixt, between—53 the rich—54 and the poor—55 the difference—56 might say, explain—57 the judge—58 when—59 our countenances, the faces of us—60 saw, observed—61 and the oration, logic, reasoning—62 of us—63 heard—64 his head—65 into the collar, breast, collar of a garment—66 of reflection—67 carried down, bent down—68 and after —69 of—70 reflection, consideration—71 great, excessive, much—72 his head —73 he brought up, raised—74 and said—[75 O! thou who—76 of the rich—77 did utter praise, did applaud, did speak well—78 and upon the poor (*i. e.*, beggars)—79 tyranny, injustice, injury—80 you permitted (*i. e.*, you spoke disparagingly)]—81 know—82 that every place—83 where the rose is, that the rose is—84 the thorn is—85 and with drink, wine—86 there is intoxication—87 and at the head of a treasure—88 a snake (is)—89 and that at the spot, place—90 that—91 royal pearls are—92 crocodiles, alligators—93 men-eaters there are—94 the relish—95 of the pleasure—96 of the world —97 the sting—98 of death—99 in the rear is (*i. e.*, is followed)—[100 and with the delights]—101 of heaven, paradise—102 a demon—103 crafty, subtile—104 in front, intercepted by.

To have recourse to violence, as Azur the idol maker, when he could not convince his son Abraham by arguments, began to quarrel, as God hath said, (*Arabic,*) "*Of a truth, if thou wilt not give up this point, I will stone thee.*" He gave abuse, I retorted harshly, he tore the collar of my garment, and I laid hold of his beard. We were tumbling over one another, and the people running after us, laughing and astonished at our conduct. In short, we referred our dispute to the Cazy, and agreed to abide by his impartial decision, in order that a Mahommedan judge might resolve, what was advisable and discriminate between the rich and the poor. When the Cazy saw our faces, and heard our discourse, he sunk his chin into the collar of reflection and after mature consideration raised up his head and said, "*O thou who hast spoken in praise of the rich, I would have thee to know that there is no rose without a thorn;** and that wine is accompanied with intoxication, hidden treasure has it's dragon; in the same place which has royal pearls, are ravenous crocodiles; the enjoyment of worldly pleasure, is followed by the sting of death; and the *lights*† of paradise are intercepted by crafty Satan."

* *Revised from No. 75. to No.* 80.—O! thou who didst applaud the rich and permitted yourself to speak with contempt of the poor.

† *Revised No.* 100. Read "delights."

بيت

جور دشمن چه کند گر نکشد طالب دوست
گنج و مار و گل و خار و غم و شادي بهمند

نظر نکني در بستان که بيد مشکست و چوب خشک همچنان در زمرهٔ توانگران شاکرند و کفور و در حلقه درويشان صابرند و ضجور

بيت

اگر ژاله هر قطرهٔ در شدي
چو خرمهره بازار ازو پر شدي

مقرّبان حضرت حق جل و علا توانگرانند درويش سيرت و درويشانند توانگر همت مهين توانگران آنست که غم درويشان بخورد و بهين درويشان آنکه کم توانگران نگيرد پس روي عتاب از من بدرويش کرد و گفت اي که گفتي توانگران مشتغل مناهي اند و مست ملاعي نعم طايفهٔ چنين که گفتي هستند قاصر همت

1 The violence—2 of the enemy—3 of what avail, (*i. e.*, what can do)—4 if it does not draw away—5 the searching (*i. e.*, for society)—6 of the friend—7 the treasure—8 and the snake—9 and the rose—10 and the thorn—11 and grief—12 and mirth, happiness—13 are together—14 do you not see—15 in the garden—16 that—17 there is the Beid Misk (a perfumed plant)—18 and the stick—19 dry, withered—20 in the same manner—21

in the circle—22 of the rich—23 there are grateful ones—24 and infidels, ungrateful ones—25 and in the circle—26 of the poor—27 there are patient ones—28 and melancholy ones, discontented—29 if—30 the hail—31 each drop—32 were to be a pearl—33 like—34 small shells, cowries—35 the market—36 of them—37 would become filled—38 the near ones (*i. e.*, beloved)—39 of the presence, majesty—40 of the glorious God—41 are rich folks—42 of devotees—43 morals—44 and—45 are devotees—46 of rich or lofty minds—47 the greatest, noblest—48 of the rich folks—49 that is—50 that the grief—51 of the poor—52 they feel, suffer for, feel anxiety—53 and the best—54 of the beggars (*i. e.*, poor)—55 that viz.—56 less, little—57 towards the rich—58 do not seize (*i. e.*, follow not after to ask charity)—59 then, at last—60 the face, countenance—61 of wrath, anger—62 from me—63 towards the devotee, beggar—64 he did (*i. e.*, turned)—65 and said—66 O! thou who—67 said—68 that the rich—69 are occupied, engaged—70 in wickedness, they are in sins, things prohibited—71 and intoxicated—72 with commerce, gain, property (filling, *i. e.*, accumulating)—73 yes—74 a set, a lot—75 such as—76 that you have said—77 there are—78 wanting of zeal, or mind.

"He ought to submit to violence from an enemy, who wishes to enjoy a friend, because the treasure and the dragon, the rose and the thorn, sorrow and gladness, are linked together. Observe you not that in the garden there are odoriferous plants, as well as dry trunks? in like manner in the circle of rich men, there are grateful and ungrateful persons; and in the number of durwaishes some exercise patience, and others do not. If every hailstone was a pearl, the market would be as full of them as of shells. The beloved of the Almighty consist of rich men, who have the disposition of durwaishes, and of durwaishes possessed of noble minds. The greatest rich man is he who relieves the distresses of the poor and the best of durwaishes is he who looketh not to the rich for his support: *(Arabic,) for God hath said, "He who trusteth in God, requires no other's help.*" The Cazy, having ceased reprehending me, turned towards the durwaish and said, "You who have advanced that the rich spend their time in wickedness, and are intoxicated with luxury; it is true there are such people as you have described, who are defective in zeal,"

و کافر نعمت ببرند و بنهند و بخورند و ندهند اگر بمثل

باران نبارد و یا جهان طوفان برآرد باعتماد مکنت خویش

از محنت درویش نپرسند و از خدای تعالی نترسند

بیت

گر از نیستی دیگری شد هلاک

مرا هست بط را ز طوفان چه باک

بیت

دونان چو گلیم خویش بیرون بردند

گویند چه غم گر همه عالم مردند

قومی برین صفت که بیان کردم و طایفهٔ دیگر خوان نعم

نهاده و صلای کرم در داده و ابرو بتواضع کشاده طالب نامند

و مغفرت و صاحب دنیا و آخرت چون بندگان حضرت

پادشاه عالم

1 And ungrateful—2 of benefits—3 they carry off—4 and they hoard up, place away—5 and they eat—6 and they give not—7 if—8 resembling, for example—9 the rain—10 did not shower down—11 or if in the earth—12 a storm of wind or rain, a hurricane—13 should come—14 on the reliance, trust—15 of the power, might—16 their own—17 from the troubles—18 of the beggar, the poor—19 they would not enquire—20 and of the great God—21 they fear not—22 if from want (annihilation)—23 another—24

became ruined, were destroyed—25 to me is (*i. e.*, I possess)—26 to the goose —27 from the deluge—28 what danger, fear—29 the low, the mean persons—30 when—31 the blanket—32 their own—33 out—34 they take, have managed to snatch out—35 they say—36 what grief (*i. e.*, what matter)—37 if all—38 the world—39 were to die—40 a tribe—41 in this like, resembling these, of this description, (quality, attribute)—42 who—43 I have described —44 and a lot, a set—45 of others—46 the tray—47 of benefits, comforts, favours—48 have placed, spread—49 and the voice, proclamation, annunciation, invitation—50 of liberality, kindness, generosity—51 have given—52 and the eye-brows—53 with affability—54 wide, open, expanded—55 searching, seeking—56 of (good) names they are—57 and of pardon, absolution, remission—58 and masters of the world—[59 and of futurity—60 like as —61 the slaves, dependents]—62 of his majesty—63 the "king of the world."

"And ungrateful towards God, who gather money, and hoard it; who enjoy themselves, and give not to others; if, for example, there should be a drought, or if the world should suffer a deluge, they, confiding in their own wealth, would not enquire after the distress of the poor, nor fear God. If another should be annihilated by distress, I exist, what has a goose to fear from a deluge. *(Arabic,) The women who are mounted on camels, feel not in their litters for him who perishes in the sand.* Mean persons, when they have escaped with their own blanket say, what signifies it, if the whole world should die. There are some of this description; but I have seen others who having spread the table of generosity, and proclaimed munificence, with affable countenance seek reputation, and ask pardon of God; enjoying the things of this world, and of futurity; *like his majesty* the king of the world, *(Arabic) who is assisted by the grace of God, the conqueror of his enemies, lord paramount of nations.**"

* *Revised from No.* 59 *to No.* 61.—Like as the *dependants* of his majesty &c.

N. B.—Vide what follows of this tale and it will be found from the same that the word for Dependants "requires translation as entered in the *above* revision *i. e.*" God wanting to bestow blessing on mankind, through his mercy. made you "king of the world" this proves that his subjects were all enjoying the blessing of life (*i. e.*, the things of the world.)

قطعه

پدر بجاي پسر هرگز اين كرم نكند
كه دست جود تو با خاندان آدم كرد
خداي خواست كه بر عالم به بخشايد
ترا برحمت خود پادشاه عالم كرد

قاضي چون سخن بدين پايه رسانيد و از حد قياس ما اسپ مبالغه درگذرانيد بمقتضاي حكم قضا رضا داديم و از ما مضي درگذشتيم و بعذر ماجري طريق مدارا گرفتيم و سر بتدارك بر قدم يكدگر نهاديم و بوسه بر سر و روي همدگر داديم و ختم سخن بدين دو بيت بود

مكن ز گردش گيتي شكايت اي درويش
كه تيره بختي اگر هم برين نسق مردي
توانگرا چو دل و دست كامرانت هست
بخور به بخش كه دنيا و آخرت بردي

1 A father—2 in the place (*i. e.*, towards)—3 his son, child—4 ever this—5 kindness—6 does not, sheweth not—7 that—8 the hand—9 of liberality—10 of you—11 on the race, family—12 of Adam—13 did (*i. e.*, have bestowed)—14 God—15 desired, wished—16 that upon—17 the world—18 he would bestow (*i. e.*, a blessing)—19 to you—20 by the kindness, mercy—21 of his own—22 the king of the world—23 did (*i. e.*, made)—24 the judge—25 when—26 his discourse, speech—27 to this—28 length, rank, degree—

29 had caused to arrive at, or reach—30 and beyond the limits, bounds—31 of the imagination, idea—32 of us—33 the horse, steed—34 of eloquence high flown language—35 had passed over—36 with the exacting, demand, according to, conformable—37 to the order, decree—38 of judicature, decree, judgment, administration of justice—39 we acquiesced, agreed to, were pleased with—40 and of the past—41 we passed over (*i. e.*, forgave each other)—42 and with apology—43 for the adventure, event, accident—44 the path, road—45 of civility, affability—46 we seized, took—47 and heads on account of remedy, reparation—48 at the feet—49 of one another—50 we placed—51 and kisses—52 on the head and face—53 of one another—54 we gave (*i. e.*, imprinted)—55 and the conclusion, end—56 of the speech (*i. e.*, affair)—57 with these—58 two verses—59 was (*i. e.*, resulted)—60 do not—61 from the revolution of the world (*i. e.*, the times, fortune)—62 complaint—63 O! beggar, devotee—64 because—65 unfortunate (*i. e.*, you will be)—66 if also —67 in this—68 order, manner, arrangement—69 you should die—70 to the rich man—71 when—72 heart and hand—73 your successful, fortunate —74 is—75 eat, enjoy—76 and bestow, give—77 that the world (*i. e.*, the comforts of life)—78 and futurity—79 you may obtain.

" *(Arabic,) Defender of the strong holds (of religion) heir of the Kingdom of Solomon, surpassing all the monarchs of his time in justice, Mozufferuddeen Abûbekr Sâd, may God prolong his days, and grant victory to his standards.* A father sheweth not such benevolence towards his son, as your hand of liberality has bestowed on the human race. God wanting to bestow blessing on mankind, through his mercy made you king of the world." When the Cazy had extended his discourse to this length, and had exerted the powers of eloquence beyond our expectation, we acquiesced in his sentence with mutual forgiveness, and apologizing for all that had passed between us, we took the road of affability, and blaming ourselves, we kissed each other's hands and face, and the disputation concluded with these words, "O durwaish, complain not of the revolutions of this world, for thou wilt be unhappy if thou expire in this imagination. And thou rich man, whilst thou hast thy heart and hand at thy command, enjoy and bestow; that thou mayest obtain the blessing of heaven, in this life, and in futurity."

CHAPTER VIII.

TALE I.

باب هشتم در آداب صحبت

1 *Chapter*—2 *the eighth*—3 *concerning*—4 *the manners, forms of address, etiquette*—5 *of companionship, society.* ***Rules for conduct in life.***

مال از بهر آسایش عمرست نه عمر از بهر گرد کردن مال
عاقلی را پرسیدم که نیکبخت کیست و بدبخت چیست
گفت نیکبخت آنکه خورد و کشت و بدبخت آنکه مرد
و هشت

بیت

مکن نماز بران هیچکس که هیچ نکرد
که عمر در سر تحصیل مال کرد و نخورد

1 Riches, property—2 for the sake—3 the pleasure, enjoyment—4 of life is—5 not life, age—6 for the sake—7 of collecting, accumulating—8 property, wealth, riches—9 a wise man—10 I asked—11 saying—12 good fortune, luck—13 who is (*i. e.*, what is)—14 and misfortune, bad fortune—15 what is—16 he replied—17 good fortune—18 he who—19 ate—20 and sowed—21 and the unfortunate one—22 he who—23 died—24 and left, abandoned—25 do not—26 pray (*lit.* prayer)—27 upon that—28 worthless, no person—29 who anything—30 did not—31 who—32 life—33 in the inclination, desire—34 of acquiring—35 wealth, property—36 did (*i e.*, passed)—37 and eat not, and enjoyed not.

Riches are for the comfort of life, and not life for the accumulation of riches. I asked a holy wise man, who is fortunate, and who is unfortunate? He replied, he was fortunate who ate and sowed; and he was unfortunate, who died without having enjoyed. Pray not over that worthless wretch who performed no act of piety: who spent his whole life in amassing money, without making any use of it.

TALE 2.

حضرت موسی علیه السلام قارون را نصیحت کرد که نشنید
و عاقبتش شنیدي

قطعه

آنکس که بدینار و درم خیر نیندوخت
سر عاقبت اندر سر دینار و درم کرد
خواهي متمتع شوي از نعمت دنیا
با خلق کرم کن چو خدا با تو کرم کرد

عرب گوید یعنی به بخش و اعطا ده و منت منه که فایده
آن بتو باز گردد

قطعه

درخت کرم هرکجا بیخ کرد گذشت از فلک شاخ و بالاي او
گر امید داري کزو بر خوري بمنت منه اره بر پاي او

قطعه

شکر خداي کن که موفق شدي بخیر
ز انعام فضل او نه معطل گذاشتست
منت منه که خدمت سلطان همي کني
منت شناس ازو که بخدمت بداشتست

1 His majesty, highness—2 Moses on whom be peace—3 to Karoon—4 gave advice admonished—5 saying—6 he heard not, listened not to—7 and his end —8 you have heard—9 that person—10 who—11 with dinars—12 and direms—13 acquired not happiness, goodness—14 the desire of futurity—15

within—16 the desire of dinars (*i. e.*, the acquisition of wealth)—17 and direms—18 did (*i. e.*, sacrificed, lost)—19 you desire, wish—20 enjoying—21 you may be (*i. e.*, you may relish)—22 of the favours, benefits—23 of the world—24 on the creation (*i. e.*, mortals)—25 do kindness—26 as, like as—27 God—28 upon you—29 has shewn kindness, favour—30 the Arabs—31 say—32 that is—33 bestow—34 and give present, present gifts—35 and an obligation—36 consider not, account not—37 that the advantage, benefit—38 of that—39 upon you—40 may come back, return—41 the tree—42 of beneficence kindness—43 every place—44 that root seizes—45 passes, stretches—46 towards the sky—47 its branches—48 and above, over—49 it—50 if—51 hope you possess—52 of or from it—53 fruit you should eat or enjoy—54 with favour (*i. e.*, nourish it with favour)—55 place not—56 a saw—57 at the foot, root—58 of it—59 thanks—60 towards God—61 do, perform (*i. e.*, return)—62 that—63 prospering (*i. e.*, happy)—64 you have become—65 by his kindness goodness—66 that from the favors, bounties—67 of the grace—68 of him—69 not vacant, neglected, destitute—70 he has passed over or left you—71 obligation—72 place not—73 that the service—74 of the Sultan—75 you perform—76 be grateful, acknowledge the obligation—77 of him—78 that in his service—79 he has placed (you.)

The prophet Moses, upon whom be peace, thus admonished Karoon, *(Arabic,)* "*Do thou good, in the same manner that God hath done good unto thee.*" He did not listen, and you have heard of his end. He who hath not done good with his money, hath lost his future hopes in attending to the acquisition of riches.

If thou wish to derive benefit from worldly riches, shew that kindness towards thy fellow creatures that God hath bestowed on thee. The Arabs say, "be bountiful without accounting it an obligation, when most certainly the benefit will return to you." Wherever the tree of beneficence takes root, it sends forth branches beyond the sky. If you entertain hopes of eating the fruit, cultivate the tree kindly, and put not a saw at its root. Return thanks to God that you have been assisted with divine grace, and that he has not excluded you from the riches of his bounty. Boast not of holding an office under the king, but be grateful to God for having placed you in his service.

TALE 3.

دو کس رنج بیهوده بردند و سعي بي فايده کردند یکي آنکه
مال اندوخت و نخورد و دیگر آن که علم آموخت و عمل نکرد

مثنوي

علم چندانکه بیشتر خواني چون عمل در تو نیست نا داني
نه محقق بود نه دانشمند چارپائي برو کتابي چند
آن تهي مغز را چه علم و خبر که برو هیزمست یا دفتر

1 Two persons—2 trouble—3 absurd—4 took, endured—5 and endeavour—6 useless—7 they did—8 one—[9 he who—10 property—11 acquired, collected]—12 and enjoyed not (*lit.* did not eat)—[13 and the other—14 he who—15 science, knowledge—16 acquired or learned]—17 and did not practise it—18 wisdom, science—19 however much—20 the more—21 you read study—22 when—23 practise—24 in you is not—25 you are foolish—26 not—27 certified, known for truth, authenticated, verified—28 nor wise (is)—29 the brute, beast—30 on him—31 a book—32 few—33 that—34 empty brained one—35 what science—36 or knowledge, news—37 that upon him—38 fire-wood is—39 or books, a library.

Two persons took trouble in vain, and used fruitless endeavours; he who† acquired wealth, without enjoying it; *and he who taught wisdom,** but did not practise it. How much soever you may study science, when you do not act wisely, you are ignorant. The beast whom they load with books, is not profoundly learned and wise; what knoweth his empty skull whether he carried firewood or books.

* *Revised from No. 9 to No.* 11.—And he who *acquired* knowledge.

† *Revised from No.* 13 *to No.* 16.—And the other who acquired knowledge.

TALE 4.

8 7 6 5 4 3 2 1

علم از بهر دین پروردنست نه از بهر دنیا خوردن

بیت

13 12 11 10 9

هرکه پرهیز و علم و زهد فروخت

16 15 14

خرمني گرد کرد و پاک بسوخت

1 Wisdom, science, knowledge—2 for the sake of—3 the religion (one's religion)—4 to cherish is, to preserve is—5 not—6 for the sake of—7 the world—8 to enjoy—9 whoever—[10 his abstinence, control of passions, sobriety—11 and his knowledge, science—12 and his continence, devotion abstinence]—13 sold, parted with—14 a granary—15 collected, formed—16 and completely burnt up, entirely destroyed by fire.

Science is to be used for the preservation of religion, and not for the acquisition of wealth. Whosoever prostituted his abstinence, *reputation, and learning** for gain, formed a granary, and then consumed it entirely.

* *Revised from No.* 10 *to No.* 12.—Read *continence* knowledge and devotion.

TALE 5.

5 4 3 2 1

عالم نا پرهیزگار کور است مشعله دار

بیت

13 12 11 10 9 8 7 6

بی فایده هرکه عمر در باخت چیزي نخرید و زر بینداخت

1 A wise man, a learned man—2 not—3 an abstemious person—4 a blind one is—5 carrying or possessing a link, a torch—6 by inadvertence, uselessly—7 whoever—8 his life—9 played away, trifled away—10 any thing—11 bought not, purchased not—12 and his gold—13 threw away.

A learned man, without temperance, is a blind man carrying a link; *(Arabic): he sheweth the road to others, but doth not guide himself.* He who through inadvertency trifled with life, threw away his money without purchasing any thing.

TALE 6.

ملک از خردمندان جمال گیرد و دین از پرهیزگاران کمال
یابد پادشاهان به نصیحت خردمندان محتاجترند که خردمندان
بتقرب پادشاهان

قطعه

پندم اگر بشنوی ای پادشاه در همه دفتر به ازین پند نیست
جز بخردمند مفرما عمل گرچه عمل کار خردمند نیست

1 A kingdom—2 from—3 wise people—4 beauty, credit—5 obtains, gets, seizes—6 and a religion—7 from virtuous persons, abstemious folks—8 perfection—9 receives, acquires—10 kings—[11 by or of the advice, counsel, admonition—12 of the learned, of wise men] —13 are more in want, need—14 than wise men —[15 of propinquity, nearness, access, approximation (*i. e.*, society)—16 of kings] —[17 my advice—18 if—19 you listen to—20 O! king]—21 in all, in the whole—22 of your library, records, archives—23 than this—24 admonition, maxim—25 there is not—26 except—27 with wise persons—28 order not, entrust not—29 work, affairs—30 although—31 work, public duty—32 the work, business—33 of the wise is not, of wise persons is not.

A kingdom gains credit from wise men, and religion obtains perfection from the virtuous. Kings stand more in need *of wise men*,* than wise men do of *appointments at court*.† *Listen O king, to my advice*;‡ for you have not a more valuable maxim, in all your archives, than this, "Entrust not your affairs to any but wise men; although public business is not the occupation of the wise."

* *Revised from No.* 11 *to No.* 12.—"Of the *council* of wise men."
† *Revised from No.* 15 *to No.* 16.—Of being *near* kings (*i. e.*, in their society.)
‡ *Revised from No.* 17 *to No.* 20.—"You listen to my advice O! king."

TALE 7.

سه چیز بي سه چیز پایدار نماند مال بي تجارت و علم
بي بحث و ملک بي سیاست

1 Three—2 things—3 without three—4 things—5 permanent—6 remain not—7 property, wealth—8 without trade, commerce—9 and knowledge—10 without argument—11 and a kingdom—12 without government, rule.

Three things are not permanent without three things; wealth without commerce, science without argument, and a kingdom without government.

TALE 8.

رحم آوردن بر بدان ستمست بر نیکان و عفو کردن از ظالمان
جورست بر مظلومان

بیت

خبیث را چو تعهد کني و بنوازي
بدولت تو گنه میکند با نبازي

1 Mercy, kindness—2 to bring (*i. e.*, to shew)—3 on the bad, the wicked —4 tyranny is—5 upon the good—6 and to pardon—7 oppressors—8 violence is, injury is—9 on the oppressed—[10 to the wicked, malignant one, impure one—11 when—12 you agree with—13 and shew favour, and cherish—14 by the power, wealth—15 of you—16 he commits crimes, sins, faults—17 by partnership.]

Shewing mercy to the wicked is doing injury to the good; and pardoning oppressors, is injuring the oppressed. *When you connect yourself with base men, and shew them favor, they commit crimes with your power, whereby you participate in their guilt.**

* *Revised from No.* 10 *to No.* 17.—When you agree with, and cherish a wicked person, he commits crimes by being in partnership with your wealth. (*i. e.*, he has all your extra assistance to encourage him in his wickedness.

TALE 9.

بر دوستي پادشاهان اعتماد نتوان كرد و بر آواز خوش كودكان

غرّه نبايد بود كه آن بخيالي متبدّل شود واين بخوابي متغير گردد

بيت

معشوق هزار دوست را دل ندهي

ور ميدهي دل بجدائي بنهي

1 On or upon the friendship—2 of kings—3 reliance—4 you cannot place —5 and upon the voices—6 sweet, pleasant—7 of boys—8 deceiving with vain hopes—9 you ought not to allow (*i. e.,* confidence)—10 because—11 those (*i. e.,* kings) by a fancy freak, suspicion—12 changed—13 become—14 and these (*i. e.,* the voices of boys)—15 by a dream, one sleep—16 changed —17 become, turn—18 to a mistress—19 of a thousand—20 lovers—21 heart —22 give you not—23 and if you do give—24 your heart—25 on separation, —26 place (*i. e.,* be prepared for a separation.)

You cannot rely on the friendship of kings, nor confide in the sweet voices of boys, for those change on the slightest suspicion, and these alter in the course of a night. Give not your heart to her who has a thousand lovers; but if you should bestow it on her, be prepared for a separation.

TALE 10.

هران سرّي كه داري با دوست درميان منه چه داني كه

وقتي دشمن گردد و هر بدي كه تواني كردن با دشمن مرسان

باشد كه روزي دوست گردد رازي كه خواهي نهان ماند با كسي

درميان منه اگرچه معتمد بود كه هيچكس بر سرّ تو مشفقتر

نباشد

قطعه

خاموش به كه ضمير دل خويش

با كسي گفتن و گفتن كه مگوي

اي سليم آب ز سر چشمه ببند

كه چو پر شد نتوان بستن جوي

سخني در نهان نبايد گفت

كه بهر انجمن نشايد گفت

1 Every—2 secret—3 that you possess—4 to a friend—5 in the midst—6 place not (*i. e.*, reveal not)—7 what know you?—8 that—9 a time, sometime

—10 an enemy may turn or become—11 and every badness, ill, injury—12 that you are able—13 to do, (*i. e.*, inflict)—14 on an enemy—15 cause not to arrive (*i. e.*, inflict not)—16 it may be—17 that some day—18 a friend—19 he may become—20 a secret—21 that you wish, desire—22 should remain hid—23 to any one—24 in the midst—25 place not—26 although—27 he may be worthy of confidence, trustworthy—28 because—29 any person—30 on your secrets—31 more true (*i. e.*, than yourself)—32 may not be (*i. e.*, is not)—33 silence—34 is better than—35 the idea—36 of heart—37 one's own—38 to any one—39 to say—40 and to say—41 viz.—42 say you not (*i. e.*, repeat not)—43 O! good man—44 water—45 from the head—46 of the fountain—47 stop—48 because when—49 it becomes full—50 you cannot stop—51 the river—52 a word—53 in secret—54 we ought not to utter, say—55 that upon every—56 assembly—57 might not be repeated, spoken, uttered.

Reveal not to a friend every secret that you possess, for how can you tell but what he may sometime or other become your enemy. Likewise inflict not on an enemy every injury in your power, for he may afterwards become your friend. The matter which you wish to preserve as a secret, impart it not to any one, although he may be worthy of confidence, for no one will be so true to your secret as yourself.

It is safer to be silent, than to reveal one's secret to any one, and telling him not to mention it. O good man! stop the water at the spring head, for when it is in full stream, you cannot arrest it. You should never speak a word in secret, which may not be related in every company.

TALE II.

دشمني ضعيف كه در طاعت آيد و دوستي نمايد مقصود
وي جز آن نيست كه دشمني قوي گردد و گفته اند بر دوستي
دوستان اعتماد نيست تا بتملق دشمنان چه رسد هر كه
دشمن كوچك را حقير شمارد بدان ماند كه آتش اندك را
مهمل گذارد

قطعه

امروز بكش كه ميتوان كشت
كاتش چو بلند شد جهان سوخت
مگذار كه زه كند كمان را
دشمن چو بتير ميتوان دوخت

1 An enemy—2 weak, feeble—3 who—4 in submission, obedience—5 comes—6 and friendship—7 shows, exhibits, displays, offers—8 the intention design—9 of him—10 except that—11 is not—12 viz. that—13 his enmity—14 may become strong, powerful—15 and they have said—16 on the friendship—17 of friends—18 reliance, trust confidence, dependence—19 there is not—20 therefore—21 by the flattery—22 of enemies—23 what can arrive (*i. e.*, what advantage can accrue)—24 whoever—25 to a little enemy, a weak enemy—26 contemptible—27 counts, looks upon—28 like that (*i. e.*, person)—29 resembles—30 who fire—31 a little (*i. e.*, a spark)—32 negligently, carelessly, indolently—33 passes over, leaves—34 today—35 kill, extinguish—36 that, viz. as—37 you can kill, you are able to kill—38 because a fire—39 when high—40 becomes—41 it burns the world—42 stay not—43 until that—44 may string—45 the bow—46 the enemy—47 when—48 with an arrow—49 you are able to pierce, you have the power to transfix.

A weak enemy, who becomes obedient, and shews friendship, does so with no other design but to become a more powerful adversary; as they have said, "Even the sincerity of friends is not to be relied on, what then is to be expected from the flattery of enemies?" He who despises a weak enemy, resembles him who neglects a spark of fire. Extinguish it today, whilst you are able, for when it issues into a flame, it destroys a world. Permit not your enemy to string his bow, whilst you are able to pierce him with an arrow.

TALE 12.

سخن درمیان دو دشمن چنان گوي که اگر دوست شوند
شرم زده نباشي

مثنوی

میان دو کس جنگ چون آتشست
سخن چین بد بخت هیزم کشست
کنند این و آن خوش دگرباره دل
وي اندر میان کوربخت و خجل
میان دو تن آتش افروختن
نه عقلست خود درمیان سوختن

قطعه

درسخن با دوستان آهسته باش تا ندارد دشمن خونخوار گوش
پیش دیوار انچه گوئي هوشدار تا نباشد درپس دیوار گوش

1 Speech—2 between—3 two enemies—4 in such a way speak—5 that if —6 friends—7 they should become—8 ashamed—9 you may not remain—10 between—11 two people—12 battle, strife—13 like—14 fire is—15 the back-biter (from سخن a word, speech and چیدن to pick)—16 unfortunate—17 is the wood cutter هیزم fire wood and کشیدن to draw) is the drawer of fuel—18 should do—19 this and that (*i. e.*, persons)—20 happy—21 another time—22 their hearts—23 he between—24 in the midst—25 unfortunate (کور blind and بخت fate)—26 and ashamed—27 between—28 two persons, bodies—29 to light a fire (*i. e.*, to make a quarrel)—30 is not wisdom—31 ones self—32 in the midst—33 (it is) to burn—34 in speech, conversation—35 with friends —36 remain quiet (*i. e.*, whisper)—37 so that possesses not—38 the enemy —39 bloodthirsty—40 ear (*i. e.*, the power of hearing)—41 in front—42 of a wall—43 that which—44 you utter—45 take care—46 so that there be not, lest there be—47 in the rear, behind—48 of the wall—49 a ear.

Speak in such manner between two enemies, that should they afterwards become friends, you may not be put to the blush. Hostility between two people is like fire, and the evil fated backbiter supplies fuel. Afterwards, when they are reconciled together, the backbiter is hated, and despised by both parties. To kindle a flame between two persons, is to burn yourself inconsiderately in the midst. Whisper to your friends, in order that your bloodthirsty enemy may not over-hear you. Take care what you say before a wall, as you cannot tell who may be behind it.

TALE 13.

هرکه با دشمنان دوستان خود صلح کند سر آزار دوستان دارد

بیت

بشو ای خردمند ازان دوست دست

که با دشمنانت بود هم نشست

1 Whoever—2 with the enemies—3 of friends—4 his own—5 makes peace, is intimate—6 the intention, desire—7 of annoying friends—8 does, has—9 wash—10 O! wise man—11 of that—12 friend—13 (your) hands —14 who—15 with your enemies—16 is (*lit.* may be)—17 a companion, associate, هم together and نشستن to sit).

Whosoever formeth an intimacy with the enemies of his friends, does so to injure the latter. O wise man! wash your hands of that friend, who associates with your enemies.

TALE 14.

چون در امضای کار متردد باشی آن طرف اختیار کن که

بی آزار تر بر آید

بیت

با مردم سهل گوی دشوار مگوی

با آنکه در صلح زند جنگ مجوی

1 When—2 in the transacting, carrying on—3 of work, business—4 you are hesitating—5 that side—6 choose, make choice of—7 that—8 the least injurious—9 may result in, come out—10 with a man—11 of mild speech—12 harsh—13 speak not—14 with him who—15 at the door of peace—16 strikes—17 battle, strife—18 seek not.

When, in transacting business, you are under any hesitation, make choice of that side which will produce the least injury. Speak not harshly to a man of placid manners; and with him who knocks at the door of peace, seek not hostility.

TALE 15.

تا کار بزر مي آيد جان درخطر افگندن نشايد

بيت

چو دست از همه حيلتي درگسست

حلالست بردن بشمشير دست

1 As long as a work—2 by gold—3 comes out (*i. e.*, can be managed) —4 life—5 in danger—6 to hurl—7 one ought not, it befits not—8 when —9 the hand—10 from all—11 tricks (*i. e.*, stratagems)—12 has passed over (*i. e.*, has failed in)—13 it is lawful—14 to place, put, carry—15 on the sword —16 the hand.

As long as an affair can be compassed by money, it is not advisable to put one's life in danger. When the hand has failed in every trick, it is lawful to draw the sword.

TALE 16.

بر عجز دشمن رحمت مکن که اگر قادر شود نکند

بيت

دشمن چو بيني ناتوان لاف از بروت خود مزن

مغزست در هر استخوان مرديست در هر پيرهن

هرکه بدي را بکشد خلق را از بلاي او برهاند واورا از عذاب خداي

قطعه

پسنديدست بخشايش وليکن منه بر ريش خلق آزار مرهم

ندانست آنکه رحمت کرد برمار که آن ظلمست بر فرزند آدم

1 Upon a weak, helpless—2 enemy—3 kindness, mercy—4 do not, shew not—5 because if—6 powerful, strong—7 he should become—8 he will not do (*i. e.*, will not shew mercy)—9 an enemy—10 when you see—11 weak, powerless—12 boasting, brag—13 from or by mustache's (the natives when they want to brag over a person twist up their mustaches and sneer)—14 your own—15 do not, twist not, strike not—16 a marrow there is—17 in every—18 bone—19 a man is—20 in every—21 garment, coat—22 whoever—23 a bad person—24 kills—25 the creation, mortals—26 from the injury, misfortune—27 of him—28 relieves, delivers—29 and himself—30 from the wrath—31 of God—32 commendable is, acceptable is, agreeable is—33 forgiveness—34 but—35 place not—36 upon the wound—37 of an oppressor—38 a plaster—39 knoweth he not, know you not—40 he who—41 did kindness, had mercy—42 upon a snake—43 that that, that such—44 is an injury, is oppression—45 upon the children—46 of Adam.

Shew not mercy to a weak enemy, for if he becomes powerful he will not spare you. When you see an enemy weak, twist not your whiskers in boasting; there is marrow in every bone, and every coat covers a man. Whosoever killeth a wicked man, relieveth the world from his injuries, and delivereth himself from the wrath of God. Forgiveness is commendable, but apply not ointment to the wound of an oppressor. Knoweth he not that whosoever spareth the life of a serpent, committeth injury towards the sons of Adam.

TALE 17.

نصیحت از دشمن پذیرفتن خطاست ولیکن شنیدن رواست
تا بخلاف آن کار کنی که آن عین صوابست

مثنوی

حذر کن زانچه دشمن گوید آن کن
که بر زانو زنی دست تغابن
گرت راهی نماید راست چون تیر
ازو برگرد و راه دست چپ گیر

1 Advice—2 from an enemy—3 to accept, take—4 is a fault, crime—5 but—6 to hear, listen to—7 is proper, allowable—8 so that contrary—9 of that (*i. e.*, his advice)—10 you may act, work you may do—11 because that—12 truly, really—13 right is, a virtuous action is—14 take care—15 of that which—16 the enemy—17 says—18 "that do"—19 because—20 upon the knees—21 you will strike—22 the hands—23 of sorrow, lamentation—24 if to you—25 a road—26 he shews or appears—27 straight—28 like—29 an arrow—30 from it—31 turn round—[32 and the road—33 of the hand—34 left—35 seize, take.]

It is not advisable to follow the advice of an enemy; you may hear what he has to say, in order, that you may act contrary thereto; and which is perfect reason. Avoid that which an enemy tells you to do, for if you follow his advice, you will smite your knees with the hands of sorrow. If he shews you a road, straight as an arrow, turn from it, *and go the other way.**

* *Literally from* No. 32 *to* No. 35—"And take the road to the left hand."

TALE 18.

خشم[1] بيش[2] از حد[3] وحشت[4] آرد[5] و لطف[6] بي وقت[7] هيبت[8]

ببرد[9] نه چندان[10] درشتي[11] کن[12] که از تو[13] سير گردند[14] و نه[15] چندان[16]

نرمي[17] که[18] بر تو[19] دلير[20] شوند[21]

مثنوي

درشتي[22] و نرمي[23] بهم در[24] بهست[25]

چو[26] رگزن[27] که[28] جرّاح[29] و مرهم[30] نهست[31]

درشتي[32] نگيرد[33] خردمند[34] بيش[35]

نه سستي[36] که[37] ناقص[38] کند[39] قدر خويش[40]

نه مر خويشتن را[41] فزوني[42] نهد[43]

نه يکباره[44] تن[45] در زبوني[46] دهد[47]

مثنوي

شباني[48] با پدر[49] گفت[50] اي خردمند[51] مرا[52] تعليم ده[53] پيرانه[54] يک[55] پند[56]

بگفتا[57] نيکمردي[58] کن[59] نه چندان[60] که گردد[61] چيره[62] گرگ[63] تيز دندان[64]

1 Anger—2 more, further, beyond—3 from bounds, limits—4 dread, terror—5 brings (*i. e.*, createth)—6 and kindness—7 out of time, season—8 dread, awe, authority—9 destroys, carries away—10 not so much—11 severity

—12 do, exercise—13 that of you—14 may become satisfied (*i. e.*, disgusted) —15 and not—16 so much—17 lenity, softness—18 that—19 upon you —20 audacious, pert, saucy—21 they should become—22 severity—23 and lenity—24 both together—25 better are—26 like—27 striking the vien (*i. e.*, bleeding)—28 as—29 the surgeon (does)—30 and plaster—31 places (*lit.* is placed)—32 severity—33 seizes not—34 a wise man—35 much (*i. e.*, to excess)—36 nor carelessness, relaxation, lenity—37 that—38 imperfect, detriment, harm, injury—39 should do—40 to his own dignity, state—41 not himself—42 into much (*i. e.*, greatness)—43 he places—44 not altogether—45 his body —46 into faultiness, lowness—47 gives, or resigns himself—48 a shepherd—49 to his father—50 said—51 O! wise man—52 to me—53 teaching—54 bestow, give—55 you old one (experienced one)—56 one (piece of) advice—57 he replied—58 complacence, kindness—59 do, exercise—60 (but) not so much, not to such a degree—61 that should become—62 powerful, pert, audacious —63 the wolf—64 of sharp teeth.

Anger, when excessive, createth terror; and kindness out of season destroys authority. Be not so severe as to cause disgust, nor so lenient as to encourage audacity. Severity and lenity should be tempered together; like the surgeon, who, when he uses the lancet, applies also a plaster. A wise man carries not severity to excess, nor suffers such relaxation as will lessen his own dignity. He overrates not himself, neither doth he altogether neglect his consequence. A shepherd said to his father; "O thou who art wise, teach me one maxim from your experience." He replied, "be complacent, but not to that degree that they may insult you with the sharp teeth of the wolf."

TALE 19.

دو کس دشمن ملک و دینند پادشاه بي حلم و زاهد بي علم

بیت

بر سر ملک مباد آن ملک فرمان ده

که خدا را نبود بندهٔ فرمان بردار

1 Two persons—2 the enemies—3 of the kingdom—4 and of their religion are—5 a king—6 without clemency—7 and a devotee—8 without knowledge —9 at the head—10 of a kingdom—11 God forbid (*i. e.*, there should be)— 12 that king—13 a ruler, a giver of commands—14 who—15 to God—16 is not, or may not be—17 a slave—18 obeyer of orders (*i. e.*, obedient.)

Two persons are enemies to a kingdom and to religion, a monarch without clemency, and a religious man without knowledge. May there never be at the head of a kingdom, a ruler who is not an obedient servant of God.

TALE 20.

پادشاه باید که تا بحدّي بر دشمنان خشم نراند که دوستان را
اعتماد نماند که آتش خشم اوّل در خداوند خشم افتد آنگه
زبانه بخصم رسد یا نرسد

مثنوي

نشاید بني آدم خاک زاد که در سر کند کبر وتندي وباد
ترا با چنین گرمي وسرکشي نپندارم از خاک از آتشي

قطعه

در خاک بیلقان برسیدم بعابدي
گفتم مرا بتربیت از جهل پاک کن
گفتا برو چو خاک تحمل کن اي فقیه
یا هرچه خواندهٔ همه در زیر خاک کن

1 A king—2 it behoves—3 that—4 to such a degree—5 upon enemies—6 anger—7 should not permit or drive, urge—8 so that—9 his friends—10 reliance, trust—11 may not remain—12 because the fire—13 of wrath, anger—14 first—15 in the Lord—16 of anger (*i. e.*, the exciter, originator)—17 falls—18 at that time (*i. e.*, after that)—19 the flame—20 to the enemy—21 reaches—22 or does not reach—23 it befits not, is not proper—24 that the sons of Adam—25 born of the earth or dust—26 that—27 in heads—28 should do (*i. e.*, have, feel, entertain)—29 pride—30 and severity—31 and vanity (wind)—32 to you—33 with such—34 warmth, heat—35 and obstinacy, pertinacity—36 I do not think—37 of dust (*i. e.*, you are)—38 but from fire—39 in—40 the land, earth—41 of Baelkan—42 I met, visited, reached—43 with a devotee—44 I said—45 to me—46 instruction—47 from—48 ignorance—49 make pure, cleanse—50 he replied—51 go, depart—52 like the earth—53 endure, suffer—54 learned in the law—55 or whatever—56 you have read, studied—57 all, the whole—58 underneath—59 the earth—60 place (*lit.* do.)

It behoveth a king, not to shew wrath towards his enemies, to such a degree, as to alarm his friends; for the fire of wrath first falls on the exciter of it, and then the flame may reach the enemy, or not. It suits not the earth-born sons of Adam to assume pride, ferocity and vanity. You who have so much heat and pertinacity, I do not consider as created of earth, but of fire. In the land of Baelkân, I visited a religious man, to whom I said, "cleanse me from ignorance by your doctrine?" He replied, "go and suffer with patience, like the earth, O learned in the law, or else bury in the earth all that you have studied."

TALE 21.

بد خوي در دست دشمني گرفتارست که هرکجا که رود از

چنگ عقوبت او خلاص نيابد

بيت

اگر ز دست بلا بر فلک رود بد خوي

ز دست خوي بد خويش در بلا باشد

1 An evil intentioned one, one of bad disposition—2 in the hand—3 of the enemy—4 is a captive—5 because—6 every where—7 that he goes—8 from —9 the claws, clutches—10 of punishment—11 of him—12 free, liberation, liberty—13 receives not, obtains not—14 if—15 from the hand—16 of misfortune, calamity—17 to the sky, heaven—18 should go—19 the evil disposed one—20 from the hand—21 of the disposition—22 evil, bad—23 his own —24 in misfortune, calamity—25 would be (*i. e.*, would still remain.)

A wicked man is a captive in the hand of the enemy, for wherever he goeth, he cannot escape from the clutches of his own punishment.

If the wicked man should escape to heaven from the hand of calamity, he would continue in calamity from the sense of his own evil disposition.

TALE 22.

چو بيني كه در سپاه دشمن تفرقه افتاد تو جمع باش و اگر

جمع شوند از پريشاني انديشه كن

قطعه

برو با دوستان آسوده بنشين چو بيني درميان دشمنان جنگ

وگر بيني كه باهم يكزبانند كمان را زه كن وبرباره بر سنگ

1 When you see—2 that—3 amongst the soldiers—4 of the enemy—5 discord—6 has fallen—7 you—8 remain collected, enjoy peace of mind—9 and if—10 collected (*i. e.*, of one will,) united—11 they should be—12 for misery, perplexity, distress—13 reflect, prepare for—14 go—15 with (your) friends—16 at ease, contented, happy—17 sit down—18 when you observe —19 amongst—20 your enemies—21 battle, strife—22 and if—23 you see —24 that together—25 of one tongue they are (*i. e.*, united) of one mind they are—26 the bow—27 string, set the string—28 and on the ramparts—29 stones (*i. e.*, place.)

When you see discord amongst the troops of your enemy, be of good courage; but if they are united, then be upon your guard. When you see contention amongst your enemies, go and sit at ease with your friends; but when you see them of one mind, string your bow, and place stones upon the ramparts.

TALE 23.

دشمن چو از همه حيلتي درماند سلسله دوستي بجنباند پس

آنگه بدوستي كارها كند . كه دشمن نتواند كرد

1 The enemy—2 when—3 from all, every—4 stratagem, trick—5 is at a loss (*i. e.*, has failed)—6 the chains—7 of friendship—8 shakes—9 thus—10 at that time—11 by friendship—12 works, action—13 does, performs, manages—14 that an enemy—15 cannot do, is not able to perform.

When the enemy has failed in all other artifices, he will propose friendship; that under its appearance he may effect what he could not compass as an open adversary.

TALE 24.

سر مار بدست دشمن بكوب كه از احدي الحسنيين خالي

نباشد اگر اين غالب آمد مار كشتي و اگر آن از دشمن رستي

بيت

بروز معركه ايمن مشو ز خصم ضعيف

كه مغز شير بر آرد چو دل ز جان برداشت

1 The head of the snake—2 upon the hand, with the hand—3 of the enemy—4 strike—5 because from—6 one of these advantages—7 empty—8 may not remain—9 if—10 this one predominant, victorious—11 should become—12 the snake you have killed—13 and if—14 that one (*i. e.*, the snake)—15 from an enemy—16 you are rid of or released from—17 on the day—18 of battle—19 at ease, safe—20 be not—21 from an enemy—22 weak, feeble—23 because the brains—24 of the lion—25 takes out—26 when heart—27 from life—28 has taken off (*i. e.*, when he is desperate.)

Bruise the serpent's head with the hand of your enemy; which cannot fail of producing one of these two advantages. If the enemy succeeds, you have killed the snake, and if the latter prevails, you have got rid of your enemy.

In the day of battle, consider not yourself safe, because your adversary is weak; for he who becomes desperate, will take out the lion's brains.

TALE 25.

خبري كه داني دلي بيازارد تو خاموش باش تا ديگري بيارد

بيت

بلبلا مژدهٔ بهار بيار خبر بد ببوم باز گذار

1 News—2 that—3 you know—4 a heart—5 would distress—6 you silent —7 remain—8 so that another—9 may bring (*i. e.*, communicate)—10 O nightingale—11 the news—12 of the spring—13 bring—14 bad news—15 to the owl—16 leave back, resign, make over.

When you have any thing to communicate that will distress the heart of the person whom it concerns, be silent; in order that he may hear from some one else. O nightingale bring thou the glad tidings of spring; and leave bad news to the owl.

TALE 26.

پادشاه را بر خيانت كسي واقف مگردان مگر انگه كه بر قول
كلي واثق باشي وگرنه در هلاك خود همي كوشي

بيت

بسيچ سخن گفتن انگاه كن كه داني كه در كار گيرد سخن

1 To a king—2 on the perfidy—3 of any one—4 acquaint not, inform not —5 but, except—6 at that time then (when)—7 that upon—8 consent, agreement—9 entirely—10 you are assured, secure, strong, confiding—11 otherwise —12 in the ruin, destruction—13 of yourself—14 you endeavour, you are attempting, making an effort or exertion.

Inform not the king of the perfidy of any one, excepting you are assured that he will entirely approve of it; for otherwise you are only working your own destruction. When you are purposing to speak any thing, do it when you know that your words will take effect.

TALE 27.

هرکه نصیحت خود رائي میکند او خود بنصیحت دگري محتاجست

1 Whoever—2 advice—3 to a conceited one—4 does (*i. e.*, gives)—5 he himself—6 with the advice, counsel—7 of another—8 is in want.

He who gives advice to a self conceited man, stands himself in need of counsel from another.

TALE 28.

فریب دشمن مخور و غرور مداح مخر که آن دام زرق
نهاده است و این کام طمع گشاده احمق را ستایش خوش آید
چون لاشه که در کعبش دمي فربه نماید

قطعه

الا تا نشنوي مدح سخن گوي که اندک مایه نفعي ازتو دارد
اگر روزي مرادش بر نیاري دو صد چندان عیوبت برشمارد

1 The deceit—2 of an enemy—3 eat not (*i. e.*, be not caught with)—4 and the vanity, vain glory—5 of the praiser, encomiast, panegyrist—6 purchase not, buy not—7 because that one—[8 the net—9 glittering, (of fraud, hypocrisy)]—10 has placed, spread—11 and this one—12 the palate—13 of avarice—14 has opened—15 to the fool, blockhead—16 praise flattery—17 pleasant, nice—18 comes—19 like as—20 corpse—21 that in—22 its heel—23 blown out, inflated, bloated—24 fat—25 appears—26 take care that you listen not—27 to the praise, flattery—28 of the orator, speaker—29 because for a little—30 stock, capital—31 profit, interest, advantage—32 from you—33 possesses (*i. e.*, hopes for, or expects)—34 if—35 one day—36 his desire, wish—37 you do not fulfil, comply with—38 two hundred—39 such—40 your faults, crimes—41 he will commit, or impute.

Be not caught by the deceit of an enemy, nor be proud of the praise of a flatterer; for that has spread *the thin net;* * and this has opened the palate of avarice. A blockhead is pleased with praise; like a corpse whose inflated heel has the appearance of plumpness. Take care how you listen to the voice of the flatterer, who in return for his little stock, expects to derive from you considerable advantage. If one day you do not comply with his wishes, he imputes to you two hundred defects instead of perfections.

* *Revised from No. 8 to No. 9.*—Read "the net of fraud."

TALE 29.

متکلم را تا کسی عیب نگیرد سخنش صلاح نپذیرد

بیت

مشو غرّه بر حسن گفتار خویش

به تحسین نادان و پندار خویش

1 To the orator—2 until some one—3 fault—4 seizes not (*i. e.*, does not find fault—5 his speech, discourse—6 correctness—8 will not acquire, accept —8 be not—9 proud (flattered with vain hopes)—10 on the elegance—11 of discourse—12 your own—13 by the praise, from the commendation—14 of the foolish—15 and the opinion, judgment—16 your own (*i. e.*, your own opinion.)

Unless some one points out to an orator his defects, his discourse will never be correct. Be not vain of the elegance of your discourse, from the commendation of an ignorant person, neither upon the strength of your own judgment.

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TALE 30.

همه کس را عقل خود بکمال نماید و فرزند خویش بجمال

قطعه

یکی جهود و مسلمان نزاع میکردند

چنان که خنده گرفت از حدیث ایشانم

بطیره گفت مسلمان گر این قبالهٔ من

درست نیست خدایا جهود میرانم

جهود گفت بتوریت میخورم سوگند

اگر خلاف کنم همچو تو مسلمانم

گر از بسیط زمین عقل منعدم گردد

بخود گمان نبرد هیچکس که نادانم

1 To every one—2 the knowledge, wisdom—3 his own—4 towards perfectness—5 appears—6 and children—7 his own—8 with beauty (beautiful)—9 one—10 Jew—11 and Mahommedan—12 quarrel—13 were carrying on (*lit.* were doing)—14 so much so, in such a manner that—15 I commenced laughing—16 from the sayings, (*i. e.*, conversation)—17 of them—18 with wrath, rage—19 said—20 the Mahommedan—21 of this—22 deed of conveyance—23 of mine—24 right, authentic, true—25 is not—26 may God—27 a Jew—28 cause me to die—29 the Jew—30 replied—31 by the Pentateuch—32 I swear—33 if—34 I do falsely—35 like as you—36 I am a Mahommedan—[37 if from—38 the surface—39 of the earth, ground—40 wisdom—41 annihilated—42 should become, were to be]—43 to himself—44 would not think, suspect—45 any one, any person—46 viz. "I am foolish" "I am ignorant" (*i. e.*, would not say this to himself.)

Every one thinks his own wisdom perfect, and his own child beautiful. A Jew and a Mahommedan were disputing in a manner that made me laugh, the Mahommedan said in wrath, "if this deed of conveyance is not authentic; may God cause me to die a Jew." The Jew said, "I make oath on the Pentateuch, and if I swear falsely, I am a Mahommedan like you." *If wisdom was to cease throughout the world,** no one would suspect himself of ignorance.

* *Revised from No. 37 to No. 42.*—"If wisdom were annihilated from the surface of the earth."

TALE 31.

ده آدمي بر سفره بخورند و دو سگ بر جیفه بسر نبرند
حریص با جهاني گرسنه است و قانع بناني سیر

بیت

رودهٔ تنگ بیک نان تهي پر گردد
نعمت روي زمین پر نکند دیدهٔ تنگ

مثنوي

پدر چون دور عمرش منقضي گشت
مرا این یک وصیت کرد و بگذشت
که شهوت آتشست ازوي به پرهیز
بخود بر آتش دوزخ مکن تیز
دران آتش نداري طاقت سوز
بصبر آبي برین آتش زن امروز .

1 Ten—2 men—3 at a banquet, table—4 eat—5 and two dogs—6 on a carcase—7 are not satisfied, cannot get on—8 the avaricious person—9 with a world—10 is hungry—11 and a contented one—12 with a (single) loaf—13 is satisfied—14 the bowels—15 narrow—16 with one loaf—17 alone (*i. e.*, dry)—18 becomes full, is filled—19 the wealth, riches—20 on the face of the earth—21 does not fill, satisfy—22 the narrow eye (*i. e.*, the avaricious)—23 my father—24 when—25 the time of his life, term of his life—26 had passed—27 to me this—28 one—29 advice gave—30 and passed over (*i. e.*, departed)—31 saying *viz.*—32 Lust—33 is a fire—34 from it—35 be cautious, shun it—36 of yourself—37 into the fire—38 of Hell—39 do not—40 quickly (*i. e.*, do not hurl yourself quickly)—41 in that—42 fire—43 you possess not—44 the power—45 of burning—46 with the water of patience—47 in this—48 fire—49 throw (*lit.* strike)—50 to-day.

Ten men will sit at one table, but two dogs will not be satisfied with one carcase. The avaricious man, with the whole world at his command, is hungry; whilst he who is contented, is satisfied with a loaf of bread. The narrow belly is filled with a loaf of bread without meat; but the narrow sight is not satisfied with all the riches on the face of the earth. My father when the term of his life was expired, gave me this one advice and departed, "Lust is a fire, shun it; precipitate not yourself into the flames of hell; since you will not have strength to support that burning, quench the present flame with the water of patience."

TALE 32.

هرکه در حال توانائي نيکوئی نکند در وقت نا تواني سختي بيند

بيت

بد اختر تر از مردم آزار نيست که روز مصيبت کسش يار نيست

1 Whoever—2 in the state—3 of power—4 goodness—5 does not—6 in the time—7 of being powerless—8 trouble, distress, difficulty—9 sees, experiences —10 more unfortunate—11 than the oppressor (one who annoys men)—12 there is not—13 because—14 in the day—15 of calamity, misfortune—16 any one to him—17 is not a friend.

He who when he hath the power doeth not good, when he loses the means will suffer distress. There is not a more unfortunate wretch than the oppressor, for in the day of adversity nobody is his friend.

TALE 33.

جان در حمايت يکدمست و دنيا وجودي ميان دو عدم

دين بدنيا فروشان خرند يوسف بفروشند تا چه خرند

بيت

بقول دشمن پيمان دوست بشکستي

ببين که ازکه بريدي و با که پيوستي

1 *Life*—2 on, upon—3 the support, protection, guardianship—4 of one breath is, one moment is—5 and worldly—6 existence—7 between—8 two non-existences—9 religion—10 for the world—11 the sellers (*i. e.*, those who sell)—12 are asses—13 Joseph—14 they sell—15 so that what?—16 they purchase—17 by the word, contract, agreement—18 of the enemy—19 the promise—20 of your friend—21 you have broken—22 see, observe, look—23 that from whom—24 you have separated? cut yourself off?—25 and with whom—26 you have joined? united yourself?

Life depends upon the support of a single breath, and worldly existence is between two non-existences. Those who sell religion for the world, are asses; they sell Joseph and get nothing in return. *(Arabic,)* "*Did I not bargain with you, O sons of Adam, that you should not serve Satan?* By the advice of an adversary, you are breaking your promise with your friend: behold from whom you have separated, and with whom you have united yourselves."

TALE 34.

شيطان با مخلصان بر نمي آيد وسلطان با مفلسان

مثنوي

وامش مده آن که بي نمازست ور خود دهنش ز فاقه بازست
کو فرض خدا نمي گذارد از قرض تو نيز غم ندارد

قطعه

خاک مشرق شنيده ام که کنند بچهل سال کاسهٔ چيني
صد بروزي کنند در بغداد لا جرم قيمتش همي بيني

قطعه

مرغک از بيضه برون آيد و روزي طلبد
و آدمي بچه ندارد خبر از عقل و تميز
آن که ناگاه کسي گشت بچيزي نرسد
واين بتمکين وفضيلت بگذشت ازهمه چيز
آبگينه همه جاهست ازان قدرش نيست
لعل دشوار بدست آيد ازانست عزيز

1 Satan, the devil—2 upon the righteous—3 does not prevail—4 and the king (*i. e.*, or the king)—5 over the poor—6 him a loan—7 give not—8 he who—9 is without prayers—10 although—11 his mouth, his very mouth—12

from fasting, poverty—13 is open—14 for he who—15 the precepts—16 of God—17 does not perform—18 from the debt, loan—19 of you—20 also—21 has no sorrow, cares not for—22 in the land—23 of the East—24 I have heard—25 that they make (*lit.* do)—26 in forty—27 years—28 a cup—29 of China (*i. e.*, a china cup)—30 a hundred—31 in a day—32 they manufacture—33 in Bughdad—34 consequently, therefore—35 its price—36 you observe, see—37 the little fowl, (*i. e.*, the chicken)—38 from the egg—39 comes out—40 and food, subsistence—41 seeks—42 and man—43 child (*i. e.*, the young of man, the infant)—44 possesses not—45 knowledge, sense—46 as regards wisdom—47 and discrimination—48 he who, that which—49 suddenly—50 a person—51 becomes—52 to anything—53 arrives not, comes not to—54 and this—55 by power, authority—56 and excellence—57 passes, surpasses—58 from all—59 things—60 glass—61 in all, every—62 place is—63 for that reason—64 its dignity, worth—65 is not—66 the ruby—67 with difficulty—68 into hand—69 comes—70 for that is—71 dear, precious.

Satan cannot prevail over the righteous, neither the king, against the poor.

Trust not him who neglecteth his prayers to God, even although his mouth be kept open by fasting; for he who performeth not the divine precepts, neither will he care for his debt to you. I have heard that in the land of the east they are forty years in making a china cup: they make a hundred in a day at Bughdad, and consequently you see the meanness of the price. A chicken, as soon as it comes out of the egg, seeks its food; but an infant hath not reason and discrimination. That which was something all at once, never arrives at much perfection; and the other by degrees, surpasses all things in power, and excellence. Glass is every where, and therefore of no value; the ruby is obtained with difficulty, and on that account is precious.

TALE 35.

کارها بصبر بر آید و مستعجل بسر در آید

مثنوی

بچشم خویش دیدم در بیابان

که مرد آهسته بگذشت از شتابان

سمند بادپا از تگ فرو ماند

شتربان همچنان آهسته میراند

1 Works—2 with or by patience—3 come forth, are accomplished—4 and the hasty person—5 fails in the object, desire, wish—6 with the eyes—7 my own—8 I saw—9 in the desert—10 that a man—11 slowly (*i. e.*, the slow man) —12 passed—13 from the fast person—14 the horse—15 fleet (*lit.* wind-footed)—16 from the galloping, full stretch—17 remained, tired—18 the camel driver—19 in the same manner—20 slowly—21 went along (*i. e.*, urged on his animal.)

Affairs are accomplished through patience, and the hasty man faileth in his undertakings. I saw with my own eyes in the desert, a man who walked slowly; get before one who went fast. The fleet steed was tired with galloping, whilst the camel driver proceeded in an equal slow pace.

TALE 36.

نادان را به از خاموشي نيست واگر اين مصلحت بدانستي نادان نبودي

قطعه

چون نداري كمال وفضل آن به كه زبان در دهان نگه داري
آدمي را زبان فضيحه كند جوز بي مغز را سبكساري

قطعه

خريرا ابلهي تعليم ميداد برو بر صرف كرده عمر دايم
حكيمي گفتش اي نادان چه كوشي درين سودا بترس از لوم لايم
نياموزد بهايم از تو گفتار تو خاموشي بياموز از بهايم

مثنوي

هركه تامل نكند در جواب بيشتر آيد سخنش ناصواب
يا سخن آراي چو مردم بهوش يا بنشين همچو بهايم خموش

1 To the foolish—2 better than—3 silence—4 is not—5 and if—6 this—7 expedient, affair, counsel—8 he were to know—9 a fool—10 he would not be—11 when—12 you possess not—13 excellence—14 and virtue, perfection—15 that better (is)—16 that your tongue—17 in your mouth—18 you should guard—19 to man—20 the tongue—21 disgraces—22 the nut—23 without a kernel, brain, marrow—24 is light—25 to an ass—26 a fool, a blockhead—27 instruction—28 gave, was giving—29 upon it—30 had spent—31 a long time—32 a wise man—33 said to him—34 O! fool—35 why do you endeavour—36 in this—37 foolishness, madness—38 fear—39 of the censorious (be in dread of the censorious)—40 will not learn—41 the brute—42 from you—43 speech—44 you—45 silence—46 learn—47 from the brute—48 whoever—49 reflection—50 does not—51 in answering—52 often, generally—53 it comes, happens—54 his speech—55 improper—56 either speech—57 prepare, arrange—58 like a man—59 with judgment, sense—60 or sit down—61 like as—62 the brute—63 silent, quiet.

Nothing is so good for an ignorant man as silence; and if he was sensible of this, he would not be ignorant. When you possess not perfection and excellence, you had better keep your tongue within your teeth. The tongue brings men into disgrace. The nut without a kernel is of light weight. A stupid man was training an ass, and spent all his time upon it. Somebody said, "O blockhead what art thou endeavouring to do? for this foolish attempt expect reprehension from the censorious. Brutes will not acquire speech from thee, learn thou silence from them." Whosoever doth not reflect before he giveth an answer, will generally speak improperly. Either arrange your words as a man of sense, or else sit quiet like a brute.

TALE 37.

7 6 5 4 3 2 1

هرکه با دانا تر از خود بحث کند تا بدانند که داناست

10 9 8

بدانند که نا دانست

بیت

15 14 13 12 11

چون در آید به از توئي بسخن

19 18 17 16

گرچه به داني اعتراض مکن

[1 Whoever—2 with a wiser—3 than himself—4 argues—5 so that they (*i. e.*, folks) may know—6 that—7 he is wise—8 they know—9 that—10 he is foolish]—11 when—12 comes into (*i. e.*, commences)—13 one better than —14 yourself—15 in speech—16 although—17 better you know—18 criticism animadversion, opposition—19 do not (*i. e.*, raise not.)

*Whenever you argue with another wiser than yourself, in order that others may admire your wisdom, they will discover your ignorance.** When one manages a discourse better than yourself, although you may be fully informed, yet do not start objections.

* *Revised from No.* 1 *to No.* 10.—Whoever argues with one wiser than himself that *others* may think him clever they only look upon him as a fool.

TALE 38.

5 4 3 2 1

هرکه به بدان نشیند نیکي نه بیند

مثنوي

13 12 11 10 9 8 7 6

گر نشیند فرشته با دیو وحشت آموزد و خیانت و ریو

19 18 17 16 15 14

از بدان نیکوئي نیاموزي نکند گرگ پوستین دوزي

1 Whoever—2 with the wicked—3 sits, associates—4 goodness—5 sees not —6 if—7 should sit—8 an angel—9 with a demon—10 dread, terror—11 would learn—12 and perfidy—13 and deceit, hypocrisy—14 from the wicked —15 goodness, virtue—16 you cannot learn—17 does not—18 the wolf—[19 the sewing of skins, the furrier's work, (*i. e.*, sewing skins, furs.]

Whosoever associates with the wicked, will not see good. If an angel should keep company with a demon, he would learn terror, perfidy, and deceit. You cannot learn virtue from the wicked; the wolf practises not *the tanner's art.**

* *Revised No.* 19.—Read "The *furrier's* art.

TALE 39.

7 6 5 4 3 2 1

مردمانرا عیب نهاني آشکارا مکن که مر ایشان را رسوا کني

10 9 8

و خود را بي اعتبار کني

1 Of men—2 faults—3 hid, secret—4 do not publish, make manifest—5 because—6 to them—7 you disgrace—8 and to yourself—9 without trust, repute, confidence—10 you make.

Publish not men's secret faults, for by disgracing them, you make yourself of no repute.

TALE 40.

10 9 8 7 6 5 4 3 2 1

هرکه علم خواند و عمل نکرد بدان ماند که گاو راند و تخم

11

نیفشاند

1 Whoever—2 knowledge—3 learnt, acquired—4 and practise—5 did not —6 like that one—7 resembles, remains—8 who—9 drove the oxen (*i. e.*, ploughed)—10 and the seed—11 did not sow, scatter.

Whosoever acquired knowledge, and did not practise it, resembleth him who ploughed but did not sow.

TALE 41.

8 7 6 5 4 3 2 1

از تن بیدل طاعت نیاید و پوست بي مغز بضاعت را نشاید

1 From the body—2 without a heart (*i. e.*, dissatisfied)—3 obedience—4 comes not—5 and the skin (*i. e.*, shell)—6 without a kernel, marrow—7 of or for store—8 befits not, is not fit.

Obedience is not truly performed by the body of him whose heart is dissatisfied. The shell without a kernel, is not fit for store.

TALE 42.

نه هرکه در مجادله چست در معامله درست

بيت

پس قامت خوش که زير چادر باشد

چون باز کني مادر مادر باشد

1 Not—2 every one, whoever—3 in dispute—4 is sharp, quick—[5 in business—6 right, correct is understood]—7 many—8 a form—9 nice, handsome—10 that under—11 a sheet—12 may be—13 when—14 you take off, remove (*i. e.*, the sheet)—15 a grandmother—16 may be.

Not every one that is ready to dispute, is *quick in transacting business.** A form may appear handsome under a sheet, but remove it, and you find a grandmother.

* *Revised from No. 5 to No. 6.*—Read "is *correct* in business transactions."

TALE 43.

اگر شبها همه قدر بودي پس شب قدر بي قدر بودي

بيت

گر سنگ همه لعل بدخشان بودي

پس قيمت لعل و سنگ يکسان بودي

[1 If—2 nights—3 all, the whole—4 of power—5 were to be—6 at last, then finally—7 the night of power—8 without power, worthless, unimportant, trifling—9 would be]—10 if stone—11 every, all—12 the ruby—13 of Budukshan—14 were—15 finally—16 the price—17 of the ruby—18 and the stone—19 the same—20 would be or become.

*If every night was a night of power, many of such nights would be disregarded.** If every stone was a Budukshan ruby, the ruby and the pebble would be of equal value.

* *Revised from No. 1 to No. 9.*—If *all* nights were "nights of power" at last the night of power would itself be worthless.

TALE 44.

نه هرکه بصورت نیکوست سیرت زیبا دروست که کار
اندرون دارد نه پوست

قطعه

توان شناخت بیک روز در شمایل مرد
که تا کجاش رسیدست پایگاه علوم
ولی ز باطنش ایمن مباش و غرّه مشو
که خبث نفس نگردد بسالها معلوم

1 Not—2 whoever—3 in appearance—4 is good—5 morals—6 graceful—7 in him are—8 because work, business (here means "virtue")—9 within the inside—10 possesses, holds—11 and not the skin. (*i. e.*, on the surface)—12 it is possible—13 to know—14 in one—15 day—16 in (or as regards) the virtues, qualities—17 of a man—18 that to where his—19 has arrived, reached—20 the rank, degree—21 of the sciences, knowledge—22 but—23 from his inside (*i. e.*, mind)—24 remain not safe or at ease—25 and flattered with vain hopes—26 be not—27 because—28 a depraved, malignant—29 spirit—30 does not become—31 in years—32 known discovered.

It is not every graceful form that contains a good disposition; for virtue is in the mind, not in the appearance. You may know in one day, from a man's manners to what degree of knowledge he has attained; however be not secure against his mind; neither be proud of your discovery; for a malignant spirit is not to be detected in many years.

TALE 45.

1 2 3 4 5 6
هرکه با بزرگان ستیزد خون خود ریزد

قطعه

7 8 9
خویشتن را بزرگ می بیند

10 11 12 13 14 15
راست گفتند یک دو بیند لوچ

16 17 18 19
زود بیني شکسته پیشاني

20 21 22 23
تو که بازي بسر کني با غوچ

1 Whoever—2 with the great—3 fights, contends—4 the blood—5 of himself—6 spills, sheds, wastes—7 to himself—8 great—9 who sees, considers —10 true—11 they have said—12 one—13 two—14 appears, sees—15 the squint-eyed person—[16 quickly—17 you will see (*i. e.*, find)—18 a broken—19 forehead—20 you who—21 play—22 with your head you do—23 with a ram.]

Whosoever contendeth with the great, sheds his own blood. He who thinks himself great has been compared to one who squints and sees double. *You will get a broken front by sporting your head against a ram.**

* *Revised from No.* 16 *to No.* 23.—You will soon find a broken forehead, you who sport your head against a ram.

TALE 46.

1 2 3 4 5 6 7
پنجه با شیر و مشت با شمشیر کار خردمندان نیست

بیت

8 9 10 11
جنگ و زورآوري مکن با مست

12 13 14 15
پیش سرپنجه دربغل نه دست

1 The grasp (*i. e.*, grappelling)—2 with a lion—3 and a fist (*i. e.*, striking) —4 upon a sword—5 the acts—6 of wise men—7 are not—8 battle—9 and contention—10 do not—11 with a strong person, an intoxicated person—12 in front—13 of the grasp—14 into your bossom—15 place your hand.

It is not the part of a wise man to box with a lion, or to strike his fist against a sword. Neither fight nor contend with one more powerful than yourself; put your hand under your arm pit.

TALE 47.

ضعيفي كه با قوي دلاوري كند يار دشمنست در هلاک خويش

قطعه

سايه پرورده را چه طاقت آن كه رود با مبارزان بقتال

سست بازو بجهل ميفگند پنجه با مرد آهني چنگال

1 A weak person—2 who—3 with a strong one—4 boldness—5 does—6 the friend—7 of the enemy is—8 as regards the destruction, ruin—9 his own—10 to the one nursed in the shade—11 what—12 power—13 that—14 viz.—15 should go—16 with the heroes, warriors—17 to battle—18 a tired (*i. e.*, weak) slow, languid, feeble, frail—19 arm—20 with ignorance—21 throws, opposses—22 the grasp—23 with a man—24 with an iron—25 claw, fist, grasp.

A weak man, who contends with one that is strong, befriends his adversary, by his own death. He who was nursed in the shade, how is he able to accompany the heroes to battle? He who hath not strength in his arm, acts foolishly in opposing one who has a wrist of iron.

TALE 48.

هركه نصيحت نشنود سر ملامت شنيدن دارد

بيت

چون نيايد نصيحتت در گوش اگرت سرزنش كنم خاموش

1 Whoever—2 advise—3 listens not to—4 desire of reprehension—5 to hear—6 has or possesses—7 when—8 comes not—9 to your advice—10 into ear—11 if to you—12 your reprehension—13 I do—14 be silent.

He who listens not to advice, studies to hear reprehension. When advice gains not admission into the ear, if they reprehend you, be silent.

TALE 49.

بي هنران هنرمندان را نتوانند ديدن همچون سگان بازاري

سگ شكاري را بينند و مشغله بر آرند و پيش آمدن نيارند

1 [The unskillful, unskilled]—[2 to the clever, injenious]—3 are not able—4 to see, look at—5 like as, in the same way—6 the dogs—7 of the village (*i. e.*, marked)—8 the hunting dogs—9 see, observe—10 and noise, barking—11 commence—12 and in front—13 to come—14 bring not (*i. e.*, cannot make up their minds to approach.)

The *vicious** cannot endure the sight of the *virtuous*† in the same manner as the curs of the market howl at a hunting dog, but dare not approach him.

* *Revised No.* 1.—Read "The unskilful." † *Revised No.* 2.—Read "The clever."

TALE 50.

سفله چون بهتر باكسي بر نيايد بخبثش در پوستين افتد

بيت

كند هرآينه غيبت حسود كوته دست

كه در مقابله گنگش بود زبان مقال

1 A mean person—2 when—3 better (*i. e.*, the advantage)—4 over any one—5 does not get, or receive—6 with his wickedness—7 as regards his faults, defects—8 falls (*i. e.*, sets about to find out)—9 does—10 certainly—11 slander, backbiting—12 the envious one—13 of short—14 hand (*i. e.*, abject one)—15 that—16 in presence, face to face—17 his dumb—18 becomes—19 the tongue—20 of loquacity.

When a mean wretch cannot vie with another in virtue, out of his wickedness, he begins to slander. The abject envious wretch will slander the virtuous man when absent; but when brought face to face, his loquacious tongue becomes dumb.

TALE 51.

1 اگر 2 جور 3 شکم 4 نیستي 5 هیچ 6 مرغي 7 در دام 8 نیفتادي 9 بلکه 10 صیاد 11 دام 12 نه نهادي

بیت

13 شکم 14 بند 15 دست است 16 و زنجیر 17 پاي

18 شکم بنده 19 کمتر 20 پرستد 21 خداي

1 If—2 the tyrrany, cravings—3 of the belly—4 were not—5 any—6 bird—7 into the net, snare—8 would not have fallen—9 moreover—10 the hunter, fowler—11 the snare—12 would not have laid, or spread out—13 the belly—14 the fastenings—15 of the hands is—16 and the chains—17 of the feet—18 the slave to his belly—19 less, little, seldom—20 praises, worships—21 God.

But for the cravings of the belly, not a bird would have fallen into the snare, nay the fowler would not have spread his net. The belly is chains to the hands, and fetters to the feet. He who is a slave to his belly seldom worships God.

TALE 52.

حكيمان دير خورند و عابدان نيم سير و زاهدان تا سد رمق
و جوانان تا طبق بر گيرند و پيران تا عرق كنند اما قلندران
چندانكه در معدهٔ جاي نفس نماند و بر سفره روزي كس

بيت

اسير بند شكم را دو شب نگيرد خواب
شبي ز معده سنگي شبي ز دل تنگي

1 Wise men—2 late—3 eat—4 and holy men—5 half enough (*i. e.*, till half satisfied)—6 and hermits—7 only what supports life (سد an obstruction and رمق the last breath)—8 and young men—9 as much as is in the dish—10 snatch—11 and old men—12 till they sweat—13 but the Calenders —14 so much that—15 in the stomach—16 a place—17 for the breath—18 remains not—19 and on the table—20 (not) the allowance—21 for one person—22 the captive—23 bound by his stomach (*i. e.*, a slave to his appetite)—24 two nights—25 does not seize (*i. e.*, obtain)—26 sleep—27 one night—28 from a belly—29 like stone (*i. e.*, loaded)—30 one night—31 from a heart, mind—32 distressed, (*i. e.*, from want.)

Wise men eat late; holy men half satisfy their appetites; and hermits take only what is sufficient to sustain life; young men devour all that is in the dish; the old eat until they sweat: but the Calenders devour so voraciously that there is not in their stomachs room for drawing breath; nor is there left on the table a morsel for any one. He who is a slave to his belly sleeps not for two nights, one night from a loaded stomach, and the next night through want.

TALE 53.

مشورت[1] با[2] زنان[3] تباهست[4] و سخاوت[5] با مفسدان[6] گناه

شعر

خبیث را[7] چو تعهد[8] کنی[9] و بنوازی[10]

بدولت[11] تو[12] گنه میکند[13] با نبازی[14]

1 Counsel, consultation—2 with women—3 is ruin—4 and liberality—5 towards the seditious—6 is a crime, fault—7 to the malignant, wicked—8 when agreement—9 you do (*i. e.*, when you support)—10 and show favor cherish—[11 by the wealth—12 of you—13 he commits crimes—14 by partnership.]

To consult with women is ruin; and to be liberal towards the seditious is a crime. When you support and favour the vicious, *you commit wickedness with your power by participation.**

Revised from No. 11 *to No.* 14.—" He commits crimes by being in partnership with *your* weath."

TALE 54.

هرکرا دشمن پیش است گر نکشد دشمن خویش است

بیت

سنگ در دست و مار سر بر سنگ

نکند مرد هشیار درنگ

ترحم بر پلنگ تیز دندان

ستمکاری بود بر گوسفندان

وگروهی بخلاف این مصلحت دیده اند و گفته اند که

در کشتن بندیان تامل اولیتراست بحکم انکه اختیار باقیست

توان کشت و توان هشت و اگر بی تامل کشته شود محتملست

که مصلحتی فوت شود که تدارک آن ممتنع باشد

بیت

نیک سهلست زنده بیجان کرد کشته را باز زنده نتوان کرد

شرط عقلست صبر تیر انداز انکه رفت از کمان نیاید باز

1- Whoever—2 an enemy—3 has in front—4 if he kills not—5 the enemy —6 of himself is—7 a stone—8 in the hand—9 and the head of a snake —10 on a stone—11 does not—12 the man of sense, prudent one—13 delay,

hesitation, tardiness—14 merily—15 on the tiger—16 of sharp teeth—17 tyranny—18 would be—19 upon the sheep—20 and a lot, a set—21 contrary—22 of this—23 fit proper, expedient—24 have seen (*i. e.*, considered)—25 and have said—26 that—27 in killing—[28 prisoners]—29 patience, reflection, delay—30 is better—31 by reason of that—32 the choice—33 is remaining—34 you can kill, it is possible to kill—35 and it is possible to release—36 and if—37 without deliberation—38 should be killed—39 and it is possible, probable—40 that—41 good counsel, (*i. e.*, what is fit)—42 lost dead—43 may be—44 since the reparation of that—45 is (or may be) prohibited, forbidden, impossible—46 truly—47 it is easy—48 a living person—49 to make without life (*i. e.*, to kill)—50 to the killed one—51 again alive—52 you cannot make—it is impossible to do—53 the condition, rule—54 of wisdom is—55 patience—56 (as regards) the archer—57 that which—58 has gone—59 from the bow (*i. e.*, the arrow)—60 comes not, returns not—61 again, back.

Whosoever hath his adversary in his power, and doth not destroy him, is an enemy to himself. When there is a stone in the hand, and the head of a snake under the stone, the prudent man delayeth not execution. To shew mercy to the sharp teethed tiger, would be doing injury to the sheep. But others have advanced the contrary, and said, that in the execution *of a prisoner** delay is best, because you retain the power of killing or of releasing; but should he be put to death without deliberation, good counsel may perchance be lost, since reparation is impossible. It is easy to take away life, but impossible to restore it. It is a rule of reason that the archer should have patience, for when the arrow has left the bow, it will not return.

Revised No. 28. —Read "of prisoners."

TALE 55.

حکیمي[1] که[2] با جهال[3] در افتد[4] باید[5] که توقع[6] عزت[7] ندارد[8] وگر[9]
جاهل[10] بزبان آوري[11] بر حکیمي[12] غالب اند[13] عجب نیست[14] سنگیست[15]
که جوهر[16] را شکند[17]

بیت

چه[18] عجب[19] گر[20] فرو رود[21] نفسش[22] عندلیبي[23] غراب[24] هم نفسش[25]

بیت

گر[26] هنرمند[27] ز اوباش[28] جفائي[29] بیند[30]
تا دل[31] خویش[32] نیازارد[33] و درهم نشود[34]
سنگ[35] بد گوهر[36] اگر[37] کاسهٔ زرین[38] شکند[39]
قیمت[40] سنگ[41] نیفزاید[42] و زر[43] کم نشود[44]

1 A wise man—2 who—3 with the ignorant—4 falls into (*i. e.*, falls amongst)—5 it behoves, it is fit—6 that the hope—7 of credit, honor, respect—8 should not have or possess—9 and if—10 the brutal, the ignorant—11 by loquacity—12 over a wise man—13 are victorious—14 it is not wonderful—15 it is a stone—16 that a gem—17 breaks—18 what—19 wonder—20 if—21 down should go (*i. e.*, should be suppressed)—22 his breath (*i. e.*, voice)—23 of the nightingale—24 with a crow—25 his companion هم the same, equal and نفس breath)—26 if—27 a clever person—28 from a vagabond—29 injury, tyranny—30 sees, experiences—31 so that the heart—32 his own—33 may not be grieved—34 and may not become angry, vexed—35 the stone—36 of bad origin (*i. e.*, worthless)—37 if—38 a golden-cup—39 should break—40 the price, value—41 of the stone—42 does not increase—43 and the gold (*i. e.*, the value of it)—44 becomes not less, is not lessened, does not deteriorate, suffers no deterioration.

The wise man, who engages in a controversy, with those who are ignorant of the subject, should not entertain any expectation of gaining credit. If an ignorant man, by his loquacity, should overpower a wise man, it is not to be wondered at, because a common stone will break a jewel. Why is it surprizing if a nightingale should not sing, when a crow is in the same cage? If a virtuous man is injured by a vagabond, he ought not to be sorry, or angry. If a worthless stone bruise a golden cup, its own worth is not thereby increased, nor the value of the gold lessened.

TALE 56.

خردمندي را که در زمرهٔ اجلاف سخن صورت نه بندد
شگفت مدار که آواز بربط از غلبهٔ دهل بر نيايد و بوي عنبر
از بوي گندهٔ سير فرو ماند

شعر

بلند آواز نادان گردن انداخت که دانا را ببي شرمي بينداخت
نمي داني که آهنگ حجازي فرو ماند ز بانگ طبل غازي

جوهر اگر در خلاب افتد همچنان نفيس است و غبار گر
بفلک رسد همچنان خسيس استعداد بي تربيت دريغست
و تربيت نا مستعد ضايع خاکستر اگرچه نسبتي عالي دارد
که آتش جوهر علويست وليکن چون بنفس خود هنري ندارد
با خاک برابر ست و قيمت شکر نه از ني است بلکه آن خود
از خاصيت ويست مشک آنست که خود ببويد نه آنست
که عطار بگويد دانا چو طبلهٔ عطارست خاموش و هنر نماي
و نادان چون طبل غازي بلند آواز و ميان تهي و ياوه درائي

نظم

عالم اندر ميان جاهلان مثلي گفته اند صديقان
شاهدي در ميان کورانست مصحفي در سراي زنديقان
چو کنعان را طبيعت بي هنر بود پيمبر زادگي قدرش نيفزود
هنر بنماي اگر داري تو گوهر گل از خارست و ابراهيم آذر

1 To a wise man—2 who—3 in the circle, company—4 of severe folks, unjust persons, vile people—5 his speech—6 is of no avail, assumes no form—7

be not amazed—8 because—9 the sound of the harp—10 over the wise—11 of the drum—12 does not overpower—13 and the perfume—14 of ambergris—15 by the smell of fœtid garlic—16 remains down (*i. e.*, is overcome by)—17 of high —18 noise—19 the fool—20 threw or tossed his neck—21 saying to a wise man—22 by impudence—23 I threw down, I confounded—24 know you not?—25 that—26 the musical mode of Hijaz—27 is subdued, put down—28 from the noise—29 of the warrior's drum—30 a gem—31 if—32 into the mud—33 falls —34 in the same manner—35 is pure, precious—36 and dust—37 if—38 to sky reaches—39 in the same manner—40 is low mean, base—41 a capacity, power—42 without instruction—43 is deplorable is a pity—44 and the instruction—45 of the incapable, those not prepared—46 is useless, a loss—47 ashes, sparks—48 although—49 an affinity, a pedigree, lineage—50 high sublime—51 possess—52 because fire—53 a gem—54 of high degree is, of high origin is—55 but—56 as—57 with breath—58 its arm—59 possesses no merit—60 with dust—61 is equal—62 and the price, value—63 of sugar—64 not—65 from the cane is—66 but—67 it itself—68 from its innate quality—69 of it is—70 musk—71 that is—72 that of itself—73 sends forth perfume—74 not that is—75 which the druggist—76 says (*i. e.*, is musk)—77 a wise man—78 like the tray platter (*i. e.*, such as are used to keep perfumes in)—79 of the druggist is —80 silent—81 and displaying virtues—82 and a fool—83 like—84 a warrior's drum is—85 of loud noise—86 and the inside—87 empty—88 and an idle prattler—89 a wise man—90 in the midst—91 of senseless ones, ignorant persons —92 resembling—93 have said—94 the pure the true (*i. e.*, folks)—95 a mistress a beautiful girl—96 in the midst—97 of the blind is—98 the book (*i. e.*, the Koran)—99 in the houses—[100 of infidels]—101 as Canaan—102 (as regards its) temperament, nature, genius, constitution—103 without virtue—104 was—105 the birth of the messenger (*i. e.*, the prophet)—106 its dignity—107 increased not—108 display your virtue—109 if possess—110 you—111 the gem, the innate good—112 the rose—113 from the thorn is—114 and Abraham—115 from Azur.

If a wise man, falling in company with mean people, does not get credit for his discourse, be not amazed; for the sound of the harp cannot overpower the noise of the drum; and the fragrance of ambergris is overcome by fetid garlic. The ignorant wretch was proud of his loud voice, because he had impudently confounded the man of understanding. Are you ignorant that the musical mode of Hijaz is confounded by the noise of the warrior's drum? If a jewel falls into the mud, it is still the same precious stone; and if dust flies up to the sky, it retains its original baseness. A capacity without education is deplorable, and education without capacity is thrown away. Athes, although of high origin, fire being of a noble nature, yet having no intrinsic worth, are no better than dust. Sugar obtains not its value from the cane, but from its innate quality. Musk has the fragrance in itself, and not from being called a perfume by the druggist. The wise man is like the druggist's chest, silent but full of virtues; and the blockhead resembles the warrior's drum, noisy but an empty prattler. A wise man, in the company of those who are ignorant, has been compared by the sages to a beautiful girl in the company of blind men; or to the Koran in the house of *an infidel*.* When the land of Canaan was without virtue, the birth of Joseph did not increase its dignity. Shew your virtue, if you possess nobility; for the rose sprang from the thorn, and Abraham from Azur.

* *Revised No.* 100.—read "of infidels."

TALE 57.

دوستي را كه بعمري فراچنگ آرند. نشايد كه بيكدم بيازارند

بيت

سنگي بچند سال شود لعل پاره

زنهار تا بيک نفسش نشكني بسنگ

1 A friend—2 who—3 in a life time—4 comes under your claw (*i. e.*, who you have gained)—5 it is not proper—6 that in one moment—7 you should annoy, displease—8 a stone—9 by or in some—10 years—11 becomes—12 a piece of ruby—13 take care—14 so that in one—15 moment it—16 you break not—17 upon or against a stone.

A friend whom you have been gaining during your whole life, you ought not to be displeased with in a moment. A stone is many years becoming a ruby, take care that you do not destroy it in an instant against another stone.

TALE 58.

عقل در دست نفس چنان گرفتار است كه مرد عاجز

در دست زن گريز

بيت

در خرمي بر سرائي ببند كه بانگ زن از وي بر آيد بلند

1 Reason, wisdom—2 in the hand (*i. e.*, power)—3 of sense, lust, desire—4 in the same way—5 is prisoner, made captive—[6 as a man—7 weak]—8 in the hand—9 of a woman—10 artful, a seducer, deceiver—11 the door of mirth—12 on the house—13 shut—14 where—15 the voice of a woman—16 from it—17 proceeds, comes out—18 loud, high.

Reason is under the power of sense; *as a man becomes weak*† in the hand of an artful woman. Shut the door of that house of pleasure, which you hear resounding with the loud voice of a woman.

† *Revised from No. 6. to No. 7.*—" Like a *weak* man."

TALE 59.

1 2 3 4 5 6 7 8

راي بي قوت مكر و فسونست و قوت بي راي جهل و جنون

بيت

9 10 11 12 13 14

تميز بايد و تدبير و عقل و آنگه ملك

15 16 17 18 19 20

كه ملك و دولت نادان سلاح جنگ خودست

1 Wisdom, a thought, an idea—2 without power—3 fraud—4 and deceit is—5 and power—6 without wisdom, without an idea—7 is ignorance—8 and madness—9 discrimination, judgment—10 is necessary, is requisite—11 and deliberation, prudence—12 and wisdom—13 and then—14 a kingdom—15 because a country—16 and wealth—17 to the ignorant—18 the weapons—19 of war—20 of himself are.

A purpose, without power, is fraud and deceit; and power without design is ignorance and madness. The first requisites are judgment, prudence and wisdom, and then a kingdom; because putting power and wealth into the hand of the ignorant, is furnishing weapons against themselves.

TALE 60.

جوانمردي كه بخورد و بدهد به از عابدي كه روزه دارد

و بنهد هر كه ترك شهوت از بهر قبول خلق كرده است

از شهوت حلال در شهوت حرام افتاده ست

بيت

عابد كه نه از بهر خدا گوشه نشيند

بيچاره در آينه تاريك چه بيند

بيت

اندك اندك بهم شود بسيار دانه دانه است غلّه در انبار

اندك اندك خيلي شود و قطره قطره سيلي گردد

1 A liberal man, a brave man—2 who—3 eats, enjoys—4 and gives, bestows—5 is better than—6 a devotee—7 who—8 keeps fast—9 and stores up, hoards—10 whoever—11 the abandonment—[12 of lust, concupiscence, sensuality]—13 for the sake—14 of the approbation—15 of mankind—16 has done—17 from lust—18 lawful—19 into lust—20 unlawful, forbidden—21 has fallen—22 the devotee—23 who—24 not for the sake—25 of God—26 sits in a corner (*i. e.*, lives retired)—27 the helpless one—28 in a mirror—29 dark—30 what can is? (*i. e.*, what is he likely to see?)—31 a little and a little—32 together becomes—33 much—34 a gram and a gram—35 is (*i. e.*, consists of)—36 the grain—37 in the heap, the granary, storehouse—38 little and a little—39 many, much—40 becomes—41 and drop and drop—42 becomes an inundation.

The liberal man, who eats and bestows, is better than the religious man, who fasts and hoards. Whosoever hath forsaken *luxury** to gain the approbation of mankind, hath fallen from lawful into unlawful voluptuousness. The hermit, who sitteth in retirement, not for the sake of God, what shall the hopeless wretch behold in a dark mirror. A little and a little collected together, become a great deal; the heap in the barn consists of single grains, and drop and drop form an inundation.

* *Revised No.* 12.—Read "concupiscence."

TALE 61.

عالمي را نشايد كه بسفاهت از عامي بحلم بگذارد كه هر دو
طرف را زياني دارد هيبت اين كم شود و جهل آن مستحكم

بيت

چو با سفله گوئي بلطف و خوشي
فزون گردش كبر و گردن كشي

[1 To a wise man—2 it befits not, it is improper—3 that—4 in the buffoonery, insolence—5 from a common person—6 on account of gentleness, clemency mildness—7 should pass over (*i. e.*, not notice)]—8 because—9 to each two—10 sides—11 loss, injury—12 has, (*i. e.*, causes) possesses—13 the awe dread, respect—14 of this one (*i. e.*, the wise man)—15 becomes less—16 and the stupidity, ignorance—17 of that one (*i. e.*, the low person) —18 fixed, confirmed (becomes)—19 when—20 with a low person—21 you speak—22 with kindness—23 and happiness, benignity, pleasure—24 increasing—25 becomes his—26 pride—27 and perverseness (گردن the neck, and كشيدن to draw).

*A wise man ought not to suffer the insolence of a common person to pass unnoticed,** as he thereby injures both parties; for his own respectability will be lessened, and the other confirmed in his ignorance. When you speak to a low fellow with kindness and benignity, it increases his arrogance and perverseness

Revised from No 1. to No. 7.—It is improper that a wise man, through mildness, should pass unnoticed the insolence of a common person.

TALE 62.

معصیت از هرکه صادر شود ناپسندیده است و از علما

ناپسندیده تر که علم سلاح جنگ شیطان است و خداوند

سلاح را چون باسیری برند شرمساري او بیشتر خواهد بود

بیت

عامي نادان پریشان روزگار

به ز دانشمند ناپرهیزگار

کان بنابینائی از راه اوفتاد

وین دو چشمش بود و در چاه اوفتاد

1 Sin crime—2 from whoever—3 it comes, it proceeds—4 is disagreeable—5 and from a wise man—6 more disagreeable—7 because—8 wisdom, learning—9 the weapon—10 for the war—11 of Satan is—12 and the Lord, master—13 of the weapon (*i. e.*, the armed man)—14 when—15 into captivity—16 they carry—17 the shame—18 of him—19 more, greater—20 will be—21 a low person a plebeian—22 foolish, ignorant—23 of distressed—24 circumstances—25 is better—26 than a wise man—27 not abstemious, without temperance—28 because that one (*i. e.*, the plebeian)—29 from blindness not seeing—30 from the road—31 fell (*i. e.*, lost his road)—32 and this one (the learned man)—33 two—34 eyes his—35 bad—36 and into—37 the well—38 fell, tumbled.

Sin, by whomsoever commited, is detestable, but most so in a learned man; because learning is the weapon for combating Satan; and if the armed man is taken prisoner, the greater will be his shame. An ignorant plebeian of dissolute manners, is better than a learned man without temperance; for that, through blindness, lost the road, and this, who had two eyes, fell into the well.

TALE 63.

هرکه در زندگي نانش نخورند چون بميرد نامش نبرند
يوسف صدّيق عليه السلام در خشک سال مصر سير نخوردي
تا گرسنه گان را فراموش نکند لذّت انگور بيوه داند نه صاحب ميوه.

بيت

انکه در راحت و تنعم زيست
او چه داند که حال گُرسنه چيست
حال درماندگان کسي داند
که باحوال خويش درماند

قطعه

اي که بر مرکب تازنده سواري هش دار
که خر خارکش مسکين در آب و گلست
آتش از خانهٔ همسايهٔ درويش مخواه
کانچه بر روزن او ميگذرد دُود دلست

1 Whoever—2 in life time, during life time—3 his bread—4 they (*i. e.*, folks) eat not—5 when—6 he dies—7 his name—8 they mention not—9 Joseph—10 the just on whom be peace—11 during—12 a dry year (*i. e.*, a famine)—13 of Egypt—14 full, enough—15 did not eat—16 so that —17 the hungry ones—18 he might not forget—19 the relish—20 of grapes —21 the widow—22 knows—23 not the master (*i. e.*, owner) of the fruit—24 he who—25 in ease—26 and abundance, wealth—27 lived—28 he—29 what knows?—30 viz. that—31 the condition—32 of the hungry—33 what is—34 the condition—35 of the poor, the distressed—36 a person—37 knows —38 who—39 in the condition--40 his own—41 is distressed, in need—42 oh! thou who—43 on a horse—44 swift—45 art mounted—46 take care, remember —47 that the ass—48 the thorn carrier—49 humble, poor—50 in the water—51 and clay is—52 fire—53 from the house—54 of a neighbour—55 a devotee beggar—56 ask not—57 because that which—58 from the window—59 of him—60 passes, issues—61 the smoke—62 of his heart is.

He whose bread people do not eat in his life time, when he dies they mention not his name. Joseph the just, when there was a famine in Egypt, ate not his fill; in order that he might not forget those who were hungry. The widow relishes grapes, and not the master of the vineyard. He who lives in ease and wealth, how can he know what it is to be hungry. He knows the condition of the distressed, whose own circumstances are needy. O thou who art mounted on a swift horse, reflect that the ass laden with thorns is sticking in the mud. Ask not fire from the house of the neighbouring durwaish, for that which issues from his chimney is the smoke of his heart.

TALE 64.

درویش ضعیف حال را در تنگی و خشکی سال مپرس که چونی
مگر بشرط آنکه مرهم بریش او بنهی و معلومی در پیش

قطعه

خری که بینی و باری بگل در افتاده
بدل برو شفقت کن ولی مرو بسرش
کنون چو رفتی و پرسیدیش که چون افتاد
میان ببند چو مردان بگیر ذنب خرش

1 Of a devotee—2 of indigent circumstances—3 in scarcity—4 and a dry year (*i. e.*, a famine) a drought—5 ask not—6 saying, viz.—7 how are you?—8 except—9 with the agreement, on the understanding—10 of that, viz.—11 plaster—12 on the wound—13 of him—14 you would place—15 and money, subsistence—16 in front, in his way—17 an ass—18 that you see—19 and loaded—20 in the mud—21 fallen—22 with heart—23 on it—24 shew kindness—25 or else—26 go not—27 towards his head (*i. e.*, in its direction)—28 now—29 as you have gone—30 and asked him—31 that—32 how—33 he has fallen—34 your loins—35 tie up—36 like a man—37 and seize—38 the tail of the ass.

In a season of scarcity and drought, inquire not of a durwaish how he does; unless you mean to apply ointment to his wound, by giving him subsistence. When you see a loaded ass sticking in the mud, take compassion on him, or at any rate pass not over his head; but when you proceed and inquire how he came there, bind up your loins as becometh a man, and lay hold of the ass's tail.

TALE 65.

دو چیز محال عقلست خوردن بیش از رزق مقسوم و مردن
پیش از وقت معلوم

قطعه

قضا دگر نشود در هزار ناله و آه
بشکر یا بشکایت بر آید از دهنی
فرشته که وکیل است بر خزائن باد
چه غم خورد که بمیرد چراغ بیوه زنی

1 Two—2 things—3 contrary—4 to wisdom are—5 to eat—6 more—7 than the subsistence—8 allotted, divided, distributed—9 and to die—10 before—11 the time—12 known, (*i. e.*, appointed) fixed—13 fate, destiny—14 another—15 will not become—16 by a thousand—17 lamentations—18 and sighs—19 by praises—20 or by complaints—21 should come out, proceed—22 from a mouth—23 the angel—24 who—25 the ambassador is, deputy, delegate—26 upon the treasuries—27 of the wind—28 whatsoever grief—29 feels, suffers—30 that, if—31 should die—32 the lamps—33 of the widow woman.

Two things are morally impossible, to enjoy more than providence has alotted, or to die before the appointed time. Destiny will not be altered, by our uttering a thousand lamentations and sighs, nor by our praises or complaints. The angel who presides over the treasury of winds, what does he care if the lamp of an old widow is extinguished.

TALE 66.

اي طالب روزي بنشين تا بخوري و اي مطلوب اجل مرو
كه جان نبري

قطعه

جهد رزق ور كني وگر نكني
برساند خداي عزّ و جل
ور شوي در دهان شير و پلنگ
نخورندت مگر بروز اجل

1 O!—2 Searcher after subsistence—3 sit down—4 so that you may eat—5 and O!—6 asked for by death, required by death—7 go not, flee not—8 because—9 life you cannot take (*i. e.*, with you)—10 exertion, labour—11 for subsistence—12 if you do—13 and if, or if—14 you do not—15 causes to arrive (*i. e.*, bestows)—16 God—17 of glory—18 and majesty—19 and if you were—20 in the mouth—21 of a lion, and—22 a tiger—23 it could not eat you—24 unless—25 in the day—26 of death (*i. e.*, when your time had arrived).

O thou who are in want of subsistence, be confident that thou shalt eat. And thou whom death hath required, flee not; for thou can'st not preserve thy life. With or without your exertion, providence will bestow daily bread; and if thou shouldst be in the jaws of the lion, or of the tiger, they could not devour you excepting on the day of your destiny.

TALE 67.

7 6 5 4 3 2 1

بنا نهاده دست نرسد و نهاده بهرجا که هست برسد

بیت

12 11 10 9 8

شنیده که سکندر برفت تا ظلمات

17 16 15 14 13

بچند محنت و انگه نخورد آبحیات

1 On that that is not placed, or allotted—2 the hand—3 reaches not (*i. e.*, cannot get)—4 and that which is placed, allotted—5 in every place—6 that one is—7 arrives, is procurable, obtainable—8 have you heard—9 that—10 Secunder—11 went—12 as far as the land of darkness—13 with many—14 troubles—15 and then, and at that time—16 did not eat (*i. e.*, drink)—17 the water of life, water of immortality.

That which is not allotted, the hand cannot reach; and what is allotted will find you, wherever you may be. You have heard with what toil Secunder penetrated to the land of darkness; and that, after all, he did not taste the water of immortality.

TALE 68.

7 6 5 4 3 2 1

صیادي بي روزي در دجله ماهي نگیرد و ماهي بي اجل

9 8

در خشکي نمیرد

بیت

14 13 12 11 10

مسکین حریص در همه عالم همي دود

20 19 18 17 16 15

او در قفاي رزق و اجل در قفاي او

1 A Sportsman, a fisherman—2 without fate, unassisted by fate—3 in the Tigris—4 a fish—5 catches not—6 and a fish—7 without death, not intended to die—8 on the dry ground—9 does not die—10 the poor—11 covetous one—12 in, over—13 the whole world—14 runs—15 he—16 in the rear or in the pursuit—17 of subsistence—18 and death—19 in the rear or pursuit—20 of him.

A fisherman, unassisted by destiny, could not catch a fish in the Tigris; and the fish, without fate, could not have died on the dry land. The covetous man explores the whole world, in pursuit of a subsistence, and fate is close at his heels.

TALE 69.

توانگر فاسق کلوخ زر اندوده ست و درویش صالح شاهدي
خاک آلود این دلق موسی است مرقع و آن ریش فرعون
مرصع شدت نیکان روي در فرح دارد و دولت بدان سر در
نشیب

قطعه

هرکرا جاه ودولتست بدان
خاطر خسته در نخواهد یافت
خبرش ده که هیچ دولت وجاه
بسرائي دگر نخواهد یافت.

1 A rich man—2 a sinner, an adulterer—3 a clod—4 covered with gold is—5 and a beggar—6 pious, good—7 a beautiful object, an angel—8 mixed with dust is, soiled with earth—9 this one—10 the patched garment—11 of Moses has—12 in rags, a patched garment—13 and that one—14 the sore, ulcer—15 of Pharaoh—16 covered with jewels—17 difficulty, distress—18 good folks—19 face—20 towards happiness, joy—21 keeps, places—22 and wealth—23 bad people—24 head towards—25 descent, declivity—26 whoever —27 rank—28 and wealth has—29 to those—30 broken hearted—31 does not receive (*i. e.*, bestow)—32 him news—33 give—34 that any—35 wealth —36 and rank—37 in the house—38 other (*i. e.*, other abode)—39 will not be able to get, or find.

A wicked rich man is a clod of earth gilded; and a pious durwaish is a beauty soiled with earth. This wears the patched garment of Moses and that has the ulcer of Pharaoh covered with jewels. The virtuous man, under adversity, preserves a cheerful countenance; but the wicked man, in prosperity, holds down his head. Whosoever possesses rank and wealth, and relieves not those who are in distress, inform him that in the next world he will find neither dignity nor riches.

TALE 70.

حسود از نعمت حق بخيل است و مردم بي گناه را دشمن

قطعه

مردكي خشک مغز را ديدم رفته در پوستين صاحب جاه
گفتم اي خواجه گر تو بد بختي مردم نيک بخت را چه گناه

قطعه ديگر

الا تا نخواهي بلا بر حسود
كه آن بخت برگشته خود در بلاست
چه حاجت كه بروي كني دشمني
كه اورا چنين دشمني در قفاست

1 The envious person—2 from—3 the favours, goodness—4 of God—5 is a miser (*i. e.*, begrudges)—6 and the man—7 without fault, crime (*i. e.*, innocent)—8 the enemy—9 a little man—10 of dry brains—11 I saw—12 gone (*i. e.*, engaged)—13 in the blemishes, faults (*lit.* a garment of fur)—14 of a man of rank—15 I said—16 O! Sir, master—17 if you—18 are unlucky, unfortunate—19 to the fortunate man—20 what—21 fault is?—22 take care—23 that you wish not—24 evil calamity—25 on the envious one—26 because—27 that—28 one of turned fate, (*i. e.*, unlucky one)—29 himself—30 is in misfortune—31 what—32 need—33 that on him—34 you should do, (*i. e.*, exercise, practise)—35 enmity—36 when to him—37 such—38 an enemy—39 in the rear is.

The envious man begrudgeth the bountiful goodness of God, and is inimical to those who are innocent. I heard a little fellow, with dry brains, speaking disrespectfully of a person of rank: I said, "O Sir, if you are unfortunate, what crime have fortunate men committed." Wish not ill to the envious man, for the unfortunate wretch is a calamity to himself. ' Where is the need of your shewing enmity towards him, who has such an adversary at his heels.

TALE 71.

6 5 4 3 2 1
تلمیذ بي ارادت عاشق بي زر است و رونده بي معرفت

15 14 13 12 11 10 9 8 7
مرغي بي پر و عالم بي عمل درخت بي بر و زاهد بي علم خانه

16
بي در

1 A student—2 without inclination—3 a lover—4 without gold is—5 and a traveller—6 without divine grace—7 is a bird—8 without feathers (*i. e.*, wings)—9 and a learned man—10 without practice, (*i. e.*, works)—11 a tree—12 without fruit—13 and a devotee—14 without knowledge—15 a house—16 without a door.

A student without inclination, is a lover without money; a traveller without observation, is a bird without wings; a learned man without works, is a tree without fruit; and a devotee without knowledge is a house without a door.

TALE 72.

10 9 8 7 6 5 4 3 2 1
مراد از نزول قران تحصیل سیرت خوبست نه ترتیل سوره

17 16 15 14 13 12 11
مکتوب عامي متعبد پیاده رفته است و عالم متهاون سوار خفته

24 23 22 21 20 19 18
عاصي که دست بردارد به از عابدي که سر بردارد

بیت

30 29 28 27 26 25
سرهنگ لطیف خوي و دلدار بهتر ز فقیه مردم آزار

1 The intention—2 from—3 the descent, alighting—4 of the Koran—5 for the acquirement—6 of morals—7 good is—8 not—9 for the reciting—10 a section or chapter (*i. e.*, of the Koran)—11 written, a letter epistle—12 an unlettered man—13 devout—14 is a foot traveller—15 and a wise man—16 negligent—17 is a rider asleep, horseman asleep—18 a sinner—19 who his hands—20 raises up, lifts up—21 is better than—22 a devotee—23 who—24 lifts his head, exalts his head—25 an officer—26 of a good disposition—27 and courteous, kind—28 is better—29 than a lawyer, —30 a tormentor of men, one who gives pain to men.

The Koran was revealed, that men might learn good morals, and not that they should recite the written sections. *The unlettered religious man is a foot traveller;** whilst the negligent learned man is a sleeping rider. A sinner who lifts up his hands, in prayer, is better than a devotee who exalts his head. A military officer, who is good natured and courteous, is better than an oppressive lawyer.

TALE 73.

عالم بي عمل زنبوري بي عسل است

بيت

زنبور درشت وبي مروت را گوي

باري چو عسل نمي دهي نيش مزن

1 A learned man—2 without works—3 a bee—4 without honey is—5 the hornet, bee—6 harsh, austere—7 and without civility—8 say—9 at last—10 when—11 honey—12 you give not—13 sting—14 strike not.

A learned man without works, is a bee without honey. Say to the austere, and uncivil bee, "when you cannot afford honey, do not sting."

TALE 74.

مرد بي مروت زن است و عابد باطمع ره زن

قطعه

اي بناموس كرده جامه سفيد بهر پندار خلق نامه سياه

دست كوتاه بايد از دنيا آستين خواه دراز و خواه كوتاه

1 A man—2 without manliness—3 is a woman—4 and a devotee—5 with avarice, (*i. e.*, avaricious)—6 is a high-way man, high-way robber—7 O! thou—8 with fame (*i. e.*, for reputation)—9 has done (*i. e.*, put on)—10 white garments—11 for the sake of the opinion—12 of the creation (*i. e.*, mankind)—13 garments—14 black (*i. e*, in reality of bad morals)—15 hands—16 short—17 it is necessary, fit (*i. e.*, to do)—18 from the world, (*i. e.*, abstain from the world)—19 sleeves—20 if you wish—21 long—22 or if you choose—23 short, small, contracted.

A man without virility is a woman; and an avaricious devotee is a high-way robber. O thou who hast put on white garments, to appear holy in the sight of men, thou hast thereby blackened the register of works : the hand ought to be restrained from worldly pursuits, whether the sleeve is long or whether it is short.

TALE 75.

دو کس را حسرت از دل نرود و پاي تغابن از گل بر نيايد
تاجري کشتي شکسته و وارثي با قلندران نشسته چنانکه گفته اند
خلعت سلطان اگرچه عزيز است جامه خلقان خود بعزت تر
و خوان بزرگان اگرچه لذيذ است خرده انبان خود بلذت تر

بيت

سرکه از دست رنج خويش و تره
بهتر از نان ده خدا و بره

1 To two persons—2 regret—3 from the heart—4 goes not—5 and the foot—6 of lamentation—7 from the mud—8 comes not out—9 the merchant —10 whose ship—11 is broken (*i. e.*, wrecked)—12 and the heir—13 with Calendars—14 sat (*i. e.*, who has kept company with)—15 in the manner that—16 they have said—17 the dress of honor—18 of the king—19 although—20 is dear, precious—21 the clothes—22 tattered, coarse cloth—23 one's own—24 more preferable, (*i. e.*, grander)—25 and the tray (*i. e.*, table, banquet)—26 of great men—27 although—28 is delicious, exquisite —29 the bits—30 of or from the skin (*i. e.*, placed as a carpet), from the table—31 one's own—32 is more delicious—33 vinegar from the hand—35 of labour—36 one's own—37 and greens—38 is better—39 than bread—40 of the head of the village—41 and a lamb, kid, fawn.

Two persons never free their hearts of regret, nor their sorrowing feet from the mud. One is the merchant whose ship has been wrecked; and the other, the heir who has got into the company of Calendars; as they have said, "although a dress bestowed by a monarch is valuable, yet one's own coarse clothes are preferable; and although the great man's food is exquisite, still the scraps of one's own table are more delicious. Vinegar and pot herbs obtained by one's own labour, are preferable to bread received in charity."

TALE 76.

خلاف راي صوابست و نقض عهد اولو الالباب دارو بگمان
خوردن و راه نا ديده بي كاروان رفتن

1 Contrary—2 to wisdom—3 and just dealing is, of rectitude is—4 and violation, rupture, dissolution (*i. e.*, contrary)—5 the agreement, compact—6 of the wise, of the great personages—7 medicine—8 with doubt (*i. e.*, without reliance)—9 to eat (*i. e.*, take)—10 and an unseen road, unknown road—11 without a caravan—12 to go on.

It is contrary to reason, and to the counsel of the wise, to take medicine without confidence; or to travel an unknown road without accompanying the caravan.

TALE 77.

از امام مرشد محمد بن محمد غزالي رحمت الله عليه پرسيدند
كه بدين پايگاه چه گونه رسيدي در علوم گفت بدانكه هرچه
ندانستم از پرسيدن آن ننگ و عار نداشتم

قطعه

اميد عافيت انگه بود موافق عقل
كه نبض را بطبيعت شناس بنمائي
بپرس هرچه نداني كه ذل پرسيدن
دليل راه تو باشد بعز دانائي

1 From—2 Moorsheed Mohammed Ben Mohammed Ghezaly—3 on whom be the mercy of God—4 they asked—5 saying, that—6 in this, to this—7 rank position, degree—8 in what manner—9 arrived you—10 in the sciences, knowledge—11 he said—22 for that reason, on that account—13 whatever—14 I knew not, I did not understand—15 from the asking, to ask—16 that—17 shame—18 and modesty—19 I possessed not, I had not—20 hope, trust—21 of health—22 that time may be—23 according—24 to wisdom—25 when your pulse—26 to one who knows the temperament (*i. e.*, a physician)—27 to show, you lay before—28 ask—29 whatever—30 you know not—31 because—32 the baseness, disgrace (*i. e.*, shame)—33 of asking, to ask—34 is the proof, guide—35 of the road—36 of you—37 may be—38 to the extreme of knowledge, or with honor to knowledge, (*i. e.*, without any detriment to yourself.)

They asked Imam Mursheed Mohammed Ben Mohammed Ghezaly, on whom be the mercy God, by what means he had attained to such a degree of knowledge. He replied, "in this manner, whatever I did not know, I was not ashamed to enquire about." There will be reasonable hopes of recovery, when you get a skilful physician to feel your pulse. Inquire about every thing that you do not know; since for the small trouble of asking, you will be guided in the respectable road of knowledge.

TALE 78.

هرچه[1] داني[2] كه[3] هراينه[4] معلوم[5] تو خواهد شدن[6] بپرسيدن[7] آن[8]
تعجيل[9] مكن[10] كه[11] هيبت[12] و دهشت را زيان[13] دارد[14]

شعر

چو[15] لقمان[16] ديد[17] كاندر[18] دست[19] داوٗد[20]
همي[21] آهن[22] بمعجز[23] موم گرد د[24]
نپرسيد ش[25] چه مي سا ز ي[26] چو د ا نست[27]
كه[28] بي پر سيد نش[29] معلوم گرد د[30]

1 Whatever—2 you know—3 that—4 certainly—5 known to you—6 will become—7 by asking—8 that—9 haste—10 do not—11 because dread, awe—12 and fear, awe—13 less, loss—14 possesses (*i.*, *e.*, causes)—15 when—16 Lokman—17 saw—18 that within—19 the hand—20 of David—21 (a redundant particle)—22 iron—23 by a miracle—24 became wax—25 he asked him not—26 what make you?—27 when he knew—28 that—29 without asking him—30 it would become known.

Whenever you are certain that any thing will be known to you in time, be not hasty in inquiring after it, as you will thereby lessen your authority and respectability. When Lokman saw that in the hand of David iron became miraculously like wax; he did not ask how he did it; being persuaded, that without asking, it would be made known.

TALE 79.

از لوازم صحبت يكي آنست كه يا خانه بپردازي و يا با خانهٔ خداي در سازي

قطعه

حكايت بر مزاج مستمع گوي اگر داني كه دارد با تو ميلي

هران عاقل كه با مجنون نشيند نگويد جز حديث روي ليلي

1 From or, of the necessaries, qualifications—2 of society, companionship—3 one—4 that is—5 that—6 either—7 your house—8 you should arrange, be employed about—9 or else with the house—10 of God—11 you should make (*i. e.*, arrange)—12 the story according to the temper, temperament—13 of the hearer—14 say you—15 if—16 you know—17 that he possesses—18 towards you—19 attachment, regard—20 every—21 wise person—22 who—23 with Mujnoon—24 sits—25 will not say, speak—26 except—27 of the story —28 of the face of Leila.

Amongst the qualifications for society, it is necessary, either that you attend to the concerns of your household, or else devote yourself to religion. Tell your story in conformity to the temper of the hearer, if you know that he is well disposed towards you. Any wise man who associates with Mujnoon, will talk of nothing else, but of the face of Leila.

TALE 80.

هرکه با بدان نشیند اگرچه طبیعت ایشان درو اثر نکند
بطریقت ایشان متهم گردد چنانکه اگر شخصي بخرابات رود
بنماز کردن منسوب نشود الا بخمر خوردن ٭

مثنوي

رقم بر خود بناداني کشیدي که نادان را بصحبت بر گزیدي
طلب کردم ز داناني یکي پند مرا گفتا که با نادان مپیوند
که گر صاحب تمیزي خر بباشي وگر ناداني ابلهتر بباشي

1 Whoever—2 with bad folks—3 sits—4 although—5 the temper, principles —6 of them—7 upon him—8 does not make an impression—9 with the ways—10 of them—11 will be stigmatised, accused, blamed for—12 in the same way —13 if—14 a person—15 into a tavern—16 should go—17 to pray (*lit.* to do prayers)—18 will not be imputed, will not be suspected—19 except for wine spirits—20 to drink (*i. e.*, that he went to drink)—21 writing, mark, character —22 on yourself—23 by foolishness—24 you have drawn—25 because to the foolish—26 in companionship—27 you have chosen—28 I asked—29 from a wise person—30 one—31 advice, maxim—32 he said to me—33 that, viz.—34 with the foolish—35 do not join, associate—36 because if—37 you are a man of judgment—38 you will become an ass—39 and if you are a fool, if you are ignorant—40 more stupid—41 you will remain (*i. e.*, become)

Whosoever associates with the wicked, although he may not imbibe their principles, will be accused of following their ways; in like manner, as if a person should go to a tavern, with intention to say his prayers, it would only be imagined that he went there to drink wine. You have stigmatised yourself with the character of ignorance, from having associated with the ignorant. I asked a wise man to tell me a maxim. He replied, "associate not with the ignorant; for if you are a man of judgment, you will thereby become an ass; and if you are ignorant, you will increase your stupidity."

TALE 81.

حلم شتر چنانکه معلومست که اگر طفلي مهارش بگیرد
و صد فرسنگ ببرد گردن از متابعت او نه پیچاند امّا اگر راهي
هولناکش پیش آید که موجب هلاک باشد و طفل بناداني
آنجا خواهد رفتن زمام از کفش در گسلاند و دیگر متابعت نکند
که هنگام درشتي ملاطفت مذمومست و گفته اند که دشمن
بملاطفت دوست نگردد بلکه طمع زیادت کند

قطعه

کسي که لطف کند با تو خاکپایش باش
وگر خلاف کند در دو چشمش اگن خاک
سخن بلطف و کرم با درشت روي مگوي
که زنگ خورده نگردد بنرم سوهان پاک

1 The wildness,—2 of the camel—3 in such a manner—4 is known—5 that if—6 a child—7 its bridle—8 lays hold, seizes—9 and one hundred fursungs,—10 takes, leads—11 neck—12 from the obedience of him—13 does not twist, turn—14 but if—15 a road—16 to him dangerous—17 comes in front—18 that—19 the means, cause—20 of ruin, danger, destruction—21 may be—22 and the child—23 by stupidity, foolishness—24 that place—25 desires to go, intends to proceed on—26 the reins, bridle—27 from—28 his hands,—29 draws, drags—30 and again—31 does not obey—32 because at the time—33 of danger, hardship—34 kindness—35 is a crime—36 and they have said—37 that an enemy—38 by kindness—39 does not become a friend —40 but, on the contrary—41 avarice—42 more,—43 does, creates,—44 to any one—45 who—46 kindness does—47 on you, towards you—48 the dust of his feet(*i. e.*, humble)—49 remain—50 and if—51 he does contrary, acts contrarily—52 in two—53 eyes of him—54 fill dust—55 speech—56 by kindness—57 and kindness—58 to one with a harsh visage, or austere countenance—59 speak not you—60 because—61 rust—62 eaten (*i. e.*, iron)—63 becomes not—64 with a soft file, smooth file—65 pure, clean bright.

It is well known, that if a child lays hold of the bridle of a tractable camel, he may be led a hundred fursungs without being in the least disobedient; but if the road becomes dangerous and threatens death, and the child, through ignorance, wants the camel to go that way, he slips the bridle out of his hand, and will not obey him, any longer; because in the time of danger courteousness is a crime, for they have said, "An enemy does not become a friend, through indulgence, nay it increases his avarice." Be humble unto him who shews you kindness, and to him who acts contrarily, fill his eyes with dust. Speak not with favour and kindness to a man of austere countenance; for rusty iron is not polished with a smooth file.

TALE 82.

هرکه درپیش سخن دیگران افتاد تا مایهٔ فضلش بدانند

بیشک پایهٔ جهلش معلوم کنند و بزرگان گفته اند

قطعه

ندهد مرد هوشمند جواب مگر انگه کزو سوال کنند

گرچه برحق بود مزاج سخن حمل دعویش بر محال کنند

1 Whoever—2 in the front—3 of the speech, conversation—4 of others—5 falls, (*i. e.*, comes into, interrupts)—6 so that the capital of his excellence, (*i. e.*, degree of excellence, wisdom)—7 they (*i. e.*, folks) should know—8 without doubt—9 the rank—10 of his stupidity—11 they know—12 and the sages—13 have said—14 gives not—15 the man of sense, wise man—16 an answer—17 except—18 at that time—19 that from him—20 they ask a question—21 although—22 true, right—23 may be—24 the tenor of the speech, the temperament of the discourse—25 the burden—26 of his claim (*i. e.*, pretensions)—27 they consider absurd, impossible.

Whosoever interrupts the conversation of others, to make a display of his own wisdom, certainly betrays his ignorance. The sages have said, that a wise man speaketh not until they ask him a question. Although the temperament of the discourse may be true, yet it is difficult to admit his pretensions.

TALE 83.

ریشي درون جامه داشتم شیخ رحمت الله علیه هر روز
پرسیدي که چوني و نپرسیدي. که جراحت تو بر کجاست احتراز
ازانکه ذکر هر عضوي روا نباشد و خردمندان گفته اند هرکه
سخن نسنجد از جوابش برنجد

قطعه

تا نیک نداني که سخن عین صوابست
باید که بگفتن دهن از هم نگشائي
گر راست سخن گوئي و در بند بماني
به زانکه دروغت دهد از بند رهائي

1 A sore—2 under—3 my garment—4 I had, I possessed—5 my spiritual guide—6 on whom be the mercy of God—7 every day—8 asked—9 saying—10 how are you?—11 and asked not—12 saying—13 your sore, wound—14 whereon is, whereabouts is—15 avoiding—16 for that reason, because—17 the mention—18 of every limb, member—19 is not proper—20 and the wise—21 have said—22 whoever—23 speech—24 does not weigh (*i. e.*, ponder)—25 from his answer—26 grieves, is offended at—27 until good—28 you know not—29 that—30 the speech—31 is perfectly true, or proper—32 it befits, it is fit—33 that to speak—34 mouth (*i. e.*, lips)—35 from one another—36 you should not open—37 if true—38 speech—39 you say—40 and in confinement—41 you remain—42 it is better—43 than that—44 your lie—45 should give—46 from confinement—47 release, freedom.

Once when I had a sore under my garment, my superior, on whom be the mercy of God, every day asked me "how do you do?" avoiding to mention the seat of my complaint; for it is not decent to call every part by its name. He who does not ponder his words, will be offended at the answer which he receives. As long as you are in doubt whether an expression is perfectly correct, you ought not to open your mouth. If by speaking truth you should continue in confinement, it is better than getting released by uttering falsehood.

TALE 84.

دروغ گفتن بضربت لازب ماند اگر نیز جراحت درست شود
نشان بماند چون برادران یوسف علیه السلام بدروغ منسوب شدند
بر راست گفت ایشان اعتماد نماند

قطعه

یکي را که عادت بود راستي خطائي کند در گذاري رواست
وگر نامور شد بقول دروغ اگر راست گوید توگوئي خطاست

1 To tell a lie—2 a blow, violent, a stroke, hard—3 resembles, is like—4 if also—5 the wound—6 becomes right heals—7 the mark sign—8 remains—9 like—10 the brothers of Joseph—11 on whom be peace—12 with falsehood—13 were accused of, had imputed to them—14 upon the true—15 speech, saying—16 of them—17 reliance remained not—18 to one—19 who—20 custom—21 was—22 truth (*i. e.*, of speaking the truth)—23 a fault—24 does—25 in pardoning, passing over—26 is proper, fit—27 and if—28 was notorious—29 in words—30 of falsehood—31 if truth—32 speaks, should speak—33 you will say, you say—34 it is an error, a lie, falsehood.

Telling a lie is like inflicting a wound, which when healed leaves a scar. Joseph's brethren, having become notorious for falsehood, when they spoke truth, it was not believed. God hath said, "you shall be interrogated concerning your affections." When one who practises veracity, commits a mistake, it is allowable to pass it over; but when he who is notorious for falsehood speaks truth you will say it is a lie.

TALE 85.

8 7 6 5 4 3 2 1

اجلّ کاینات از روي ظاهر آدميست و اذلّ موجودات سگ

15 14 13 12 11 10 9

و باتفاق خردمندان سگ حق شناس به از آدمي ناسپاس

قطعه

24 23 22 21 20 19 18 17 16

سگي را لقمهٔ هرگز فراموش نگردد گر زني صد نوبتش سنگ

33 32 31 30 29 28 27 26 25

و گر عمري نوازي سفلهٔ را بکمتر چيزي آيد باتو درجنگ

1 The most glorious, excellent, worthy—2 of the creation, created beings—3 from the face—4 of appearance (*i. e.*, to all appearance)—5 is man—6 and the vilest, most abject—7 of beings, things existing—8 is the dog—9 and by the agreement—10 of the wise—11 a dog—12 knower of right (*i. e.*, grateful)—13 is better than—14 a man—15 ungrateful, not thankful—16 the dog—17 a morsel—18 ever—19 forgotten—20 does not (*i. e.*, does not forget)—21 if you strike—22 an hundred—23 times him—24 with a stone—25 and if—26 a life-time—27 you cherish—28 a mean person, mean wretch—29 for a little, for a most trifling—30 thing—31 he comes—32 with you—33 in battle (*i. e.*, fights with you for a mere trifle.)

Man is beyond dispute the most excellent of created beings, and the vilest animal is a dog; but the sages agree that a grateful dog is better than an ungrateful man. A dog never forgets a morsel, although you pelt him an hundred times with stones. But if you cherish a mean wretch for an age, he will fight with you for a mere trifle.

TALE 86.

7 6 5 4 3 2 1

از نفس پرور هنروري نيايد و بي هنر سروريرا نشايد

مثنوي

14 13 12 11 10 9 8

مکن رحم بر گاو بسيار خوار که بسيار خسپست بسيار خوار

23 22 21 20 19 18 17 16 15

چو گاو ار همي بايدت فربهي چو خر تن بجور کسان در دهي

1 From—2 the sensualist—3 virtue, celebrity—4 comes not—5 and to the unskilful—6 dominion sway—7 befits not is not proper—8 do not, exercise not—9 mercy kindness—10 on the ox—11 a great eater, voracious—12 because—13 much sleeps—14 the great-eater, the glutton—15 as, like—16 the ox—17 if—18 you desire—19 fat (*i. e.*, to be fat)—20 like the ass—21 your body—22 to the oppressors—23 bestow, give, make over, submit.

A sensualist does not practise virtue, and he who is unskilful is not fit to rule over others. Spare not the voracious ox, for a glutton is given to sloth. If you wish to fatten like an ox, submit your body to the oppressors like an ass.

TALE 87.

در انجيل آمده است که اي فرزند آدم اگر توانگري دهمت
از من مشتغل شوي بمال وگر درويش کنمت تنگدل نشيني پس
حلاوت ذکر من کجا يابي و بعبادت من کي شتابي

قطعه

گه اندر نعمتي مغرور و غافل گه اندر تنگدستي خسته و ريش
چو در سرّا و ضرّا حالت اينست ندانم کي بحق پردازي از خويش

1 In the Gospel—2 it is brought, (*i. e.*, said)—3 viz.—4 O! sons of Adam —5 if—6 riches—7 I grant you—8 from me—9 engaged—10 you become —11 as regards property (*i. e.*, thinking mostly of wealth)—12 and if—13 I make you poor—14 distressed—15 you sit—16 therefore—17 the sweetness —18 of remembering me, mentioning me—19 where—20 can you get?— 21 and in the worship of me—22 how—23 will you hasten or endeavour— 24 at times—25 in good fortune—26 proud—27 and negligent—28 at times —29 during hardship, poverty—30 broken—31 and wounded—32 when—33 during happiness—34 and in misery—35 this is your state—36 I know not— 37 how, when—38 you will think of God—39 from yourself (*i. e.*, when your thoughts will be given from *yourself* to God.)

It is said in the Gospel, "O sons of Adam, if I should grant you riches, you would be more intent on them than on me; and if I should make you poor, your hearts would be sorrowful; and then, how could you properly celebrate my praise, and after what manner would you worship me? Sometimes in affluence you are proud, and negligent, and again in poverty you are afflicted and wounded. Since such is your disposition, both in happiness and in misery, I know not at what time you will find leisure to worship God."

TALE 88.

ارادت بیچون یکي را از تخت شاهي فرود آرد و دیگریرا
در شکم ماهي نگه دارد

بيت

وقتست خوش آنرا که بود ذکر تو مونس
ور خود بود اندر شکم حوت چو یونس

1 The desire—2 of God—3 to one—4 from the throne—5 of royalty—6 brings down—7 and to another—8 in the belly—9 of the fish—10 guards—11 his time is—12 happy—13 of that person (*i. e.*, that person)—14 who—15 has—16 the remembrance—17 of you—18 God—19 although he himself—20 were or should be—21 inside the belly—22 of the whale—23 like—24 Jonas.

The divine will displaces one from the throne of royalty, and preserves another in the fish's belly. Happy is the state of him, who keepeth thee, O God, in continual remembrance, although he were in the belly of the whale, like Jonas.

TALE 89.

اگر تیغ قهر بر کشد نبي و ولي سر در کشد واگر غمزهٔ لطف
بجنباند بدانرا به نیکان در رساند

قطعه

گر بمحشر خطاب قهر کند انبیارا چه جاي معذرتست
پرده از روي لطف گو بردار کاشقیا را امید مغفرتست

1 If—2 the sword—3 of anger—4 should draw out, unsheath—5 the Prophets and Saints—6 would draw back their heads, shrink back—7 and if—8 a glance—9 of kindness—10 should shake (*i. e.*, bestow)—11 to the bad—12 with the good—13 would cause to arrive—14 if—15 at the resurrection—16 the title—17 of anger—18 should assume, (*lit.* do)—19 to the Prophets—20 what place—21 of pardon is (*i. e.*, will be.)

If God should unsheath the sword of his wrathful indignation, both Prophets and Saints would shrink back with dread; and if he were to bestow a glance of benignity, the wicked would obtain virtue. If at the resurrection he should be strict in judgment, what can even the Prophets plead in excuse. Let us say, "Out of thy mercy remove the veil, seeing that sinners are in hope of pardon."

TALE 90.

[1]هرکه [2]بتادیب [3]دنیا [4]راه صواب [5]نگیرد [6]بتعذیب [7]عقبی [8]گرفتار آید

بیت

[9]پند ست [10]خطاب مهتران [11]انگه بند

[12]چون [13]پند دهند [14]و نشنوی [15]بند نهند

[16]نیک بختان [17]بحکایات و امثال [18]پیشینیان [19]پند گیرند [20]پیش ازان

[21]که [22]پسینیان [23]بواقعهٔ ایشان [24]مثل زنند

قطعه

[25]نرود [26]مرغ [27]سوي [28]دانهٔ فراز [29]چون [30]دگر مرغ [31]بیند [32]اندر بند

[33]پند گیر [34]از مصائب دگران [35]تا نگیرند [36]دیگران [37]ز تو پند

1 Whoever—2 by the chastisement, correction—3 of the world, the times—4 the road of rectitude—5 does not seize—6 by the punishment, torment—7 of the future—8 will become a prisoner (*i. e.*, be punished)—9 advice is—10 the title or usual custom of great people—11 then imprisonment—12 when—13 they give advice—14 and you listen not—15 they confine—16 fortunate people —17 by the histories and precepts—18 of their ancestors, of the ancients—19 take warning accept advice—20 before that (*i. e.*, time)—21 viz.—22 that those after them, (*i. e.*, their posterity)—23 by their events, proceedings—24 may take an example—25 goes not—26 the bird—27 in the direction—28 of the scattered grain—29 when—30 another bird—31 he sees, observes—32 within the snare or imprisonment—33 seize or take advice—34 from the misfortunes of others—35 so that may not take—36 others—37 from your advice, (*i. e.*, example.)

He who is not brought into the road of rectitude by worldly afflictions, shall suffer eternal punishment. The Almighty said, "*Of a truth, I will cause you to suffer light punishment, and not the greatest torments.*" Great men first admonish, and then confine; when they give advice, and you listen not, they put you in fetters. The fortunate take warning from the histories and precepts of the ancients, in order that themselves may not become an example to posterity. *The bird alighteth not on the spread net,** when it beholds another bird in the snare. Take warning by the misfortunes of others, that others may not take example from you.

* The bird goes not in the direction of the "scattered grain."

TALE 91.

آن را که گوش ارادت گران افریده اند چون کند که بشنود
و آنرا که بکمند سعادت کشیده اند چون کند که نرود

قطعه

شب تاریک دوستان خداي مي بتابد چو روز رخشنده
وین سعادت بزور بازو نیست تا نبخشد خداي بخشنده

رباعي

از تو بکه نالم که دگر داور نیست
وز دست تو هیچ دست بالاتر نیست
آن را که تو رهبري کني گم نشود
وان را که تو گم کني کسش رهبر نیست

1 To him—2 whom—3 the ear of inclination—4 heavy (*i. e.*, deaf) they have created—5 what can he do—6 as regards hearing (*lit.* that he should hear)—7 and to him whom—8 into the noose of fate, or felicity—9 they have drawn—10 what can he do—11 as regards not going (*lit.* that he should not go)—12 a dark night—13 to the friends of God—14 shines—15 like the day—16 glittering shining—17 and this felicity or good fate—18 by the power of the arm—19 is not—20 so long as bestows not—21 God—22 the bestower, the donor, the giver—23 from you—24 towards whom—25 shall I complain—26 because another—27 judge—28 there is not—29 and from your hand—30 any hand—31 higher is not—32 to him whom—33 you show the way, you guide—34 is not lost, strays not—35 and to him whom—36 you cause to wander, and you lose—37 any one him—38 guide is not.

He who is born deaf, how can he hear; *and he on whom the noose is flung**, how can he avoid going? To those who are befriended by God, the dark night is as bright as the shining day; but this happiness is not procurable by the strength of the arm, *until it is granted by God.*† To whom else shall I complain, since there is no other judge, and there being no hand higher than thine? Whosoever thou guidest, cannot stray, and whosoever thou causest to wander hath no guide.

* And they who are drawn into the noose of "good fortune."
† Until it is given by God "the bestower."

TALE 92.

گداي نيک انجام به از پادشاه بد فرجام

بيت

غمي کز پيش شادماني بري به از شادي کز پسش غم خوري

1 A beggar—2 of a good—3 end—4 is better than—5 a king—6 of bad end —7 grief—8 that before—9 happiness—10 you endure—11 is better than—12 happiness—13 that after it—14 you suffer grief, endure sorrow.

A durwaish whose end is good, is better than a king whose end is evil. *It is better to suffer sorrow before, than after the enjoyment of happiness.*

TALE 93.

زمين را از اسمان نثار ست و آسمان را از زمين غبار

بيت

گرت خوئي من آمد نا سزاوار
تو خوئي نيک خويش از دست مگذار

حق تعالی مي بيند و مي پوشد و همسايه نمي بيند و مي خروشد

بيت

نعوذ بالله اگر خلق غيب دان بودي
کسي بحال خود از دست کس نياسودي

1 The earth, ground—2 from the sky—3 is indebted—4 and the sky—5 from the ground—6 dust (*i. e.*, receives)—7 if to you—8 my disposition—9 comes appears—10 un-worthy—11 your disposition—12 good—13 of your own —14 *lit.* give not from your hand (*i. e.*, quit not)—15 God—16 sees—17 and conceals—18 and the neighbour—19 does *not* see—20 and (yet) makes a noise, proclaims aloud —21 God preserve us—22 if the creation, mortals—23 the knowers of secrets—24 were—25 any one—26 as regards their own state—27 from the hands of another—28 would not be satisfied (*i. e.*, would not be free from the interference of others.)

The sky enriches the earth with showers, and the earth returns it nothing but dust. *(Arabic,) A jar exudes whatever it contains.* If my disposition is not worthy in your sight, quit not your own good manners. The Almighty beholdeth the crime, and concealeth it; and the neighbour seeth not, yet proclaimeth it aloud: God preserve us! if men knew what is done in secret, no one would be free from the interference of others.

TALE 94.

زر از معدن بکان کندن بدر آید و از دست بخیل بجان کندن

قطعه

دونان نخورند و گوش دارند گویند امید به که خورده

روزي بیني بکام دشمن زر مانده وخاکسار مرده

1 Gold—2 from the mine—3 by digging the quarry, or mine—4 comes out —5 and from the hand—6 of the miser—7 by his life—8 to dig, (*i. e.*, digging his soul)—9 the mean eat not—10 and guard or take care of—11 they say—12 the hope—13 is better than—14 the enjoyment (*lit.* the eaten or tasted)—15 one day—16 you will see—17 agreeably to the desire of the enemy, as the enemy wishes—18 the gold—19 remaining, (remained)—20 and the earthy one (*i. e.*, the mean one) humble, mixed with dust—21 dead, gone.

Gold is obtained from the mine, by digging the earth, and from the miser, by digging his soul. Men of grovelling disposition expend not; and hoard with care; saying that the hopes of expending, is better than having spent. You will see one day, according to the wish of the enemy, the money left, and the wretch dead.

TALE 95.

هرکه بزیر دستان نبخشاید بجور زبر دستان گرفتار آید

مثنوي

نه هر بازو که دروي قوتي هست

بمردي عاجزان را بشکند دست

ضعیفان را مکن بر دل گزندي

که درماني بجور زورمندي

1 Whoever—2 to those under them, to the weak—3 does not bestow—4 in the violence—5 of the powerful—6 will be taken prisoner—7 not every—8 arm —9 that in it—10 is strength, is power—11 by manliness, (*i. e.*, power)—12 to the poor, humble—13 can break their hands (*i. e.*, overpower)—14 to the weak —15 do not, offer not—16 on heart—17 an injury—18 because you may fall— 19 by the power, violence—20 of a strong person, of the powerful.

Those who do not pity the weak, will suffer violence from the powerful. It does not always happen that the strong arm can overpower the hand of the weak. Distress not the heart of the weak, lest you fall by one more powerful than yourself.

TALE 96.

عاقل چون خلاف درمیان بیند بجهد و چون صلح بیند لنگر بنهد که آنجا سلامت بر کرانست و اینجا حلاوت درمیان

1 A wise man—2 when—3 difference, contention—4 between (*i. e.*, folks) —5 sees, observes—6 endeavours, (*i. e.*, progresses)—7 and when—8 he sees peace—9 anchor—10 he places (*i. e.*, drops)—11 because in that place—12 safety—13 on the bank is, on or near the beach is—14 and in this place—15 freshness, enjoyment—16 in the midst, in the middle.

The wise man, on beholding contention, withdraweth himself; and when he seeth peace, droppeth anchor; because there is safety on the beach, and here is enjoyment in the middle.

TALE 97.

مقامر را سه شش می باید ولیکن سه یک می آید

بیت

هزار بار چراگاه خوشتر از میدان

ولیکن اسپ ندارد بدست خویش عنان

1 The gamester—2 three sixes—3 desires, wishes for—4 but—5 three ones (*i. e.*, aces)—6 come (*i. e.*, turn up) appear—7 a thousand times—8 the pasture land—9 is nicer, pleasanter—10 than the plain—11 but—12 the horse possesses not—13 in his own hands (*i. e.*, own option)—14 the reins.

The gamester wants three sixes, but three aces turn up. Pasture land is a thousand times better than the plain; but the horse has not command of the reins.

TALE 98.

درویشي در مناجات میگفت یارب بر بدان رحمت کن که بر
نیکان خود رحمت کرده که ایشان را نیک آفریده

1 A devotee—2 in prayer—3 was saying—4 O! God—5 on the wicked—6 grant mercy—7 because on—8 the good—9 you yourself—10 have been merciful—11 viz., because—12 to them—13 you have created good or virtuous.

A darwaish, in his prayer, said, "O God shew pity towards the wicked, for on the good thou hast already bestowed mercy, by having created them virtuous."

TALE 99.

اول کسي که علم بر جامه و انگشتري در دست نهاد جمشید
بود گفتندش چرا همه زینت و آرایش بچپ داري و فضیلت
راست راست گفت راست را زینت راستي تمامست

قطعه

فریدون گفت نقاشان چین را که پیرامون خرگاهش بدوزند
بدانرا نیک دار اي مرد هشیار که نیکان خود بزرگ و نیکروزند

1 The first—2 person—3 who the science—4 as regards dress—5 and a ring—6 on the hand—7 placed, introduced—8 Jumshaid—9 was—10 they said to him—11 why—12 all the ornament—13 and adornment—14 on the left (*i. e.*, hand) bestow you?—15 and excellence, dignity—16 to the right (*i. e.*, hand) is, belongs to the right—17 he replied—18 to the right—19 the grace of the right (*i. e.*, rectitude)—20 is complete, sufficient—21 Feridoon—22 said—23 to the Chinese embroiderers, gilders, painters—24 that—25 about the borders, lappet, skirt, flap, circuit—26 of his tent, pavilion, palace—27 they should sew, embroider—28 to the wicked—29 be good, keep good—30 O! man—31 wise, prudent—32 because the good—33 themselves—34 great—35 and happy are, of good day's are, fortunate are.

Jumshaid introduced distinctions in dress, and was the first person who wore a ring on the finger. They asked him why he had given the whole grace and ornament to the left, whilst excellence belongs to the right hand? He replied the right hand is completely ornamented by its own rectitude. Feridoon commanded the Chinese embroiderers to embroider the following words on the outside of his pavilion, "O man of prudence, do thou good to the wicked; for the virtuous are of themselves great and happy."

TALE 100.

بزرگي را گفتند با چندين فضيلت كه دست راست دارد خاتم چرا در دست چپ ميكنند گفت نداني كه هميشه اهل فضل محروم باشد

بيت

آن كه حظ آفريد و روزي بخت يا فضيلت هميدهد يا بخت

1 To a great man—2 they said—3 with such, so many—4 virtues—5 that—6 the right hand—7 possesses—8 the seal, signet ring—9 why—10 on the left hand—11 they put—12 he said—13 know you not—14 that the neighbour—15 of the man of excellence—16 remains exempt (*i. e.*, is not blessed with excellence)—17 he who—18 created pleasure—19 and subsistence and fate—20 either excellence, virtue—21 grants, bestows—22 or good fortune, riches.

They said to a great man, "seeing that the right possesses so much excellence, what is the reason of their wearing the ring on the left hand?" He replied, "*dont you know that the virtuous man is always neglected?** He who hath appointed both happiness and misery, bestoweth either virtue or riches."

* Know you not that the neighbour of the "man of excellence" is exempt (*i. e.*, deprived of excellence.)

TALE 101.

نصيحت پادشاهان مسلم كسي راست كه بيم سر ندارد و اميد زر

مثنوي

موحد چه در پاي ريزي زرش چه شمشير هندي نهي بر سرش

اميد و هراسش نباشد ز كس برينست بنياد توحيد و بس

1 Advice—2 to kings—3 guarded (*i. e.*, dependent)—4 on a person is—5 who—6 the dread of his head (*i. e.*, death)—7 possesses not—8 or the hope of gold (*i. e.*, reward)—9 the Unitarian—10 whether—11 at his feet—12 you scatter—13 gold for him—14 whether—15 a sword—16 of India—17 you place—18 on his head—19 hope—20 and his dread—21 has not—22 from any one—23 on this—24 is the foundation—25 of the unity of belief—26 and enough, sufficient, (*i. e.*, no more is requisite.)

He is the proper person to give advice to kings, who neither dreads the loss of his head, nor seeks for reward. He who is orthodox, whether you pour money under his feet, or apply an Indian scimitar to his head, has neither hope nor fear, from any one; and this is the true basis of piety.

TALE 102.

پادشاه از بهر دفع ستمگارانست و شحنه براي خون خواران
و قاضي مصلحت جوي طرّاران هرگز دو خصم بحق راضي
پيش قاضي نروند

قطعه

چو حق معاينه داني که مي ببايد داد
بلطف به که بجنگ آوري و دلتنگي
خراج اگر نگذارد کسي بطيبت نفس
بقهر ازو بستانند مرد سرهنگي

1 A king—2 for the sake—3 of the restraint—4 of oppressors is—5 and the superintendent of police—6 for the sake—7 of murderers (*i.e.*, is kept)—8 and the Cazy—9 for what is fit—10 to search—11 as regards thieves—12 ever—13 two angry persons—14 who are agreed as to what is right—15 before the Cazy—16 they do not go, go not—17 when—18 right—19 you observe—20 must be given—21 with kindness—22 is better than—23 with contention—24 and displeasure—25 the rent—26 if—27 does not give—28 any person—29 with a willing temperament—30 with anger, force—31 from him they take—32 the officer's men, the officials of Government.

A king is for the restraint of oppressors; the superintendent of police, for guarding off murderers, and the Cazy for hearing complaints against thieves. Two men of honest intentions, never refer their complaint to the Cazy. When you perceive what is just, and that it must be given, it is better to give it with kindness, than with contention and displeasure. If a man does not pay the tax willingly; the officer's servant will exact it by force.

TALE 103.

همه کس را دندان بترشي کند گردد مگر قاضي را بشيريني

بيت

قاضي که برشوت بخورد پنج خيار

ثابت کند از بهر تو ده خربزه زار

1 To every person—2 the teeth—3 by sourness—4 become blunt—5 except the Cazy's—6 that become so by sweetness—7 the Cazy—8 who for a bribe—9 accepts, takes, eats—10 five cucumbers—11 will settle (*i. e.*, decide)—12 for your sake (*i. e.*, in your favour)—13 ten fields of musk melons.

The teeth of every one are blunted by sourness, excepting the cazy's, which are affected by sweetness. The cazy, who takes five cucumbers as a bribe, will admit evidence in your favor for ten fields of musk melons.

TALE 104.

قحبهٔ پير از نا بکاري چه کند که توبه نکند و شحنهٔ معزول از مردم ازاري

بيت

جوان گوشه نشين شير مرد راه خداست

که پير خود نتواند ز گوشهٔ برخاست

1 An old prostitute—2 from not doing work—3 what can do (*i. e.*, what else can she do)—4 except that she should repent, (*i. e.*, vow)—5 and a superintendent of police—6 dismissed from office, degraded—7 from injuring men—8 a young man—9 a recluse—10 a lion-like man—11 in the path of God is—12 because an old man—13 himself is not able—14 to rise from his corner (*i. e.*, to quit his residence.)

What can an old prostitute do but vow not to sin any more; or a degraded superintendent of Police, besides promising not to injure mankind! A youth who makes choice of retirement, is a lion-like man in the path of God; for an old man is not able to move from his corner.

TALE 105.

[1]حکیمی را [2]پرسیدند [3]که [4]چندین [5]درخت [6]نامور [7]که [8]خدای تعالی [9]آفریده است [10]بلند [11]و برومند [12]هیچ [13]یکی را [14]آزاد نخوانند [15]مگر [16]سرو را [17]که [18]ثمره ندارد [19]درین [20]چه حکمت است [21]گفت [22]هر یکی را [23]دخلی [24]معینست [25]و وقتی [26]معلوم [27]که [28]گاهی [29]بوجود [30]آن [31]تازه است [32]و گاهی [33]بعدم [34]آن [35]پژمرده [36]و سرو را [37]هیچ [38]ازین [39]چیزی [40]نیست [41]و در همه [42]وقت [43]تازه است [44]و این [45]صفت [46]آزادگانست

قطعه

[47]بر آنچه [48]میگذرد [49]دل منه [50]که دجله [51]بسی

[52]پس [53]از خلیفه [54]بخواهد گذشت [55]در بغداد

[56]گرت [57]ز دست [58]بر آید [59]چو نخل [60]باش [61]کریم

[62]ورت [63]ز دست [64]نیاید [65]چو سرو [66]باش [67]آزاد

1 To a wise man—2 they asked—3 saying viz.—4 so many—5 trees—6 famous—7 that—8 the great God—9 has created—10 high, tall—11 and fruit-bearing, fruitful—12 any—13 one (*i. e.*, of them)—14 free they call not, they call not free—15 except, but, besides—16 the cypress—17 that—18 possesses not fruit, bears not fruit—19 in this—20 what wisdom is (*i. e.*, what is the meaning of this)—21 he replied—22 to each one—23 income, receipt (*i. e.*

produce, fruit)—24 appointed is—25 and a time, season—26 known, stipulated, appointed—27 so that because—28 at a time—29 with the existence, presence—30 of that (*i. e.,* fruit)—31 is green, fresh—32 and a time—33 from the non-existence, or want—34 of that (*i. e.,* fruit)—35 is withered—36 and to the cypress—37 any—38 of these—39 things—40 is not (*i. e.,* has not)—41 and during *all* times—42 is fresh, green—43 and this—45 quality, the qualification—46 of the free is—47 on that which—48 passes away—49 place not the heart—50 because the Tigris—51 much, a long time—52 after—53 the (existence of) the Khalif's—54 will continue to flow—55 in or through Bughdad—56 if to you—57 from hand—58 can come out (*i. e.,* can be accomplished)—59 like the date tree—60 remain—61 kind, liberal (*i. e.,* producing fruit in abundance)—62 if to you—63 from hand—64 cannot come out (*i. e.,* cannot be accomplished)—65 like the cypress—66 remain—67 free.

They asked a wise man, why out of many famous trees which the Almighty hath created, lofty and fruit-bearing, the cypress alone is called free, although it beareth not fruit. He replied, "every tree hath its appointed fruit and season, with which it is at one time flourishing, and at another time destitute and withering; to neither of which states the cypress is exposed, being always flourishing, as is the state of those who are free. Place not your heart on that which is transitory; for the river Tigris will continue to flow through Bughdad, after that the Khalifs shall have ceased to reign. If you are able, imitate the date tree in liberality, but if you have not the means of munificence, be free like the cypress."

LIBRARY OF THE BOMBAY BRANCH OF THE ROYAL ASIATIC SOCIETY

TALE 106.

دو کس مردند و حسرت بردند آن که داشت و نخورد
و آن که دانست و نکرد

قطعه

کس نه بیند بخیل فاضل را که نه در عیب گفتنش کوشد
ور کریمی دو صد گنه دارد کرمش عیبها فرو پوشد

1 Two persons—2 died—3 and regret—4 they carried away—5 he who—6 possessed—7 and eat not, (*i. e.*, did not enjoy)—8 and he who—9 knew (*i. e.*, was wise)—10 and did not (*i. e.*, made no use of it)—11 any one—12 saw not—13 a miser—14 who was wise—15 that—16 not—17 in fault—18 speaking of him—19 endeavoured (*i. e.*, that folks did not endeavour to speak of his faults)—20 but if a generous man—21 two hundred—22 faults possesses—23 his liberality, generosity—24 his faults—25 conceals, (keeps down, covered.)

Two persons died, and carried with them regret. He who had riches, and did not enjoy, and he who had knowledge, but made no use of it. No one ever saw a learned man who was a miser, that people did not endeavour to point out his faults: but if a generous man hath two hundred defects, his generosity will cover them.

خاتمة الكتاب

تمام شد كتاب گلستان والله المستعان درين جمله چنان كه

رسم مولفان از شعر متقدمان بطريق استعاره تلفيقي نرفت

بيت

كهن خرقهٔ خويش پيراستن به از جامهٔ عاريت خواستن

غالب گفتار سعدي طرب انگيز است و طيبت آميز

و كوته نظران را بدين علت زبان طعن دراز گردد كه مغز دماغ

بيهوده بردن و دود چراغ بي فايده خوردن كار خردمندان نيست

و ليكن بر راي روشن صاحب دلان كه روي سخن در ايشانست

پوشيده نماند كه درّ موعظهاي شافي در سلك عبارت كشيده است

و داروي تلخ نصيحت بشهد ظرافت بر آميخته تا طبع مخاطب

ملول نشود و از دولت قبول محروم نماند

مثنوي

ما نصيحت بجاي خود كرديم روز گاري درين بسر برديم

گر نيايد بگوش رغبت كس بر رسولان پيام باشد و بس

1 Ended has become, completed has become—2 the book—3 Goolistan (*i. e.*, the place of roses)—4 aided by God, by God's assistance—5 in this—6 whole—7 in the manner—8 that—9 the custom—10 of compilers, authors (is)—11 from the verses of former writers, the works of the ancients—12 in the manner or way—13 of borrowing—14 has not been collected, has not been inserted or introduced—15 old—16 rags—17 of one's own—18 to wear—19 is better than—20 borrowed clothes—21 to ask for—22 many, for the most part—23 the sayings—24 of Sâdy—25 are cheerful pleasure-raising—26 and mixed with pleasantry—17 and folks of short sight (*i. e.*, the short sighted)—28 on this

account—29 the tongue of reproach—30 make long, extend—31 saying viz.—32 the marrow of the brain—33 to take foolishly (*i. e.*, to exercise foolishly)—34 and the smoke—35 of the lamp—36 uselessly—37 to eat (*i. e.*, endure)—38 the work —39 of wise folks—40 is not—41 but—42 with enlightened wisdom—43 men of intelligence—44 who to whom—45 the face (*i. e.*, tendency) of the discourse —46 in themselves—47 concealed—48 remains not—49 that the pearls of advice —50 healing, salutary—51 on the string—52 of style, meaning, sense—53 are drawn (*i. e.*, threaded)—54 and—55 the bitter medicine—56 of advice—57 with the honey of pleasantry—58 is mixed—59 so that the temperament—60 of the one who listens, a reader—61 sad, melancholy—62 may not become—63 and from the blessings of acceptance—64 may not remain exempt—65 we advice— 66 in our place—67 have done (*i. e.*, have offered)—68 a life-time, a long time—69 in this—70 we have passed, have spent—71 if comes not—72 into the ear—73 of pleasure—74 of any one (*i. e.*, if any one is displeased)—75 upon messengers—76 the message—77 may be (*i. e.*, rests to give, depends on them for delivery)—78 and enough, and nothing further.

CONCLUSION OF THE BOOK.

Through God's assistance the book entitled the Garden of Roses is now brought to a conclusion. Throughout the whole of this work, I have not followed the custom of authors, by inserting verses borrowed from former writers. It is better, to be dressed in one's own old garments, than to ask the loan of a new vest. The discourses of Sâdy are for the most part cheerful, and mixed with pleasantry; on which account the short sighted extend the tongue of reproach, saying, that it is not the part of a wise man to waste the brain in vain pursuits, and to endure the smoke of the lamp without deriving any advantage; however the enlightened minds of the intelligent, who comprehend the tendency of a discourse, are sensible that the pearls of salutary advice, are threaded on the string of style; and that the bitter medicine of admonition, is mixed with the honey of pleasantry, in order that the reader might not in disgust refuse his acceptance. We have offered our advice in its proper place, and spent a long time on the undertaking; if it is not listened to with the ear of avidity, yet the messenger performs his duty by delivering the message. O thou who perusest this book, entreat the mercy of God for its author, and pardon for him who transcribed it and ask for yourself whatever good you may require, after which implore forgiveness for the owner of it. The book is finished through the aid of that Monarch who is the bestower of all good gifts.

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